

PIETRO UBALDI

THE SYSTEM

GENESIS AND STRUCTURE OF THE UNIVERSE

PIETRO UBALDI

THE SYSTEM





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Impression

*Upon completing the translation of Pietro Ubaldi's work *The System* with a great joy of a gold prospector that finds in every new line a highly pure gold nugget, I cannot restrain from giving the impression caused to me by that most meditated reading of the study of this new revelation brought to us in the second half of the 20th century.*

Since my childhood, the study of such problems through the work of Catholic Theology followed by official publications by Spiritism, Protestantism, Theosophy, Esotericism, Anthroposophy, Rose Cross Order and older works from India, Egypt and China has given me a feeling of uncertainty and groping, or even assertions with no basis in rational field. There is in those very undoubtedly respected doctrines, which represent the work of concrete minds in the search for knowledge at their own strengths, a complete unit joining all of them in a single overall vision.

*Thereby, through the analyzed and meditated study of Ubaldi's work, I have come to the conclusion that the universe consists actually of a single whole the center of which is God. And, by complementing the wonderful and inspired *The Great Synthesis* with the work *God and the Universe*, I have realized some new aspects. However, the second work referred to above is very concise and high and does not allow by limited intelligence to fully understand the grandiosity contained therein.*

In this book, however, explanation is complete and accessible to all intelligences, even an ordinary intelligence like mine, where evidences are so complete and irrefutable that there will be little to be added in the present time. Perhaps, in the future, something else may be said. But at this moment we see nothing to be added to its contents.

*The *System* is good, logical and clear book. From my insignificant view, it is a complete course or treaty of cosmogonic Theology and a New Theology that nips in the bud all purely human cogitations by clarifying the indistinct points and revealing all mysteries that are incomprehensible and unacceptable to today's mind. Old Theologies,*

which have stopped in time and space after becoming dogmatic and admitting no researches, will undoubtedly react to that intromission to their field. But mankind is in continuous evolution and therefore it would be incomprehensible that the most dignified and greatest asset of mankind - thinking and wisdom - had stopped in remote centuries while the most insignificant one, the matter, was, like it is, advancing at gigantic steps.

In this Theological Treaty we find a God who is perfectly acceptable for His greatness, instead of that mean God has brought candies in His right hand to reward, and a whip in His left hand to punish like any choleric and ordinary foreman. It shows us a purpose for life, instead of a paradise of useless and egoistic idleness where creatures will stay for the whole eternity enjoying seeing their loved ones dreadfully suffering in an endless hell.

The theory of fall and rehabilitation of spirits is so logical that I feel that it will guide tomorrow's spiritualized world by clarifying the indistinct aspects and leading the evolution of mankind that currently faces unsolvable problems. It is a Treaty of New Theology and at the same type a Treaty of Unitary Universalistic Philosophy that presents to us, as a single whole, an only body the heard of which is Christ.

A reliable reasoning would never leave the author to meaningless speculations, but rather takes him to sound evidences on a difficult and complex matter. That is the only known theory that can satisfy the mind, the reason and even the heart, because it logically explains everything that happens in this world. Philosophy, physics, chemistry, biology, sociology and moral are thoroughly examined to details that exhaust the subject, with an irrefutable inflexibility, security and reliability.

The uppermost part of the book The System is constituted of Chapter XX, when the Author gives us the third interpretation of the vision. That is dazzlingly clear. Incontestably, that work is a revelation received from High that brings light to problems that human mind could not solve alone.

I have been asked by some fellows how I can accept Pietro Ubaldi's being a spiritist follower of Allan Kardec. I admit that there are no



contradictions between both theories.

To those who read Kardec superficially just focusing on printed words Pietro Ubaldi's theory may seem "heretic". But those who read the master by reading between the lines of the spirits' wise and deep answers see no contradictions.

First of all, Allan Kardec tried to enter that field. However, the spirits did not give him the expected answer. In *Spirits' Book* we see in question 39: "Can we know are worlds are formed"? The spirits answered: "All that can be said on this subject, within the limits of your comprehension, is that the worlds are formed by the condensation of the matter disseminated in space." Pietro Ubaldi says the same thing in chapter XX: The universes originated from a "contraction" where the spirit was imprisoned in the matter.

Secondly, Kardec himself affirms that he did not say the last word, but only the first one. And that all theories brought by him would be developed as the science advanced.

Thirdly, Allan Kardec was concerned with the problem of evolution starting with the primitive matter, without considering what had occurred before. That is, he starts at the same point where the Bible and *The Great Synthesis* started their studies: the evolutionary ascension of incarnated beings. Evidently, all originated from the same "matter", that is, from atoms the concentration of which formed the universes. At that point – the negative infinite, the destination of involution, the maximum concentration of spirit – it was evident that "all spirits were simple and ignorant" (question 115). However, the confusion of the word "spirit" in the sense of "spiritual principle" with human spirit. But the actual answers given by the spirits and Allan Kardec classify the origin now investigated by Pietro Ubaldi as a mystery: "their origin is a mystery" (Question 81). And a little before that: "As to when and how He created us, we know nothing." (Question 78.)

In the *Spirits' Book*, however, we find a very quick outline and subtle mentions to Ubaldian theory. Kardec asks: "Whence came the living beings that appeared upon the Earth"? Answer: "The germs of these were contained in the earth itself, awaiting the favorable moment



for their development. The organic principles came together (theory of "collective units") on the cessation of the force which held them asunder" (Question 44). Is not this what Pietro Ubaldi says?

But, above all, the end of answer to question 540 stands out: "It is thus that everything in nature is linked together, from the primitive atom to the archangel, who started himself at the atom; an admirable law of harmony, which your mind is, as yet, too narrow to seize in its generality!"

We believe that nothing else is necessary to prove that Pietro Ubaldi's theory, according to his revelation, in any way contradicts the doctrine codified by Allan Kardec. It rather complements and explains it by unveiling that mystery that, a century ago, the spirits deemed appropriate to continue to involve the origin of life. That is why men at that time "count not yet understand" that origin, as science had not so far proved that matter is just a condensation of energy which was in turn nothing but a reduction of spirit vibrations. The last sentence of answer to Question 83 makes clear that Allan Kardec, an unquestionable codifying master, could not receive from the spirits a complete doctrine because the earthly environment was not duly prepared. It reads: "That is all we can say on the subject at present." Then, there is more to be said but could not said, just like when Jesus said to His apostles: "There is so much more I want to tell you but you cannot understand it now" (John, 16:12). Why then to condemn Pietro Ubaldi's theory that, without contradicting Kardec or Jesus, brings us light about the things that none of them had revealed?

The hard fact, from our view, is that the theory exposed by Pietro Ubaldi's revelation and inspiration fully satisfies all scientific, psychical, philosophical, theological and spiritual inquiries eventually made. That way, we must faithfully accept it until there is any rebutting evidence that would give us arguments and facts, experiments and proofs instead of "magister dixit" statements. Today, the scientific method must prevail to satisfy both concrete and abstract mind, reason and intuition, intelligence and sensitivity.

This work is highly important and sets in the world a landmark that difficultly will be removed. Its point of view may be further



explained and developed and even its secondary aspects may be changed. But the essence of the problem has been clearly set out, from which we may move toward further and greater researches and investigations. Now, that it is incumbent to tomorrow's man. But he will then have a support and a foundation on which he will be able to erect new building. That was exactly what today's mankind was lacking, as it could build on mystery quicksand or abyssal ignorance. Everything, according to human relativity, has been explained in scientific and logical terms. We have been shown, however with some constraint due to the poor human language, what man's mind had investigated for millenniums and heard many times with hidden works full of misunderstandings where the human mind could not penetrate.

To philosophy and theology, this book constitutes one of the most important treaties ever published on Earth. It is a new life that rises in the horizon, a new sun that comes to light minds and heat the hearts eager for wisdom and love. Because here the infinite plenitude of God's Wisdom and Love is revealed as the center of everything, where His thought constitutes a psychical atmosphere "where we live and move and are (...) because we are the sons of God" (Acts, 17:28).

Rio, July 5, 1957
C. Torres Pastorino



Foreword

This book starts the Second Trilogy of the work, referred as Brazilian, because it was written in Brazil, that complements the First Trilogy referred to as Italian, because it was written in Italy. In the First Trilogy, the period of great battle and fight came to an end. We have enjoyed all of its benefits. We now return to the ascending construction way by starting this Second Trilogy.

We resume in this book the concept of The Great Synthesis and God and Universe, which were born in two different periods of my maturation, being therefore sons of two different states of mind, to join them into a single state of mind derived from my current deeper maturity. That means to join both conceptions into a single integrated view, that is, a single system (religious, ethical, scientific, etc.), which would encompass all phenomena of the Universe and drive them toward a single center and objective; a system that would provide the key and exhaust the knowledge problem, at least its general principles.

Thereby, this book is given the name of "The System", as it represents a set of principles where each phenomenon coordinates itself to form an organic whole. From this global view, the scientific conception of The Great Synthesis, considered with respect to man, will join together with the theological conception of the book God and Universe, considered with respect to God.

The Great Synthesis is a vision from the High, that is, a vision sent down by the Spirit to the physical world of matter until man. The book God and Universe is a human vision of the High, directed the thought of the Creating God. In this book, we wish to joint the both visions into a single one, that is, the system of The Great Synthesis with the system of God and Universe, each at its own field, that is, by jointing both fields together into a single one to give us a single perspective in a single system instead of two different perspectives. That is the purpose of this book

The book was born in the first half of 1956. The period of great battle had finished and horizon had become clearer. The fight, although not finished, did not require all my attention and energy and could organize itself in the form of a more regular and ordinate work. With a more free spirit, I could then follow new ways.

It was that what allowed the birth of this new book: The System. Of course, a literary production is influenced by the conditions of the environment where one lives and the required effort. My state of mind changed and, no longer overwhelmed by the fight indispensable to survive in a hostile environment, a sense of freedom and relief allowed me to raise by eyes to the Heaven to see visions, instead of looking down to Earth to defend myself. It was that way this book was born, which represents the highest spiritual maturity ever reached.

But to it I was also dragged by the forces that guide mi life through external developments beyond my will. The book God and Universe was honored, in the fist half of 1956, by discussions in the Brazilian press. Related remarks called against my attention to that argument that I had forgotten during the fight. At the same time, such same forces prepared me, without my knowledge, for a course that I gave in São Paulo in 1956, a second course that I gave in Rio and a third one given in Santos exactly about the matter: "Genesis and Structure of the Universe", which is the subject of the book God and Universe. And those courses raised new discussions. Brazil is a great country where its inhabitants have interest in difficult high theology matters, what is not common in other places.

Such facts excited and aroused once again my sleeping thought that was driven again to the vision of God and Universe, but now with a greater maturity. The interest in giving those courses and replying to the objections of my assistants and the press led me to address them more accurately for a better clarification, especially for myself, of problems faced.

That was because the way how discussions were made and developed in the press and conversations showed me, above all, that the general presentation and guidance on problems addressed had not been well understood, what is clearly explained by the fact that the cultural



references were quite different and by the revolutionary novelty of a conception that not even the European culture was able to understand and accept immediately.

It is evident that such a vision of cosmic dimensions could not be reduced to be measured or considered in a common way or reduced to be within the limits of any doctrine. In the same way man, as a follower of different religions, had the same behavior before The Great Synthesis and God and Universe. We do not want to discuss the opinions that we respect because they correspond to the need of defending spiritual assets already acquired. But it also correct that God, when creating, could not depend on this or that religious system that established a particular rule.

All that gave rise to the need of further clarifying how creation process developed, by looking at it again with inspiring methods (there are no other direct observation methods), the importance of which as research methods has already been shown as completed and controlled by logic and reason. We respect all traditional sources, but to solve astronomic problems, Galileo, just like modern science, studied the skies with the help of a telescope and calculation, rather than the Bible. And if the Bible said that Joshua had stopped the sun, Galileo, even having been considered heretical because he contradicted the Bible, continued to say in the most reasonable way, "and, however, Earth moves".

For that, like Galileo, we can only answer to the press objections by saying that, in spite of everything asserted by different doctrines, this are exactly the way they are described throughout the book God and Universe. To be sure of that, the matter has been reviewed in this book, The System, and the vision was again seen completely with all its details. That new critical and analytic examination confirmed all previous assertions that were more evidently shown. This is a more thoroughly analysis. If there were mistakes, they would appear. But they didn't.

I would appreciate if the others' criticism had declared any mistakes. But the same way it occurred in Italy with the condemnation of The Great Synthesis, the criticism was limited to ignore whether the theory was true or false in the light of logic and facts and determine whether it corresponded to a previous measurement unit given by the



measurement of the actual doctrine itself.

As such, criticism did not show me, as I expected, anything that I could learn to improve my work or any positive fact that actually faced the substance of problems. That is what most interests to a passionate researcher. He is not interested in being in agreement with any particular doctrine, but rather in obtaining answers to his questions and knowing how the creation phenomenon actually occurred.

Like it occurred with *The Great Synthesis*, the fact has repeated. Any new truth faces others accepted truths. If the new truth agrees with such existing truths it is considered reliable. Otherwise, it is considered false. That way, new truths developed in those books are judged differently. There is always a fight between the old and the new. The former have already their conquered positions, but they get old and tires out. The latter must conquest them, but they are new and entitled to life. Nobody can stop the progress that, in spite of conflicts, continues to advance impassibly. That is an irresistible law of life. We have only to expect. To understand the new, time is necessary. *The Great Synthesis* took twenty years to be understood. For *God and Universe* to be understood, much more time will be necessary.

At the moment, there is just one answer to discussions about the book *God and Universe*: the same that was given to discussions about the book *The Great Synthesis*. To reaffirm instead of denying because a thorough study of the problem had been made and new evidences were found. Then, everything is reduced to explaining better in a clearer and more evident way until understanding is achieved. The only constraint likely to appear as a result of dissensions is the lack of a sufficient explanation. The remedy against any condemnation is to insist and explain more and more clearly. The problem is not to modify, but to understand.

That was how this book was born. Although susceptible to continuous developments, now it clarifies everything, at least in its major aspects, especially to me, as I am a person that is hardly convinced. Ant it has convinced me. It eliminated, in any current maturity state, any residues of doubt that always remain in the mind of any honest researcher.



The theory of fall not only remains but has been strengthened in me by joining together with the conception of the Great Synthesis and absorbing that idea. Therefore, that theory shall continue to constitute the backbone of works that I am writing, so that my future books not only will confirm it, but will also continue to increase on that basis, by further clarifying, developing, applying and convincing it. The more we study what is true, the less we have doubts.

Truth has always behaved that way. Resistances are a part of its evolution process. That is a law that applies to everybody, and therefore it cannot be changed, but only accepted. It is fair that we must defend the old truths already conquered. But sometimes, by rejecting and repressing what is new to defend the existing assets, we try to prevent life from conquering better assets. However, as explained in this book, impulse to progress comes from God and, as such, that impulse is stronger and cannot stop from winning.

São Vicente, Natal de 1956



First Part



THE VISION

1 | The Method

First of all, we must explain the thinking technique that we have used to arrive at the insights set forth herein.

We can study the nature of a field in two ways: 1) by creating for ourselves a general concept from looking down at it from a mountain or a place; 2) by making an idea of that field from crossing it by foot, step by step, in all directions. In the first case, we will have an overall view that we call synthesis. In the second case, we will have a detailed view that we call analysis. In the former, we will see the general lines that we overlook in the latter; in latter, we will see the details that we overlook in the former.

It is logic being like that, because the human being is exactly between the microcosm and the macrocosm, that is, between the infinitely small and the infinitely large. We have been made to perceive with our senses only the reality that is offered by phenomena of our level. We try to get away from them by surpassing their limits with a microscope and telescope, but we can do that only to a certain extent. Then, we get to go a little farther but then we have to stop before farther horizons beyond which the infinite remains equally unachievable to us.

Human thought, the result of perceptive abilities built in by the nature of things between those two ends, has been naturally pushed to knowledge either in a direction or in the other, thus creating instinctively the two research methods known by man: deductive method and inductive method. Having his intelligence and therefore provided with means to go forward, man had to follow the two roads that were shaped in the world structure and expected for him, and crossed them. Then, with his deductive method, he explored the field as if were on the top of a mountain or in a plane, and obtained a synthesis view, in contact with the field where phenomena occur, and an overall view of general principles without any



details. That occurred when man threw himself in the arms of inspiration, intuition or revelation. From there, he extracted the general principles that were not evidenced or exactly focused by a rational work, which were sufficient to satisfy only his mind as long as his maturity would stimulate his hunger for more knowledge.

Then, at a certain point of time science emerges to use the opposite standpoint, that is, the inductive method; as such, it started to explore the field no longer from the top, but crossing it, step by step and making a direct contact with the phenomena. Instead of an overall, synthesis vision, there was an analytic vision of details. That gave rise to examinations and experiments, which were excluded in the first case, and the practical and useful results produced by science.

That method, however, in light of the problem of knowledge, has a weakness: although it is more suitable to operate in the matter and provide practical results, it is more inadequate, as an analysis method, to give us a view of synthesis and then solve the problem of knowledge. As a result, in the actual century of positive science we return to rely on the expertise of renowned mathematicians that, by abstraction – not only logics work but also intuition – manage to rise above the phenomenal world and obtain an overall view that the positive science, with its experimental method, cannot achieve. However, science also needs intuition, at least to formulate some work hypotheses, without which it cannot guide itself, thus subjecting its progress to pure attempts.

* * *

After that premise, let us return to our case. In the previous books, we use those two methods alternately. In this book, we are going to use both of them by driving them toward the same target. That means that we are going to use both methods and both perspectives: revelation, intuition and inspiration – that is, an overall view as a synthesis – and examination and experiment – that is a detailed view as analysis. Those are the two forms of human thinking: religious and scientific, that is, descent of God's thinking to Earth through prophets and inspired persons, and the arduous ascension of human thinking through thinkers and scientists.

That is the method to be followed. To reach the maximum result



possible in the search for truth and obtain the maximum knowledge possible, I have used alternately both methods: inspiration and reasoning.

Then, I start to face the problem with an overview from the top, that is, inspiration. This way, I obtain an overall view, which is the last result of an operation without knowing the origin of its components. Details, proofs and rational control are missing to allow those results to be accepted at a logic level and be considered evidences according to the modern man's mental form. Intuition does not provide that. It produces at a blink a view of synthesis with no details to which analysis and control of observation and experiment cannot be applied at that time. That way, all I could manage to obtain was a general guidance, but all the rest is missing. I can identify the conclusion to be reached, but still ignore the route to arrive there by rational ways. I have seen the truth, but I do not know how to demonstrate it now. In addition, the inspiration phenomenon is mostly independent of our will. But finally we could obtain something, that is, the general guidance that science lacks currently. Prophets, inspired persons and religion revelations stopped there. It is then natural that science, by working on the opposite side, shall disregard such results, nevertheless they are quite important. Instead of rejecting them, it should have examined and explain them, at least as an hypothesis that could, even temporarily, fill the gap of it slack of guidance with respect to major knowledge problems. For the time being, we shall not dwell on that point. On the contrary, we must complete the results of inspiration received and then adopt the opposite and complementary methods of science. We must then go down from the mountain or plane to the field level and cross it entirely on foot by watching it very closely. We have tried to do that in many books where we have resumed the inspiration topics to develop them in a rational way and control them with examination and experiment. Once guided by the inspiration received, our guidance is greater, and instead of exploring at random, we will follow exact directions because we anticipate the existence of a river, a wood, a rock and a different land over there. With a general map of the soil, which has been obtained from our view from the top, our work will be reduced on to the analysis of details, as the synthetic view is in front of our eyes to guide us. Having that map at hand, we do not need to make another to guide us as we are already guided and can focus all our attention on the

study of details.

Unfortunately, science is in other conditions. It does not have at hand a general map of the field to make its researches. It is surrounded by an infinite number of details and because it is bound by them to arrive at the reconstruction of an overall view, that represents a difficulty that is most often insuperable, because in our universe, as we will see later, the unity of the whole has been pulverized into an infinite phenomenal multiplicity. Therefore, it must limit itself to partial surveys known as hypotheses, with are later controlled by observation of facts and then approved as accepted theories that only represent partial syntheses limited to restricted areas or aspects of global truth. That all, everything remains fractional and covers only narrow strips of the field. Overall, everybody is led astray just because they lack a means to obtain a synthesis view that analysis, for its nature, is unable to offer. That way, although science is the most adequate way to produce material results, it is inept to produce spiritual results. That is because, by focusing on the multiplicity of phenomenal details, on form and effect field – on the opposite pole of the unit center of God from where revelation comes – it shows to be, because of its nature, the most unsuitable to reach unit synthesis results, that is, a general view, which is the only one that could solve the major problems and give us knowledge. It is then deprived of the function of guidance that is incumbent to inspiration, which is in turn deprived of the function of analytical knowledge that is incumbent to science.

Even with regard to our case, we must continuously make such references to the current status of human thinking, as our duty must also focus on it and its current development stage. We try this way to abstain from being unilateral, like religions on one side and science on the other side, by taking into account that each of them has its own particular perspective, with is sufficient to encompass the whole truth. Instead of complementing each other, as it is necessary between complementary things, faith and science have tried to exclude themselves and condemn each other.

Therefore, we try to avoid that unilateralism error by joining both methods together, without exclusively abiding by preconceived barriers on either side. There is always somebody that will understand and see better, that is, will achieve knowledge when, instead of only one, two perspectives

are available at the time: synthesis and analysis.

* * *

This is, therefore, what our work in general will be and is at the second moment. When he have recorded in writing the results of inspiration and the flash that gives right to such concepts has been ceased, intuition will stop and we will return to our normal state. It is like walking down the mountain or the plane. Then, we start to walk by foot, step by step. We thus become ordinary researchers that observe and experiment. We are out of the world of revelation and faith and enter that of research and science. We now use the mental form, not that of a believer, but that of a skeptical. Attitudes and perspective are inverted. We do not open our soul to God, but look for evidences by entering the stage of rational intuition control. Our thought starts to be operated by different gears puts itself in against the existing thought that is no longer the spirit and its inner view, but the senses and external view, through material contact.

Then I enter the second stage by resuming the thinking derived from inspiration and analyze it. I look for evidences through rational and cultural means, because only after the intuitive thinking is transformed at this second moment, I will be able to present them to modern science men that only take thinking seriously when it has such characteristics. At this second stage, it is no longer inspiration that works, but only the forces of my poor human intelligence. I walk instead of flying, and at every step I touch the earth and everything around me. I have then to make researches and when I lack any knowledge, I must look for and find it in scientific books.

However, that is not an ordinary investigation. It is not made tentatively, but rather follows a known guidance that is not found in books. He who is guided by himself knows what to find, what is said by science and what he must accept and not. In that research, I am not subject to guidance given by books. It has been given to me by inspiration and can be given only by it. All I ask to science is the fact and the phenomenon that is not in my hands that is well known by science because it is the science of facts and phenomena. I ask it only the details that are part of its analysis instead of provided by the synthetic view of the whole.

I wanted to explain all that to eliminate the misunderstanding about me in Brazil. I have been considered a medium, what means a persons that receives written and fragmentary (most often an incomplete systematic treaty) messages from some entities that very often have been human, in a full state of unconsciousness and trance. While for those mediums the greatest evidence of message authenticity lies in ignoring what they are writing, for me the greatest evidence consists of my continuous control, in full consciousness, of such messages at the very time they are received. In my case, trance passiveness is not a virtue, but a flaw that must be avoided; if I could not perceive in full lucidity the concepts that I am receiving, I would be just a blind, passive and irresponsible machines, without being able to distinguish between inspired and non-inspired concepts. I must take part in the work by giving my personal contribution that must control the results obtained from inspiration to determine whether they are genuine, and submitting them to the examination of reason and culture based on evidences and then translating them to the modern scientific language. This is a serious and arduous work that requires intellectual discipline and a specific knowledge of the art of thinking. One can then imagine my difficulty in this book when I had to address such existing categories adequate to other cases and types of phenomena, and wear clothes incompatible with my measures. The purpose of my work is not only to establish the survival of the soul or the mediumistic phenomenon, but to offer the modern cultural world the result of a serious work of positive investigations in unexplored fields using the intuition method that was still new for science. My work does not consist of doing an act of faith in any religious group, but to explore with new methods what is still unexplored, and face and possibility solve, in relation to science and modern thinking, the tremendous problem of knowledge. Then, the same way I was considered condemnable by Catholic Church in Italy for not being orthodox, I have been subject to that in this new mediumistic environment. It seems that anyone who searches for the Truth without prejudice cannot be accepted as orthodox by any human group.

Given the above, the reader may understand how my books are born after an in-depth elaboration. The first and greatest source is inspiration. It represents the origin of everything. Only at a later time I read something about the subject covered by the book, with the objective



of taking knowledge of the contemporary culture opinion on the matters addressed therein. But at no time third parties' opinion changed or was likely to change what derived from inspiration. No changes have been made, no matter the opponents' objections. In cases of discussion and doubts, I have always added clarifications and examples to give a better explanation and eliminate all possible troubles to find more and more evidences to allow me – that in this second phase of the work have become more distrustful, as required by the positive science, after having been more confident in the first phase – to be constrained to submit to evidence and accept the inspiration conclusions as evidences. That has been a useful work that, after having taken me to the psychological state of a more distrustful and stubborn man, has made me search for so many evidences that have overwhelmed and convinced me. I wanted to put myself in such a state of incredulity that would leave no place for third parties' incredulity.

Now that the genesis of the thinking to be followed in this book has been understood, let us proceed to explain the basic principles of the System.



2 | God and Creation

To make the exposition understandable to the ordinary mental form, I had to Express in *The Great Synthesis* and *God and Universe* the synthetic conception of the first intuitive vision by steps and a logic development connection. Then, to make it more understandable, the synthetic vision was expressed analytically. Let us follow now our reverse process by exposing the facts the way they really appeared to me, that is, at a first moment as a synthesis or overall view, and only at a second moment as a rational control and exhibition of proofs that place us in contact with the reality of facts. This way, we may consider as the actual stating point that which in those two books were the end point. This way, we will have before our eyes the general picture of the complete System according to the overall view obtained from the top. We will then go down at a second moment to the land level to cross it by foot, which is a work that will allow us to see, by touching closely the reality, that the overall view corresponds to the facts.

Our starting point shall be then the final chapter titled “Synthetic Vision” of the book *God and Universe*. To that wide range vision obtained so far by intuition we will attach the other vision, which is less extensive but closer, of *The Great Synthesis*. Contents of both books are then merged into a single conception that will give us, at a single glance, the vision of the whole System. Now, our work is the same as in the first phase of reception by inspiration, that is, to open the eyes and see, and later, at a second moment, to analyze and understand it rationally. That way, by making the reader follow the same way I did, I will try to give him the real perception of the phenomenon the same way I lived it.

Thus, at a first moment, we are just sensitized human beings provided with an inner vision and watching our perceptions without making any rational control to know if they correspond to the facts and the reason why they are the way they appear to us. Only later such questions will be addressed and given an answer. Then, as a starting point



we will have the total operations that have come to us in a synthetic form to be analyzed for identification of its constituting terms through which we will be able arrive again to such totals, even by using the modern mental form. Let us now present the conclusions and later analyze them. This may seem strange, but mankind had faced the knowledge problem through that same method: firstly the revelation by prophets and inspired persons, and then the science, with observation and experiment. That is therefore the system used by the life laws for the development of human thinking. They are two successive and complementary moments where the first is the instinctive and unconscious movement of the child that open his eyes, watches and assimilates, and the second is the adult's reflective and conscious action by controlling rationally what he sees without waiting knowledge to come freely from the High, but rather searching for it with his work and effort.

As both operations above mutually complete each other and are necessary to each other, we must perform both of them. Let us remain now with the fist of them. In this section where intuition prevails, skeptics have nothing to say yet. There is no place here for doubts that will come later. We are at the stage where one sees, receives and records. Reasoners, critics and skeptics work in another field and will be welcome later, because they are very useful to make the control work. However, at this first stage, they just look and keep silent.

In the current synthesis vision we are located in the absolute, where everything is a supreme abstraction and escapes any possibility of control by our sensory perception and the principle of phenomenal reality of our world. In light of that vision, we do not have any means of direct control and benchmark, and therefore observation and experiment, which constitute the power of science, do not work. But this does not mean the impossibility of any control. It exists as an indirect control. We move within the sphere of action of primary causes, the essence of which escapes our perception. The effects of such causes reverberate in our world, and we live such effects from which we are the result. Undoubtedly, we cannot see the Absolute, but we can indirectly make an image of it through the reflexes and effects that we see in our relative world that we know very well. Such effects are before our eyes under continuous control and refer at all times to the causes of which they are a



direct result. Thus, we can see in such effects the mother's face that can be reconstructed even through that reason that cannot manage to see it like intuition. So, across a longer way, we can make the unbelievers to admit the truth of those visions that, for their nature, are directly uncontrollable.

When we come to that vision we cannot know or wonder why God wanted to exist and act in a particular way and not in another. We can only receive the vision and record the actual state that it represents and then accept it. We cannot discuss or modify it like the law that regulates any phenomenon. In both cases, we note that the actual state is that and occurs that way, as it is inviolable structure of the phenomenon.

However, something occurs. In that imperscrutable level and general aspect of human being, we find the root causes, which are the only in conditions to explain not only the effects that we have at hand, but also their structure without which we are not able to explain the reason why it took that particular shape and not another. As such, we cannot explain why God decided to create the beings by changing Himself from an internally differentiated homogeneous whole into an organic whole and a collective unit composed of an infinite number of spirits. But that fact that we cannot identify is the only one that can explain another corresponding fact from which man results constituted of an organism of cells, that is, a collective unit guided by a central self, the same way as the whole universe is guided by God Deus. It is also the only fact that explains us the principle by which the beings tend to regroup themselves in increasingly broader collective units; so, we see the organic principle prevail in our universe, exactly that principle responsible for the creation of beings, as revealed by the vision. Only by ascending to such origins of things we are able to realize because that have taken their current shape in our universe.

Therefore, we cannot explain now the ultimate reason of the threefold structure of God or the general principles of order and harmony, the same way we cannot ask or know the reason, but we note that in each of our acts we repeat the same behavior: first conception of ideas followed by action and then by its expression in the concrete achievement, thus expressing the idea in the form. As such, we cannot say the reason why God desired to exist as a Trinity, but we can understand



the reason why we work that way. Because the universe was constructed according to unique arrangements that are repeated in all heights and dimensions, we repeat in each of our acts the principle of Trinity, which is the only can that can clarify that structure of our way to act and its existence. It is exactly that first model of Trinity that is repeated in all creating acts of each intelligent being.

* * *

That is how the maximum vision of the whole appeared to me, which was delineated as a conclusion in the final chapter of the book ***God and Universe*** and that now, after achieving a state of very deep maturation, we present in a boarder and more completed form.

God appeared to me as a sphere involving the whole, that is, as an abstract concept of sphere existing beyond the space the surface of which is located in the infinite. God is in the center and controls the whole sphere and exists in each of its points. God cannot be defined, because in the infinite He simply "is". God means to exist. He is the essence of life. Everything that exists is life, that is, God. God is everything that exists, what is life. God is the being, without attributes or limits. Nothing means not to exist. Therefore, there is no nothing. It cannot exist in itself by itself, but only with a function of existing as a diverse position, the same way a shadow cannot exist by itself, but only in function of light, and negative is not conceivable but as a contraposition to positive.

We, like everything that exists, are in God because nothing exists out of God, and nothing can be added to or removed from Him. But, as we will see later, we, as human beings, and the other beings of our physical universe, exist in a particular position similar to that of shadow in relation to light. As a shadow, we are part of the phenomenon of light, that is, we are part of All-One-God as a shadow, that is, in the negative pole, as we are in the pole opposed to the positive pole of the same unit. We will see later how that happened. That way, against the absolute, we are in the relative, against the immutable, we are in continuous transformation, and against perfection, we are always moving forward to achieve perfection; against the organic unit of the whole, we are in the





relative; against the immutable, we are in continuous transformation; against perfection, we are in an imperfect condition, always moving forward to achieve perfection; against the organic unit of the whole, we are fragmented and closed in our individual egocentrism of egoists; against the freedom of spirit, we are prisoners in the matter jail and its determinism; against God's omniscience, we are immersed in darkness of ignorance; against the good, happiness and life, we are prisoners of evil, pain and death.

We have explained all that to understand how, by existing in an upside down world in relation to God, we only conceive God as a denial of everything that constitutes our world. For the fact of being shadow, we only can conceive God the way shadow conceives light, that is, as an opposite to itself. To achieve the positive, it would be indispensable to deny the own negative, that is, to say: God is not everything that appears to us and exists as real; the same way that achieving the light requires removing all shadow. Our material world as perceived by our senses is not God. This or that phenomenon or form in its contingent aspect is not God. Even God being in everything that we are and see is not by Himself a God. He is beyond all phenomenon and form and particular position. If one could define the infinite, the definition of God would be for us, first of all, in the negative, that is, like the negation of everything that, to us, in our opposite position, exists.

However, there is a fact. Shadow is not absolutely complete. It has undoubtedly some reflexes of light. That is because in his current life plan, the human being has already crossed a certain stretch of the evolution way, that is, he has ascended a certain portion of the descent way and reconquered some of his original perfection. Now, general definitions of God, in a positive sense, have been obtained from ascension to the infinite powers and from the minimum quantities of perfection reconquered by man or his intuition as a future achievement, that is, the pale reflexes contained in the shadow.

* * *

We have then arrived not at a definition, but just an approach to the concept of God. In effect, a definition of God is not possible because, as





mentioned above, one cannot define the infinite. Infinite, once defined, would no longer be infinite. Now that this point is understood, let us continue to consider the vision. Coming closer and closer, we note that the sphere is constituted of not only one, by three fully identical spheres that keep transforming into one another. We move then to the second moment of aspect of the vision. The first one has given us the concept of God; the second one gives us the concept of creation.

Then, the sphere that we call All-One-God, as it represents God as a Unit involving the whole, a process of inner preparation starts to take it to a deep transformation. In this second aspect of the vision, God appears in three successive aspects that constitute the One-God Trinity. It represents the so-called mystery of Trinity found in many religions in all times. That is a one and triune God. Let us consider the three moments. To understand, we will unfortunately have to materialize the abstract concepts in anthropomorphic terms and concrete representations; if they are useful to set the ideas by easily conceivable mental representations, they will certainly distort the abstract content of the vision, which is directly impossible to be conceived.

At the first moment, God is in a state of pure thought. He exists as a thinking self that conceives. The inner elaboration is only in the abstract ideation that is the vision of the plan that will later materialize in successive moments; that is the formulation of the Law, that is, the principles that will govern everything; it is the contemplation of the future work that is still in the state of mental image.

However, everything is transformed and moves to a second moment where conception changes into action. The movement of inner elaboration becomes will that executed the abstract insight, put the conceived plans into action and applied the principles of the Law. The mental image becomes action and moves toward its execution.

That way, the third moment is achieved, which is that one where idea, by means of action, is materialized. The inner elaboration movement has been completed by reaching the completed work where, by mean of action, the original idea of the first moment achieves its final materialization according to the conceived plans and the principles of the Law. It is at that third moment that the creature genesis occurs, that is, creation.





Those three moments represent what we call the three persons of the Trinity, that is, the Spirit (conception); the Father (the Logos, or action); the Son (the created being). Each of those three moments is always the same God that remains the All-One and Triune at the same time.

* * *

To make the representation of those concepts easier, we can imagine the three spheres side by side, one after the other, that is, contiguous and successive. Let us focus our attention on the third and last sphere.

Which is the final result of the state of inner elaboration? How has the All-One-God transformed intimately the end of the third moment? How is the internal structure of the sphere at the end of the process where creation occurred? Of what has it constituted?

Let us reply to that by starting with the words of the chapter “Synthetic view, where the vision of the book *God and Universe* ends. In that process, God has multiplied Himself, as if He was dividing Himself into an infinite number of beings, although remaining One. At the three instances, God’s unit remains intact and identical. As nothing can be added to the Whole, creation occurred and remained within the All-One-God. In other words, we can perceive that creating process as an inner self-elaboration where God has transformed Himself from His homogenous and indistinct state into another differentiated and organic state. That gave rise to His diverse organic and hierarchical structure comprising a system of elements (creatures) coordinated by God and governed by His Law, which was conceived at the first moment. Then, God, who was an undifferentiated unit, remained One at His third moment, as an organic unit. That is because the constituting elements were so deeply integrated in the Order of the Law, so well coordinated in hierarchies and distribution of functions, that God’s original unit lost nothing and remained full and perfect for His new aspect of organic unit. It was then created a model that would be later repeated at the formation of all organisms, both of matter and life, according to a major principle of the Law, that of collective units.



As such, creatures born from that creation can perceive themselves, under an anthropomorphic representation, as so many sparks in which the divine fire intended to be divided. It is evident that we are trying to make a mental representation of that phenomenon in a quite understandable way, although we know that the more we come closer to human mental form, the more we are driven away from the abstract and spiritual reality of the phenomenon. But we must do that, because acceptance and success of a theory very often depend on the more or less understandable way how it is presented.

In addition, it is necessary to realize that, when we speak about creation, it does not mean the creation of our known universe, but an original creation that has later given rise to the current creation. That time of pure perfect spirits has a quality that is quite different from that where we are currently located. It will come later and we will see how that will occur. Those perfect spirits that God extracted from His own substance have remained joined together into a single unitary body. The divine substance that constituted them continued to exist one in God, which was now in a differentiated state of elements linked to a single organism like at the first moment when He was in an indistinct homogeneous state.

That way, the first moment terminates and the first creation is finished. That is the perfect creation of pure spirits that existed in absolute harmony in the order of the Law, in the bosom of God. We have then come from the stage of Spirit to that of Father and then to that of Son, represented by that last state. In God's harmony, everything works perfectly. Everything is light without shadow, joy without pain, life without death. That was how creation occurred and its results.

Evidently we are, in each of the three aspects above, before the same God, Whose substance has never changed. It is therefore logic and understandable the equivalence of the ways of being of the same Entity. They are reality three equal persons although they are the same person that transforms into three different moments. That is the same God in His three different aspects; like a man at child age, adult age and old age is the same person constituted by three different persons than changes at three different moments. Like that man, also God, at His three moments, remains the same.

Let us now focus our attention on looking at that creation made at



the end of the third moment, that is, in the third aspect of God – the Son.



3 | Fall and Reconstruction of the System

We are now before the third aspect of All-One sphere: that of God-Son. At the second moment, the Logos wanted and acted; then He made of Himself an organic system of being. That is not what the vision now offers to us. Here, God appears to us as an infinite multitude of beings, that is, a multiplicity of the being individuations that in no way means a vision or dispersion of the unity, as all creatures emerged organically coordinated and operating according to the Law, that is, God's thought, and subordinated to Him as the center of the System.

As the creatures were sparks of God, they are expected to have the qualities of the central fire and first of all, freedom. Sons of God would only be free and conscious and accept to remain in the order by their own will. God's organism could not be constituted of robots, slaves and unconscious beings. But, as the constituting elements were hierarchically coordinated into a single organism, they could not be equal to the center to which, with respect to knowledge and powers, they had to be subordinated, the same way an order and harmony regime is required for everything that is smaller and derived. The coordination of elements comprising the System body implies, as a primary duty, the sovereign order or obedience. In an order system, it is indispensable and logic that



freedom is conditional to it, and that limits are not exceeded in a way that it could subvert that order to the point of even threatening the All-One-God unity, in which it operates and of which it is a part. Then, the first condition, to which all freedom should be subject, is the duty of keeping in fully adherence to the Law that expresses God's thinking and will.

However, freedom is so great that it allows the possibility of discretion and abuse, what means the power to break the organic unity of the System. As such, the free being could decide to live no longer harmoniously in then Whole, thus producing a cancerous tumor inside the System, which was likely to change its healthy structure. It was then necessary that freedom would not be exaggerated to surpass the limits of order and obedience by remaining instead subordinated to the supremacy of the Center. Should that infraction occur, disorder started in the order would produce a fracture, at least in the contaminated part, an upside down movement and a fall.

By how could the System, a God's work, be so imperfect to collapse at any time? No. On the very contrary, it was so perfect that it could even collapse without any definitive damage, and therefore the possibility of a fall could be left at the free will of the being. If that occurred it was because the System was so perfect that it could fully reconstruct itself and have automatically the possibility of rising again. That implied self-medication capacity that was ready to address any crisis has ultimately made that danger and error harmless. It did not mean, therefore, imperfection. On the contrary, in the perfection of the System, everything was foreseen, even the possibility of a disorder and an fall, and therefore the possibility of obedience or disobedience was left in the hand of the being, including the possibility of a disorder and a fall. If it happened, everything would be self-remedied, although through other ways that would lead to the primitive perfection state, and through a new useful and fair, although hard, experience.

But one could also object: if the spirits were free and happy in the order, how could they be attracted to such a disastrous disorder? They were betrayed by man's core principle lying in them: egocentrism. That represents the unitary principle that governs the underlying experience of each individuation. Its uppermost model is God, a center around which everything revolves and gravitates. Egocentrism does not mean egoism,





which is an exclusivist egocentrism for one's own benefit and the others' disadvantage, while egocentrism may be in the center of anybody, like in the maximum case of God, exclusively for the benefit of the others.

Then, it happened what, according to their freedom, part of spirits instead of being governed by that altruistic and organic egocentrism – which the Law wishes in its order – let themselves be attracted by and accepted an egoistic egocentrism. Egocentrism is, by nature, an assertion and as such it tends to assert more and more if its impulse is not balanced by a counter-thrust exerted by the discipline that the being imposes to himself in respect of the order and obedience to God. But, it that egoistic egocentrism emerged as an advantageous expansion of the self, it represented the subversive and antiorganic principle that reappears in cancer in human body. That way, the hierarchical harmony of the System, where all individuation exists like in the cells of the human body that depend of one another otherwise the organic unity would collapse was broken down. In an organic and hierarchical system, the dimensions of each self are, for each one, measured for their respective values and functions, while each individuation must be maintained in the limits of dimensions related to each of those values and functions to prevent changes to the order harmony. All expansion of the self exceeding the due proportions tends to turn the System upside down, at least at the contaminated point, as turning upside down means to invert and, in a well-balanced system, an exaggerated development beyond the order will lead to a corresponding contraction; all undue expansion will be corrected by a proportional reduction.

* * *

Then, more exactly, what did really happen? How has that new fact that would have impaired, at least partly, the order of the System, occur? Let us see how.

We are now before the third aspect of All-One-God sphere: God-Son. Everything remained in perfect order according to the Law. God had given to the multitude of spirits a free autonomy of will conditional to its coordination in harmony with the Law according to Him. But that power was in their hands since, as free beings, they could drive it toward a wrong





way against the order, against the Law and against God. It was sufficient to drive that power toward a wrong direction to make the fall occur.

That was exactly the new fact that happened. The wrong use of their freedom and an excessive expansion of the self by an exaggerated inverted egocentrism, that is, non-centrifugal, which comes out of oneself to work for the benefit of the whole body, what must occur with all healthy and disciplined cells, but centripetal, for the exclusive benefit of the self, has implanted in the system the anarchical principle of egoism, instead of an organic principle of cooperation. As such, the state of unitary fusion was transformed into a separatist dissidence. Then, an opposed negative impulse was cast into the affirmative or positive nature of the system. It was not just a disorder bringing the chaos to the order. Because of the nature of its original impulse, that disorder took a precise direction and resulted exactly in turning the system upside down to a state opposite to its previous state: the Anti-System.

In effect, our existing universe is based on a dualism: System and Anti-System, which is the only way how its first causes may be found and understood. That is the only way how we can understand why in our universe everything is based on contrast of elements, opposed and complementary impulses and concepts. That was like this sad world was born, which is a sad legacy and consequence of the fall where evil prevails over the good, pain over joy, darkness over light, ignorance over knowledge, matter over spirit; that was like all negative forces and concepts appeared, what did not exist before in the System and are now an exclusive quality of Anti-System. Then, if in its background it shows chaos, it is not, as mentioned above, an inordinate incidental chaos, but a disorder, because with Anti-System one reaches the opposite side of order that is upside down. Logic implied in the original perfection of the System remains incorruptible in any of its transformation.

Let us go on with our discussion. Not all spirits rebelled, as disorder was not general, that is, it does not include the whole third sphere or aspect of God referred here as the Son. So, not all of the System has transformed into Anti-System. A part of the System remained incorruptible in its perfection, while in the other part, i.e., the rebellious part, order run down into disorder. At that dreadful moment, the unity was divided into two pieces, what gave rise to the great split that gave rise





to our known corrupted universe where we live, that is, separated from joy in pain, from light in darkness, from spirit in matter, and inverted into the negative, like it is obvious inside the Anti-System. Then, all those who had wanted to rule instead of obeying have fallen into a state of clear vision, in a universe of illusions; all those who wanted to expand too much the dimensions of their respective self remained imprisoned in restricted individuations of form and, instead of the unlimited freedom of the spirit, became subject to the slavery of material needs, in the prison of their own egoistic instinct.

That way, while a part fell down, the other part of spirits remained with their intact perfection in the System. So, All-One-God resulted as divided into two parts: a part remained in the perfection of the Absolute, and the other created the material and spiritual structure of our universe. We must, however, understand that this does not represent the true creation, as it is believed to be, but just an imitation or inversion of the true creation, a real pathological state, although transitory and curable. In other words, our Universe is not a creation, but a disease the will slowly be cured.

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Let us continue to give details of the vision of the phenomenon. What happened in the sphere? Before things occurred, we could realize it fully white made only of light and positive values. Now, a part of it has increasingly become black like a shadow of negative value. A deteriorating and descending process started where all qualities of the System were changed to opposed qualities. That process is known as involution, what explains how matter was born and how our universe took on a material form. It also explains how, upon reaching the bottom of the involutory way, the reverse process where we are today and is known as evolution has started and developed. Only that way all universe phenomena are coordinated into a single evolution; it is understood how planets and lives on them were born by identifying the spiritual thread that links all forms of live in a single ascensional way directed to God. Without that concept of System collapse, which shows us why we are now living in an anti-system that cannot be attributed to God, everything would remain



incoherent and incomprehensible.

There is the positive fact that one cannot attribute to God in any way the paternity of a universe that proves to be the opposite of perfection. In no way we can admit that a laborious wearisome search for a far away perfection through endless attempts is a work of God. Our Universe divided into a dualism where each point has been separated into two contrary terms fighting to overcome each other is a work so overloaded by evils, pains and imperfection like in the present days that can only be considered as a pathological state of decadence. To whom should this be attributed then? There is no doubt that such effects must have a cause. As there are no other terms in the whole and we cannot attribute the collapse to the Creator, it can only be attributed to the creature. As we cannot admit in any way that the cause of such a downfall has derived directly from God – to believe in that would mean removing from God His Divinity attributes – we have to admit that there was another cause for them, which occurred later. We are in the dilemma of attributing that work to God, and then God is not God, or attributing it to another cause. However, as in the Whole there are only God and His creature, we are left to attributing that work to His creature. Such illustrative concepts are so evident that they appear directly in the vision before being submitted to the rational control.

So, that vision appears before our eyes like that gigantic drama, that is, the fall of the angels. It was not a spatial fall, but a demolition of values, inversion of qualities, descent from dimensions or a contraction of all that through a progressive inversion of positive and original values until they were given a negative sense. That fall means to transform gradually the whole System into an Anti-System. Descent was progressive and extended to the bottom of the abyss represented by the full inversion of values where the System and all its qualities became completely inverted into the Anti-System with opposite qualities. Along that way, light was dimming until becoming a complete darkness, knowledge becoming ignorance, spirit freedom becoming slavery in matter, happiness becoming suffering, life transformed into death, the good transformed into evil, and the organic order of the System, until its full inversion in the opposed side of the being at the bottom-of-descent point, transformed into the full chaos of Anti-System.



However, if everything ended there, the fall would be definitive and God's work, that perfect work of first and true creation, would be definitively destroyed by the will of some rebel creatures. It would be an absurd, in a perfect system, that the Creator Himself had granted so much power. Being omniscient, He would have foreseen all that. Only for a mistake a craftsman who does not know very well his work can make something to destroy it. But, on the very contrary, we have already said that God's work is so perfect that contain in itself, since its beginning, all elements for its recovery and the remedy for its self-medication. This is explained by the fact that the fallen spirits continued to be sparks of God and just dimmed their divine nature instead of destroying it. It is in that sense that men, in their inner spiritual nature derived from those remote origins, can be also called gods. In other words, God remains present in the System corrupted into Anti-System, through those spirits that constitute it without having lost their original qualities of sons of God (3rd moment of Trinity), to prevent the Anti-System from full destruction. That is a lively and active presence. That is where the self-medication remedy is found: that presence of God that represents redemption and makes it possible. God remains as the center of the System; the Anti-System, because of its negative nature, rotates around the side opposite to God like a negative pseudo center, but God continues to represent its true center that can only be a positive center. And there would not be another way for Anti-System redemption. It was that possibility that gave rise to the idea of redemption, what is the only way how its origin, existence and conception on Earth can be explained.

Still, that does not mean that the whole System has collapsed. In dualism derived from the fall, God, even remaining One, has also acquired a new aspect. We have the aspect of a transcendent God, to which the uncorrupted part of the System was subordinated and the spirits obedient to God remained under the order of the Law, and the new aspect of immanent God, which followed the System along its fall and also remains present in Anti-System, that is, in our universe, as a curative power for all woes and a guide for the evolution way.

All that is responsible for the Anti-System recovery capacity that otherwise would have no explanation. That is how, after the destruction





or involution period, the reconstruction and evolution period and this reversed route toward a positive direction is made possible, what is ignored by the Anti-System, which is impelled according to a guidance and a set of forces that it lacks. Logically, it would continue until its absolute negation, that is, until the complete and definitive annihilation of the whole into nothing, which is its final target. That is how the phenomenon by which the Anti-System, upon reaching the end point of descent, resumes its way by destructing its own destruction work and itself, and starting a reconstruction in an opposite direction, no longer to the Anti-System, but to the System, occurs. That is redemption, what consists of evolution. So, at the last moment, a great wonder, the divine victory, arises, that is, the System overcomes the Anti-System by reconstructing itself above the Anti-System wrecks. That means that darkness get purified until becoming light, ignorance turns into knowledge, slavery in matter becomes the spirit freedom, suffering turns into happiness, death into life, evil into good, and the Anti-Systems chaos is reversed to become the System order. Then, that fall that appears to be an imperfection of the System represents, on the contrary, its greatest perfection.

Man now crosses that ascending way where the negative element, which looks for destruction, fights against the positive element, which looks for reconstruction. That is the reason of contrasts among the prevailing principles in each of the different phases of reconstruction of the Law, which correspond to the several evolution levels; that give rises to the fight between our animality past and the instinctive wish for a better future, between the fierce reality of our life and the desire for goodness and fairness; Therefore, we are required to submit ourselves to making efforts to progress and to the insatiability that incites us to increasingly farther horizons, the thirst for infinite of a soul imprisoned in a body that is slave of its indispensable material needs.

Although those are high and very remote problems in relation to those of our day-to-day life, we cannot abstain from observing how the former explain the latter and how we find at every moment in the latter the confirmation of the truth and theories that we are developing, which are the only ones that can be acceptable as the causes of effects that constitute our current world. All that remains perfectly logical because, as mentioned above, with respect to our very remote problems, we have in





our relative not a piece detached from the Absolute, but a small and opaque mirror that reflects the Absolute, the image of which we can nevertheless see reproduced there.



4 | The Involution / Evolution Cycle

Let us see now the vision of the phenomenon in a clearer way. This comprises a full round tour that we call cycle.

That cycle is divided into two periods. The descent period is called involution, and the ascending period is called evolution.

Each period is divided into three phases, that is, spirit, energy and matter. They are in that successive order during the descending period or involution and in the reverse order in the opposed period, evolution, where we are now.

The involution period starts in the spirit phase, which represents the original state, the starting point of descent. Entangled in the involution period, the spirits undergo a transformation through a dimension contraction by which, once the positive qualities of the System are demolished, the spirit is also demolished to the energy phase. By continuing in the same direction of the process, it moves from the phase of energy to the phase of matter, being this transformation a phenomenon that is already known by modern science. We have then, before our eyes, the three phases of the first period or involution: spirit, energy, and matter.

By expressing the first phase, the spirit, by the symbol α , the second phase, energy, by the symbol β , and the third phase, matter, by the symbol γ , this first period may be represented as follows:

$$\text{Involution} = \alpha \rightarrow \beta \rightarrow \gamma$$

where the sign \rightarrow means: “goes to”.

At the end of that period, the substance constituting the corrupted part of All-One-God sphere, in its third aspect of Son, inverted all its original positive qualities to negative qualities. The original cause thus produced all its effect and the rebellion impulse exhausted. At that point



of maximum inversion of positive values and maximum saturation of negative values in the inverted system, the process stops. That was due to the equilibrium law and proportion between cause and effect, because every development of forces in relation to the causality principle is governed by precise rules. The process is stopped by the attrition (without attrition it would not be stopped), which represents in the order the disorder that wants to be born there by the force of rebellion; and represents in disorder, the order that wants to remain full, instead of being imprisoned and demolished. Moreover, the concept of attrition is a creation of Anti-System and is constituted of a fight, as it emerged from a conflict between two opposed impulses. In the System, there are no attritions and not even the existence of the concept of attrition is conceivable.

At a certain point, which can be identified by someone knowing the value of original impulses and all forces involved in the process, it stops. It means that transformation in involution or descent direction ceases. At that moment, once the rebellion impulse is exhausted, only the other impulse remains (as there are no others), which is the greatest and critical impulse that has always prevailed in the whole system before which the other impulse, that of Anti-System, is just an event and an exception. Then, the action of impulses of order starts to resume, although very slowly at the beginning. Its action is still weak because the Anti-System is in its plenitude, but it is persistent and exerts a continuous pressure that will end by winning and redirecting all disorder of the Anti-System to the order of the System, that is, redirecting everything to God. In fact, He has remained all the time in the Anti-System in His immanent aspect waiting for the exhaustion of the rebellion impulses and the end of the fall process. At that moment, God resumes His slow action of attracting everything to Himself as the center, which is a critical action in the System, as it is centripetal and the attraction is so strong that maintains it sole and compact. At the rebellion, the contrary impulse has started and operated, that is, the centrifugal impulse driving away from the center. But now, at the end of that departure, the original centripetal impulse will operate again and will slowly reabsorb the centrifugal movement of departure from God in the Anti-System through a centripetal movement of rapprochement to God and back to the System. This way, one moves





from “becoming” involucional with the center in the Anti-System, to “becoming” evolutional with the center in the System. That way, everything that had fallen down into the negative pole is reconstructed and cured in the positive pole.

Then, that lengthy process that we are living today was started, that of ascension, the second reverse and complementary period known as evolution. While the first period of fall or involution meant the destruction of the spiritual universe and the creation or construction of our physical universe, this second ascension or evolution period means the destruction of matter as such and the reconstruction of the original spiritual universe. And it is obvious that, as the spirit wanted spontaneously to cloister himself in the prison of matter by deliberately transforming himself in that corrupted form of substance, the same spirit should make his best efforts by living a long time in that corrupted form to transform it again and restore it to its original and whole state of spirit.

As mentioned above, all that relies upon the help of God that is always present. But the hard effort for evolution and progress, although ensured by that presence, and the assurance of victory are incumbent to the creature, and in the present stretch of the road are incumbent to us, human beings. Our way is not random. This vision clearly shows us the starting point and the target point. The disorder from the fall has remained restricted to the higher order of the System. Therefore, everything is always guided and directed; even the explosion of negative forces is included in the great schemes of the Law; even the evil, suffering and error, everything – through a wise play of forces, reactions and recoveries – is always reconducted to telefinalism, which is a supreme conducting wire that redirects everything to God. The target was not left to happenstance. It is ready, as it was established in the beginning as the end point and everything remains closed within the same cycle.

That way, the vision allows us to highlight our current position of human beings in the huge organism of All-One-God. Through the lengthy evolution road, man has climbed up a part of the mountain and is leaving animality. His current effort is to separate definitively from the beast. He has climbed up a part of the mountain but a long way is still left. That means to make all qualities of the Anti-System be reabsorbed by those of the System, that is, as mentioned above, to make ignorance return to





knowledge, materiality to spirituality, suffering to happiness, evil to good, and chaos to order. That vision says who we are, what has been made and what remains to be done. It provides us with signs throughout the evolution way showing us the mileage, the distance and the direction. Later, we will go down to the field of details and consequences.

* * *

Let us continue to examine the vision. We have examined the first period of the rebellion cycle, that is, descent or involution. So, we have entered the second period of the cycle, which is represented by ascension of evolution. The long walk back starts now to straighten the inverted values. If before the way consisted of driving away from God, now it consists of a progressive rapprochement. It is God's own attraction that has established the "becoming" route by imprinting His telefinalism to the whole process and making everything that had departed from Him return to Him. All this is easily conceivable because now the vision refers to our universe based on its concepts, such as, for example, the contrast between opposites, which is most important quality.

By returning to the same symbols used above, this second period can be expressed as follows:


$$\text{evolution} = \gamma \rightarrow \beta \rightarrow \alpha$$

Then, the complete "becoming" cycle of our universe may be summarized in this synthetic expression:


$$\alpha \rightarrow \beta \rightarrow \gamma \rightarrow \beta \rightarrow \alpha$$

This way, in a single expression we represent the full cycle of the fall with departure and return, involution and evolution periods until they join again the starting point. At that moment, the System is reconstituted, the disease has been cured and the incident ends with the rebel learning, through a salutary lesson, how advantageous would have been for him to have remained in the order instead of in all suffering derived from






disorder. Then, God's Law shall have fully shown His perfection, because He knows how to encompass and solve all disorder and bring it back to order, that is, its starting point. Thereby, ascension will annul descent, a period absorbs the order by balancing the whole cycle, and redemption cancels rebellion. In the perfection of the Law, even the wrong movements and deviations of the System orbits had been calculated by God's thinking, which had been provided with means to make automatically everything enter again in the scheme of order. So, the movement that departed from God returns to Him. The wrong movement caused by the creature's is corrected and remedied by God's will. This explains, as mentioned above, the deep meaning of the concept of redemption.



Then, the sum of both periods above completes the cycle, which is made of a movement that closes by folding over itself, without any displacement in the structure of the System. Overall, everything returns to its place and at the end the correction neutralizes the error and expiation reabsorbs the fault. However, the origin of the cycle gave rise to a new concept: movement, phenomenal transformism, no existence other than "to become", which is a concept that exists only in the cycle of the fall as long as those imperfect beings that run after perfection to achieve it shall exist. It is evident that, if perfection prevails in the system, one cannot conceive an improvement or movement necessary to achieve it and therefore there is not a phenomenon like that we know as "to become". That way, we can conceive the transformism of our phenomenal world as a corruption of the immobility that is specific to the System. As such, we can see the essence of our universe, its origin, the reason and the meaning of principles that govern it. We can also see the most remote and deep causes of its current structure. The being is therefore confined to a position where it is indispensable to live in endless forms in a world where nothing stands to time; he is required to transform himself subject to a continuous instability from which nothing can escape. And no peace will be possible as long as he has not crossed the whole cycle. This explains the inevitable fatality of advancing and the reason why the being is constrained to that effort by an own insatiable desire existing in the bottom of his soul, which is at all times longing for improvement. The mark of lost perfection is printed with indelible characters in our spirit



that has not forgotten it and is eager to recover it. Dissatisfaction incites and instigates him to the race, whether he wants or not. And the being runs driven by that eagerness. God is waiting for him at the arriving point and is continuously inviting and helping him, and opens His arms to welcome him in His bosom. Race to perfection is hard, but it will certainly have a finish.

The work is painful and it is incumbent to us to carry it out, as we deserve it, we are helped and results will be ours. The vision complies with all laws of our physical and dynamic world as a development of justice and ethics forces. The spirit must remain in the dissatisfaction fever until he is satisfied; he must live in ill and pain until he learns to live with discipline in the order of the Law at his costs. So, in the school of hard experience, the spirit will learn that his greatest advantage is not to challenge the Law, like on Earth, but to obey it. That way, in that school, he will move from class to class learning and improving more and more. The stain taken to the original purity of the System must be fully cleaned by our seat. Until then, the spirit will have to be at service of the material needs of his physical form, reincarnate to merge with it and make the matter that he generated with his rebellion to become immaterial until reaching the condition of spirit. There is no other possible solution to destroy that form of substance known as matter. That is because the substance is indestructible, a form which is matter, which cannot be eliminated, but transformed into another form, that is, the spirit. As such, matter can only be destroyed upon its reabsorption by another form of indestructible substance, the spirit. That is because the substance has only three forms from which one cannot escape. So, the deep meaning of the evolution of our universe is given by this concept of spiritualization, by which all existing matter will disappear by atomic disintegration and return to original state of its substance through dynamic forms.

Observing this vision makes us come to the strange conclusion that our universe, as studied by the science and accepted as a research base for knowledge, does not represent creation or the true state of the being, but only a transitory pathological state, the perfect and definitive state of which we can only reconstruct indirectly. That conclusion implies another: the method adopted by science, that is, that of observation and experiment, applied to phenomena of that universe, will never be able to



make us achieve the knowledge of primary things. That is not only because, to reconstruct the general plan, it would be necessary to examine the whole phenomenology of the universe in the infinite of space and time, but above all because the phenomenal world is just a corrupted derivative of a very different state of original perfection. Science ignores all that and, according to its investigations, it considers the reality of facts as solid, although they represent a distorted and opaque image of truth. In the future, man will adopt completely different research methods. His knowledge is still insignificant: before such major problems, he knows nothing positive. His evolution is still immersed in animal stage and he ignores his future spiritual stage; his current position in ascending way, although placing him away from the stone, places him much more far away from the spiritual plans that wait for him.

Our current world may be considered a hybrid compound that is partly constituted of a material skeleton on which life is rising and making its spiritual reconstruction work. We are therefore constituted of a double nature composed of two opposed sides where good and evil, light and darkness fight against each other. Our unity is a conjunction of two opposite elements: the past that does not want to die, and the future that wants to occupy its place. So, we are made of infinite imprisoned in finite, absolute disintegrated into relative, happiness crying in pain, wisdom that has become ignorance, and eternal life pulled to pieces in the cycle of lives and deaths; we truly are fallen angels. Then, to find again the infinite, we are insatiably accumulating fragments of the finite and trying to approach immortality by sticking to this brief life and lengthening its remembrance with great works. The gigantic building collapsed and now we are collecting the stones spread over the ground and trying to put them together, some on the others, and have managed to raise some walls. And we go on by consolidating the stones without our tears and blood to remake out beautiful knowledge home, freedom and goodness that we have left. We are tired and would like to stop, but we are incited by the fear of emptiness, darkness, pain and death where we have immersed ourselves deeply. We want to live. The original divine spark of the spirit, although suffocated by anguishes of death, cannot die. It will survive to all fights and pains until the imperfect organism that searches for perfection shall find it again when everything will then be remedied to reenter the





bosom of the great perfect organism, the All-One-God from Which is derived.

* * *

Having arrived at this point, we note that the vision has taken us to the topic developed in *The Great Synthesis*. As we can realize, only now that we have the whole vision before our eyes, that work covers only a part of this work without exhausting the problem as many readers have believed. Actually, after having made initially a brief reference to the first period - involution - that book accepts the accomplished fact without inquiring its antecedents and causes, and goes to the road to be crossed, that is, the second period - evolution. *The Great Synthesis* shows us the ascensional way starting at the matter, its origin and evolution through the forms of energy after mineral, vegetal and animal life, always ascending to the man, his spirit, his social and moral work, until his future in the highest existence levels.

That is the content of that book. He goes from matter to spirit. But the ultimate reasons of the current involution-evolution process of our universe, that is, the full vision covering the whole cycle rather than only the second half of the fall cycle, is beyond the limits of *The Great Synthesis*. That book was mainly focused on man and his scientific, social and moral problems. Its purpose was to solve the human knowledge problem, which man considers as the most important thing, because it refers to the knowledge of his own problems and those of his universe.

But, after having recorded the thought of *The Great Synthesis*, the vision expanded to the continuous maturation of the spirit and extended to farther horizons taking me beyond the limits of our universe that go from matter to spirit. A force dragged me and put me before God's thinking. I cannot tell this in another way, because it was what happened to me. I had the clear perception that the source of inspiration was no longer Christ, the Son, who in *The Great Synthesis* had spoken to men about their problems, but the Father, the Logos, Who wished to explain the major problems, the solution of which is beyond man's rational capabilities and investigation.





That gave rise to *God and Universe*, which is not a scientific-spiritual synthesis, by a theological synthesis. Now, while *The Great Synthesis* is closer to human problems that most interest to science and life and we could dive deeply into analysis to deduce the synthesis, its scope does not go beyond the limits of our universe. On the contrary, the book *God and Universe* wanted to go beyond those limits by also solving the major problems under a supreme vision. By taking this into account, *The Great Synthesis* fits in the system of this second book like one of its moments. If it represents the syntheses of human knowledge, *God and Universe* represents the synthesis of God's knowledge. Only this way the picture is completed and we can see the volume of knowledge existing beyond that first treaty, as that last vision has taken us beyond all our dimensions, to the Absolute and Infinite.

* * *

Such comparisons allow us to examine thoroughly some concepts of *The Great Synthesis*. Its first chapters, it takes to the infinite, where everything started, and explains that stages α , β , γ do not exhaust all dimensions of the being, but extend from $+\infty$ to $-\infty$, so that the fall or involution was not from α to γ , but from $+\infty$, to $-\infty$ and, on the contrary, that ascension or evolution was not from γ to α , but also from $-\infty$ to $+\infty$.

Therefore, the cycle of fall seen above, i.e., $\alpha \rightarrow \beta \rightarrow \gamma \rightarrow \beta \rightarrow \alpha$, does not exhaust its whole way, which should be on the contrary $+\infty \rightarrow -\infty \rightarrow +\infty$, or more exactly, $+\infty \rightarrow \dots + y \rightarrow +x \rightarrow \alpha \rightarrow \beta \rightarrow \gamma \rightarrow x \rightarrow -y \rightarrow \dots -\infty$ for the period of descent of involution; on the contrary, it should be, by continuing that expression in an inverted way: $-\infty \rightarrow \dots -y \rightarrow -x \rightarrow \gamma \rightarrow \beta \rightarrow \alpha \rightarrow +x \rightarrow +y \rightarrow \dots +\infty$ for the period of ascension of evolution.

In other words, the collapse of dimensions would have been greater than we can perceive in our universe, that is, a collapse where both extremes are obviously located in the infinite, which is the dimension of the All-One-God, from which everything derived and to which everything will return. *The Great Syntheses* develops that second part of the cycle to stages γ , β , α , which are those that most interest to man and his universe.





Now, we are able to understand how such limits expand to the infinite and how creation, in its common sense, only refers to man, as it comprises just one of the stages of the fall, that is, the series of successive creations, as explained by *The Great Syntheses*.

Then, we have in side $+\infty$ the System in its full plenitude, and in side $-\infty$, we its full destruction to the negative that occurs in the plenitude of Anti-System. That is, at the end $+\infty$ we have the perfect order that, at the opposite end $-\infty$ has been transformed into the involution period, in chaos, with the full destruction of the system order. On the contrary, by resuming the evolution way, we will arrive at the end $-\infty$ of full chaos, to the perfect order of the opposed end $+\infty$. This way, throughout the whole cycle of fall, both destruction and reconstruction period compensate and balance each other, while the second period annuls the first one. Only this way the plan of *The Great Syntheses* is perfectly understandable even with respect to its origins and last consequences. Only now, after having exhausted the topic of the book *God and Universe*, we can have a global view of All-One-God. According to both expressions set forth above, which go from $+\infty$ to $-\infty$ (involution period) and vice versa, from $-\infty$ to $+\infty$ (evolution period), both periods can be summed up, from the view of the state reached by them at their respective arriving point, by the following end expressions:

$$\lim_{t \rightarrow \max i} \Delta = S - \infty$$

$$\lim_{t \rightarrow \max i} \Delta = S + \infty$$

The first formula above may be read as follows: “At the limit of the universe of system of universes (Δ), substance (S), through the “becoming” or transformation phenomenon, reached the maximum final (m) moment (t) of the semi cycle or involution period ($t \rightarrow \max i$), (or initial moment of the semi cycle or evolution period), as it is completely in the negative infinite state ($-\infty$).”

The second formula may be read as follows: “At the limit of the universe of system of universes (Δ), substance (S), through the





“becoming” or transformation phenomenon, reached the maximum final ($t \rightarrow \max i$), (or final moment of the whole cycle, when everything is reconstituted to its initial state), as it is completely in the positive infinite state ($+\infty$)”.

The first formula expresses the state reached by the fallen part of the third aspect of All-One-God, that is, the Son, at the end of the first half of the cycle. That is the involutory descent period toward the fully negative state, that is, full destruction of System in the chaos of Anti-System ($-\infty$).

The second formula reveals the state reached by that fallen part at the end of the second half of the cycle. That is the evolutionary ascension period toward the fully positive state, that is, the full reconstruction of the System to its order ($+\infty$).

Both formulas are then conjugated to express both halves of the same cycle: the first, that can be called formula of fall or destruction, is completed by the second, the formula of reconstruction. They both give a synthetic image of two reverse and complementary halves of the whole cycle. The first goes from $+\infty$ to its arriving point in $-\infty$; on the contrary, the second shows how it completes its way from $-\infty$, its starting point, to $+\infty$, its end point. The full cycle is then expressed, as indicated above: $+\infty - \infty + \infty$ (System - Anti-System - System). Everything ends in $+\infty$, i.e., their initial departure point; and both formulas, departure and arrival, merge into a single one. The second formula may be called of resolute formula of the universe, which completes and closes the cycle. Then, start and end overlap themselves and the cycle close on itself. After those intervals of imperfection, perfection remains unchangeable; God always “is”, before and after, has never changed and His perfection can never be changed.

* * *

Upon finishing the analysis of this vision, let us consider another aspect of the same.

We have already mentioned how the three moments, spirit, energy and matter, which constitute the fall and reconstruction cycle, are





reproduced during our actions. All our creative activity in the work flows those three phases: first, there is a thought that conceives and projects the action (spirit phase); then, there is a will that executes that thought, which otherwise would remain inactive, that is, the creative action (energy phase); finally, a concrete form where the action is taken and the thought is expressed (matter phase). The first model of this phenomenon, with is repeated every moment, has been created by the fall. We can, the, have an explanation for all that and know the reason why the action technique in human being has precisely assumed that form rather than others.

The vision also shows a greater correlation. There is a correspondence between the three moments or aspects of Trinity (Spirit, Father, Son) and the three phases of the fall and ascension cycle. In fact, the involution or evolution comprises three stages: spirit, energy and matter. In both cases, we have, in the first phase, the conception, in the second phase, the action, and in the third phase, the creation. In both cases, the work is initially conceived, then executed and finally completed to the desired form.

Therefore, the following fact becomes evident: in the cycle of fall the reason for creation reverberates in a reversed position, that is, instead of arriving at the real creation of spirits in the third Divinity aspect, the Son, we arrive at a pseudo-creation inverted in matter, which man calls creation. Once the first model of Trinity was constituted, one could not leave it and, in effect, it returns and although inverted it remains always the same. We have then an inside-out creation, a corruption of substance, destruction instead of construction; a creation that gives birth to matter, not to spirit. In fact, we cannot deeply understand our universe in a way other than an inversion, to the negative, of the true creation that, to be logically attributable to God, should have been perfect and spiritual.

We can so understand the first origin of the three-phase structure of the fall phenomenon and the reason why it assumed that form. It shows us the mark received in the first model, that of God Trinity. Even at the fall, the first moment is α , spirit, like the first aspect of Trinity (conception). The second moment is β , energy, like the second aspect of Trinity (the Father or Logos – the action). The third moment is γ , matter, like the third aspect of Trinity (the Son – the resulting creation).





But if that structure of the fall phenomenon reflects the Trinity of All-One-God, it is given to us in an inverted position that, instead of being completed by creation, it is completed by destruction. So, the three-phase trinity of the fall is just a counterfeited image with corrupted values that are quite different from the first perfect Trinity. While the third moment of that structure can be shown as a sphere of light the Law and the System prevail and God's thinking and will are fulfilled, the third moment of the Trinity of the fall appears as a sphere of darkness where rebellion and Anti-System prevail and Satan's thinking and will are fulfilled.

That way, both visions seen in the books *The Great Synthesis and God and Universe* reappear merged into a single vision, which give us at a glance the full picture of a greater synthesis encompassing the whole knowledge problem. Then – at least until new spiritual facts and a deeper maturation are obtained – the current inspiring work is exhausted. The vision appeared complete in its master lines, and was observed and recorded. Let us now change the mental mechanisms, the investigation methods and points of view. Let us come down from remote intuition levels. Let us resume the psychology of ordinary rational creatures that observe and have doubts to go on with our work; let us analyze with a cold mind, like unbelieving positivists, the results obtained so far against the pure logic, by distrusting and controlling everything in the search for evidences.



Part Two



ANALYSIS AND CRITIQUE

5 | Guidance

The vision appeared in full. It was recorded in Part One and we have the manuscript before our eyes. Now, we can read it again under another mental form: in this Part Two, it will be analyzed by the light of reason, according to analysis and critique psychology that basically differs from inspiration. Now, let us act as unbelievers to whom all discussion and doubt is allowed to face the exposed theory that is submitted to a rational control that is necessary to prove its veracity. If it shall correspond to the facts and is confirmed by them we may accept it by stating that inspiration effectively saw the truth. Otherwise, we shall be required to reject that theory. This shows to what extent we work without prejudice and dogmatism, without worrying to reach a specific conclusion, and without applying to the unbiased research the theories of any school or religion. This position of full impartiality by which we try to undermine with our doubts the results of our inspiration is the only that can assure that we have seen a truth, which is an indispensable assurance if we intend to obtain non-fanciful positive results.

There are many probabilities of errors in metapsychics field where our spirit works and we still have a poor knowledge of its structure and operation to securely judge its products. To man, human soul is still an unknown abyss where forces of which we ignore the origin and possibilities are at work. As long as we fail to submit the results of spirit operations to a positive severe control, science has the right to abstain from taking them seriously. From our part, this critical analysis of results of our inspiration will take us to results never reached before in theological field where our researches have engaged. To us, theology is the science of God's things, which face the major problems of knowledge located in the absolute: theology belongs to all religions to the extent that they deal with God's things. Then, in that field incomprehensible to science we may come to positive conclusions under a rational control until finding in now world evidences of truths obtained by inspiration that otherwise would remain in the absolute. Then, we will obtain a manifest theology plan that, based on

evidences found in our world, is entitled to be taken in consideration even by positive rationalists.

We impartially offer such results to everybody, both the several religions and philosophy or science. The solution of major problems interests to everybody. Climbing up the knowledge mountain represents a conquest to all men. Unveiling the mystery is the great desire and the greater progress. We offer the true product of our research, which is both inspiring and rational. Anyone will use it in the most useful way. Our research is fully unbiased. Our only purpose is to know the root causes that gave rise to the genesis and structure of our universe, rather than defending *a priori* any specific doctrine, philosophical school or religion. We have started our investigations without realizing its target or conclusions. Probably, by acting that way, we have failed to please everybody, because anyone is more interested in finding evidences in favor of their own group than finding the truth. But, in compensation, we have found an answer to many questions pending in our head. That is what we are going to explain in this Part Two.

Let us then challenge to vision to determine whether it will resist to several objections and whether our doubts can destroy it. Therefore, we must be sincere and honest, even in our doubts. We must be stimulated only by the wish to know the truth and be ready to sacrifice to it all our prejudices and surrender to evidence whenever it appears. We cannot anticipate the conclusions of our investigations and reject any truth only because it contradicts certain principles that have not been yet established. Whoever in at an investigation stage knows that one can arrive at any conclusion and must then be ready for any surprise.

Thereby, we must be sincere researchers that amicably help one another in the same investigation, instead of polemist that try to superimpose and make efforts to impose their own truth to the others. To us that live in the relative, perspectives are different. As such, not only truths are relative to the particular position of each one, but also are progressive, advance and are conquerable by successive approaches. For that, the real researchers are aware of that and make no polemics and, instead of eliminate mutually like in a sword fight, they look for an understanding way to cooperate by joining together their own individual visions to obtain a most comprehensive overall vision. The above makes us

understand how the idea of making authoritarian cathedraic statements is far from us. We explain all that because such investigations also aim to show the developed method by which they are to be conducted, and because this study also intends to be a thinking art school based on a more productive technique.

Polemics-based winning system, that is, the system that uses words and arguments as weapons and missiles to destroy the enemy, is that of primitive man who instinctively still adopt warlike methods to make their views prevail over the others'. In highest levels, the winner is not that who has a stronger dialectics, but that who uses a great sincerity to convince the other, because he shows to have impartially discovered greater truths and is able to provide the required evidences. Now, the discovery of truth belongs to those who live in those higher levels and use their methods. Unevolved men know very well how to make and win wars and are stronger in fight-for-life field, but they are impotent as far as the search for truth is concerned.

It is necessary to know that general principle that truth is not conquered – like human things – by strength or astuteness, but by love. Truth is written and closed in God's thinking and is only revealed to those who deserve to know it and will ensure that it will well used. To them, truth will open its doors and accepts to be conquered by sincerity and pure intents, by researcher's humbleness and his wish to know it for the good. On the contrary, in case of pride and wish to know the truth to explore and impose it to the others, when egoism, insincerity and dissimulation are clear, the truth, which is constituted of intelligent thought streams, refuses to appear and close the access to its understanding. Truth hides itself from unevolved people because they intend to misuse it and therefore must be excluded from it until having reached the required maturity by living and fighting. Therefore, whenever we come upon somebody who wants to impose his own will by considering his neighbor an antagonist to be defeated instead of contributors that could provide new and unprecedented aspects, we can say that he will only discover a part of truth and will appear to have undertook nothing about it and just feels that can proclaim it for having learning it from the others. All that derives from the fact of intending to impose it to the others. Truth surrenders itself to those who love and look for unification with their neighbors, not to prevail over them.



That is because truth is in God and we can only approach to God through the ways of love, that is, joining together fraternally with our neighbors. Whoever behaves differently, even when he proclaims the truth in the name of God, ends by driving away from the truth and from God. Therefore, with a polemic aggressiveness, the truth cannot be diffused or discovered, but rather it is suffocated and denied, as whatever is not love belongs to the Anti-System, not to the System.

Then, our purpose must be only one: to know the truth. With a great respect for everything that has already been said by religions and philosophies, we are required to face alone the problems that they have not faced or solved to solve them. **God's Law** governs all phenomena and no religion or philosophy can change their course. Both in spiritual and material world there are positive facts that are imposed to everybody regardless of our beliefs. Galileo could not prevent the Earth from revolving around the Sun by making the Sun revolve around the Earth just because the Bible assumed that it was like that. Likewise, one cannot assert that reincarnation is not true because South-American Catholicism contests it (European Catholicism is not interested in that fact or contests it). So, one cannot prevent the theory of fall of angels from having a great probability of being true only for the fact that many Brazilian spiritists do not accept it because of its alleged catholic origin, even ignoring that Roman theologians would be the first to condemn our point of view because the classic theology guides them in a completely different way.

Regretfully, such problems and their solutions have supported a number of material and moral caste interests that, to defend themselves, create obstacles at every step like barriers along researcher's way. To him, truth is not requested in any way, as it is of little interest because they already consider it in their hands, but ask him to join the group to make it increase. As such, an unbiased researcher is constrained, at every step of his way, to run into crossroads bearing signs like: occupied place, do not cross over! But that is clearly justified, because the world is organized according to the normal average type that more needs leaders to rule and control it than understanding and freedom to make investigations to find the truth. For that, the answer to our investigation effort was not to discuss the problem in itself to know how things were going, but especially to let each group know if the conclusions were or not consistent



with their principles; if yes, they were considered very good; if not, they were condemned.

Needs of current mindset seem to be different. People are prone to assign any new ideas to one of the countless standards in place to catalogue all human things. That is, in effect, one of characteristics of those living in Anti-System, that is to consider everything as divided and classify each of such divisions in separate and contrasting categories. Creatures living in Anti-System only conceive an idea as opposed to their own ideas. For that, the main concern of those following these studies is to know first to which religions or human affinity they belong to create groups and challenge those in the opposed side. And they are highly disappointed when they find nothing like that. They feel discontent in front of such a strange fairness and universality language in a world based in other principles. That is a language that gives to those fighting against the corresponding psychology a sense of uselessness, empty eclecticism and amusement for amateurs.

But, how is it possible to exclude *a priori* this or that philosophy or religion and assure that those in the opposed field lack some truth just because they are in out field? How to deny that the other aspect of truth could be perhaps what we lack to complete our truth? And how to deny that even the opposed field lacks another aspect of truth that we do not have? The voice of all things is too loud and rich and the presence of God's thinking is so universal in the whole that each one would have certainly seen some part of the truth. In a relative world, how to accept that the whole truth is on only one side and nothing on the other? How is it possible to believe that all truth is always and exclusively on one side and error is always on the opposed side? That corresponds to psychology of those living in animal fight level, not those living in a more evolved level where man should be.

* * *

As said above, that is, after having established the criteria to proceed in our examination, let us challenge the vision. We are here, then, as unbelievers, but honest unbelievers. Therefore, we must remain fair, sincere and fraternal with all. As unbelievers, we have the right to ask: is that theory true? As such, we must start from doubt to accept only what is

proved but, although honestly fair, we cannot help from accepting as true whatever sincerely convinces us.

Well, the reason why I am developing and accepting the fall theory is no act of blind faith in its inspiring origins or the fact that it would solve most of my doubts by explaining many facts and solving many problems in an organic and harmonious picture leading everything back to unit while meeting the requirements of my mind and heart. That theory gives me a truly substantial and good notion of God, which remains as such, notwithstanding iniquity prevails in our human world. From that idea that drives away more and more from usual anthropomorphic conception of God, I see the victory of goodness, freedom and Love, which an irresistible intuition tells me that are His attributes.

In addition, that theory explains me things that not even the reason or religions, philosophy or science can explain. For example, why matter was born? That question refers not only to emergence of matter, but why our world has taken the form of matter. Further: why does evolution exist? And why does it advance from matter to spirit? Why is there such a telefinalism and not another, and why has evolution taken that form and direction rather than other? Further: what is life? Why is there in our world the opposite, that is, death? If God is perfect, how imperfection, error, evil, pain and the like have emerged and are justified among us? How could darkness originate from the light of our life and why are there so many denials in life, when God's supreme quality is affirmation?

One would answer that that God is our anthropomorphic projection into emptiness, as there human desires for perfection, wisdom, power, freedom, love, life, joy and the like are idealized, to compensate for our lack of such qualities that we wish because they would make us happy. But, then, one could answer back: has life no purpose? Why to fight and suffer so much but for a better tomorrow? Human nature has psychological requirements and instinctive anxieties that cannot be made silent. We cannot accept philosophic subtleties that destroy everything and create nothing. Moreover, how could we say that such a conception of God is our own unconscious creation to impersonate our desires in a Supreme Being that would fulfill all of them by straightening our upside down position in imperfection sadness when, on the contrary, we could also believe that such a creation is just the effect of a wish for compensation and raising



ourselves from fall? Then, rather than creating a God according to an image obtained from his own imperfection, man would be a corruption of God's perfection, a fallen being eager to return to his lost position.

There are many objections to that theory and some of them seem to be insurmountable, but we will destroy them one by one. Some doubts have been raised by other persons and by myself. By giving a better look at the vision and focusing better on its details, we note that it was sufficient to observe more accurately to answer to our questions and settle our doubts. They appeared because everything had not been seen yet, and all is reduced to giving a better clarification to lighten the indistinct points that remain vague. But from its first overall view, the theory brings the characteristics of organicity and unity with a great power of encompassing all kinds of phenomena, from those of inorganic matter to those of life and spirit, from atomic to social and moral phenomena, by reducing to a single system the infinite multiplicity of our relative world. And, undoubtedly, one of the major wishes of the human soul is that of great unifications. Reducing everything to a single organism that both operates and advances through that operation to a sole accurate end that satisfies the logic, feeling and most instinctive and deep wishes of the human soul will convince the mind and satisfy the soul.

Given such results, I cannot refrain from perceiving a sense of a satisfied hunger for knowledge that guides the own life. It is the satiation of man that, after having gone through philosophies, sciences and religions in search for an explanation for so many mysteries, finally finds that explanation by other means, thus persuading himself and seeing clearly. And satisfaction is even greater when that clarity can be communicated and satiate many other hungry men and guide many other lives still lost in darkness for the lack of a clear and convincing view of the reason for things, life and their objectives. Philosophy follows its way, the same way as science and religions. Each one follows its way and ignores the others' ways or even fights them. Each religion is an enemy of the other, each philosophy is different from the other, and each scientist is focused on a particular knowledge field. All they are divided and attentive to partial visions and closed to their own terminologies and concepts of which they are zealous guardians. Human knowledge only offers us some particular incomplete aspects and limited perspectives of that wonderful





unity to which our soul believes that everything must reduce for a logical need and for an instinctive wish of the spirit.

I confess that one of my greatest amazements upon being born in Earth and feeling alive in this corporeal garment, was to see how little man positively knows about the great problems from which everything derives and on which his own life and each of his own acts ultimately depend. I did not understand how one could act unknowingly, only based on instincts without any positive, clear and safe guidance with relation to the effects of his own behavior. Then, to live, I had to look for the food that was indispensable to me. That is because I do not know how one can live without understanding. Then, conquering knowledge, which is indispensable to me, has been my greatest work in my life, and this is the best fruit that now, at the end of my journey, I can offer to serve as a food to all those who, like me, have the same hunger that is undoubtedly very great to those who have it.

* * *

To allow the other to be satiated, let us offer the ripe fruit of our investigations. That idea is offered, not imposed. It is offered as my truth, without intending it to be everybody's truth. Mental forms are different and therefore other forms of truth may exist for other mental forms, although in the world there are similar mental forms. It may then happen that such men will find, in this explanation, a truth that is fit to them and will convince and satisfy them. For such men, like I have experienced, it will be a great pleasure to find what they have been looking for. That understanding does not occur spontaneously among spirits at the same evolution level that are tuned by a biological affinity in the same work specialization channel.

That human thinking does not move incidentally is a fact. Even understanding among men and diffusion of ideas depend of accurate laws containing in theories that we are addressing, which are so deeply incorporated to our lives, as we are living them at the very moment that we are studying their structure. We are applying them while observing them to see how they work. One could not require a greeter evidence of the trueness of our vision.





In all things and in their operation and development there is a logic that constitutes a previously plotted way that no one can stop from following. No phenomenon occurs incidentally, but rather always according to a law that guides and individualizes it. So, the development of each logical process has its own law, like the development of each dynamic, chemical, organic or other process. In each phenomenon, causes remain in their effects until conclusions. No moment of “becoming” universal moves insanely at random, but rather within margins that control its transformism by coordinating it with all other phenomena in the core of the operation of the great organism of the whole.

Then, all our research work, both at inspiration stage and in this analysis and critique, as well as all our thinking and our own life work and develop according to such laws that guide and direct everything. That is why at the same time that we are judging the theory, we are applying and living it, as it is actually the evidence of such laws taken to human mental form. At this moment when I am writing, and in the future when the reader will be considering such concepts, we will all applying such laws and the theory that explain them.

All of us live and work, at each of our thoughts or actions, within a system of concepts and strengths that is a true organization based on which we exist and everything exists. The rules of our thinking, even at his reasoning stage of analysis and critique according to our current evolution plan and maturity level, for all of us that are thinking, whether as a writer or readers, were already included in the law that governs them. What we do is to apply them at this moment, according to principles that we do not believe that have just emerged to us or have been created by us, the same way that the vision perceived by intuition does not represent in itself anything new, but the eternal operation of the whole. Once again, it only represents the fact that, at this moment, we can see and record it.

Whether we think, judge, accept or not, all will always depend on such laws. This is the actual structure of the whole theory that we are addressing here, what constitutes a rational need that connects us and compels us to reach some conclusions and accept them or not. Everybody’s thinking can’t help from being automatically fit in universal thinking, of which it is just a moment. Our freedom of thought is relative





and contained in margins marked at the entrance, which guide the uncertain route of our ignorance toward the order of the Law where only oscillation in the relative are allowed.

Then, by studying such laws and the theory that explains them while discussing them, we show the existence of an organization and realize that we are a part of it and even our position inside it. So, the theological and philosophical construction set forth here is not a building of concepts created by the mind of a thinker that projects his personality therein and transforms into a system his particular mental form, or just a theoretical construction, but it is rather the live operation of the whole observed during its operation while all of us operate inside it. To understand the matter, we had to place ourselves in a certain point of the upward evolution scale that rebalances the involutionary descent. The vision could not tell us anything more than we were able to understand according to the maturity of our spirits. The vision itself was just a new step to approaching a little more the understanding of God's thinking. That approach is due to mankind's current conquest of a new evolution step at the beginning of the Third Millennium. It is the theory brought by the vision that explains its meaning, the reason it has come to us at this time and what we are doing now.

In other words, thought becomes more chaotic, disorderly and illogical as it involutes and goes deeper into the Anti-System, and becomes more orderly and logical as it evolves to the System, that is, to God, its center. It is logical, then, that evolution results in an increasingly orderly thought in an evolving being. It is then natural that, the more the thought approaches the source, that is, God, the more that thought acquires its qualities of order and logicity. That knowledge acquired at this moment of evolutionary maturity represents the thinking reorganization corresponding to that evolution level. That new vision of the universe represents a small reconstruction in our spirit of the knowledge that the being had in the past before the fall. This way, with evolution, our way to conceive and reason will improve increasingly, and mankind, the same way it walked so many steps in the past, will walk many others in the future.

It is true that we are placed in Anti-System, where the order of perfect thinking fell down. However thinking has remained there latent, disarranged, but not destroyed, and expects to be reconstructed by our





effort as long as our evolutionary maturity would allow it. We must realize that there is no lack of knowledge in the whole. Only we lack it, to a smaller extent among the more evolved beings and to a greater extent among the less evolved beings. Ignorance is a result of fall, which is revoked by ascension. We are just making that work of revoking ignorance. It seems that we move randomly and tentatively because of our ignorance, what is true with respect to us. However, in God's order, man's ascension and position plans are already scheduled, even with respect to knowledge. In our disorderly excitement, we can follow no way other than that already draught. Then, step by step our mind sprouts like a flower in spring or a child growing up. They know nothing about God's Law, but keep living and applying that law. All wise and ignorant human beings obey, although more or less consciously, the irresistible impulse determined by God, and live His law, whether willingly or not. But the wonder of evolution lies on the fact that the more man ascends, and therefore knows and guides himself, the more he understands the benevolence of God's Law and the importance of obeying that Law. Then, forced obedience to a deterministic law by an unconscious person is transformed into a free and convinced obedience by those who have knowledge, to a Law that wins by conviction, rather than constraint. It is natural that, by ascending to the System, all its qualities will reappear, while all opposed qualified inherent to the Anti-System will disappear.

In conclusion: if at the right time when we are discussing the theory we are applying it, this means that it satisfies to the first control in contact with facts. This is your first confirmation. This theory shows us the end point and the direction of our way and our future state, the causes of which we are living because they are active in our present. Then, vision abstractions remain associated with our day-to-day reality where the theory obtains a new confirmation. However, our analysis and critique cannot be exhausted yet. Other doubts and objections are still to be settled. And everything else will help to better clarity, with more and more details, the content of the vision. However, it is not intended to be exhausted to the bottom of knowledge, but only to take us to a higher level of knowledge that is proportional to our level of development. It shows us the final target, that is, the reconstruction of the System from where we have fallen down, by putting before our eyes the model of the





building to be reconstructed. As such, our work will no longer be left to attempts of uncertainty, which is a fruit of ignorance, or constitute a creation left at random or to our poor guidelines, a new creation. On the very contrary, we are following a clear plan of effective reconstruction of what existed in the System before the fall and was demolished by it. Man's work is therefore planned and fits the operation of the whole, because the starting point shows the end point and the coincidence between them.

If those are the practical advantages of the vision, we must also delineate its limits. Undoubtedly, it has opened our mind to broader horizons. However, everything remains according to our current evolution level that, even if it has allowed an overmatch of past limits, applies its other limits beyond which, in our current position, the vision gives no answer. Then, we are unable to know what could have occurred or what may occur in addition to the creation of pure spirits. We only know that we can deny to God the possibility of transforming Himself, even according to other systems and types of creation. It would be much more difficult to answer to more complex questions, such as, for example > Why does God exist? Why is God trinus? Why has He chosen to take three forms instead of two or four?? We can only know that it is like that because it is like that. With respect to causes, we want to know the causes of causes, but we have to stop at a point where we must accept axiomatically the facts the way they are, without any causal precedents. The vision does not tell us the reasons of all that. We are, then, within limits that we cannot go beyond. The vision explains how God's work was made, but not God's purposes. We cannot venture ourselves into that unexplored field, at least in the present time, at our current evolution level. At the analysis and critique of the theory, we cannot make such inquiries, as they refer to a field that is quite beyond our understanding limits, to which the vision gives obviously no answer.



6 | Creator God

In the first part of this book, we showed a synthesis of the vision the same way it intuitively appeared to us in its entirety. Let us return now to observation by adopting a different psychological attitude that we call Analysis and Critique. Although we have to repeat everything, let us go back to the start and look at it now with the eyes of reason more than with the eyes of faith, by changing the reference points and our view to make everything clear, give answers to all objections and solve all constraints. We have observed the creation phenomenon in the book *God and Universe* and in chapter II of this book. There we mentioned many things but, given the hugeness of the matter, it seems that nothing has been said yet. The readers to whom we have presented these theories should consider that we are observing God's work almost as if He had to render accounts to us. If some of them appear to be still unsatisfied because the results in their hand are not always good, we will show them now that God made everything in the best way and could have done it better, and man remains in imperfection and pain, God is not to be blamed for that in any way. Everything, no matter its current state and how difficult is to accept it, has developed according to a perfect logic, goodness and justice.

But let us proceed orderly. Here, we refer to God. It is then necessary to start by asking ourselves what the word God means to us. We have said that everything comes from Him, as the center of the System and the primary cause of all things, who is on the vertex of the pyramid of hierarchy of beings. We have also said that God cannot be defined. Defining means limiting and comparing to certain benchmarks. Well, the infinite cannot be limited or there are no benchmarks in the absolute that encompasses everything. But we have also said that attempted definitions of God have been obtained by raising the minimum quantities of perfection reconquered by man during evolution or intuitively perceived as a future reconquest to the infinite potency. We may, then, attribute some qualities to God.

They were emerging as we were discovering His way of acting,

being logical and evident that God has the attributes that each of us, instinctively and axiomatically, enjoys seeing in a leader or boss. Once that requirement is met, everybody is more easily convinced. Some basic axioms seem to exist with relation to God, which although not evidenced or discussed, give rise to a universal consensus and are accepted because they make the mind satisfied, even without knowing rationally why.

Our mind, to satisfy itself, requires God to be perfect, that is, that He has the best qualities known by men in their scale or values at the highest perfection level. Thereby, man tries to make God a concept by multiplying all his qualities and abilities to the infinite from his point of view located in the relative. And, in such a case, instinct does conflict with logic. Even without knowing why, man instinctively feels that God is above everything and is the end point toward which everything moves. Then, by multiplying his small levels of perfection achieved from evolution, man tries to realize what might be the full perfection of the Supreme Being.

So, as required by our mind, God is expected to have all qualities at the most absolute perfection level and be absolutely perfect in all aspects, omnipotent, omniscient, free, good, fair and unique.

Such qualities existing in God should also apply to His creation, as it derived from Him and are therefore constituted of His own substance. That is because creation cannot be attributed to any cause other than God, the Whole from which nothing can exist.

We see then that God's creation only can be a perfect work. From the hands of a perfect God, an imperfect work full of errors, evils and pains, like our creation, could not arise. God's true must be another one that we ignore. The creation where we live must have derived from another cause that occurred later. It is not possible to disregard that logic. Besides, by taking into account that God is omnipotent, there could be no obstacles to achieving perfection, and as an omniscient being, He could not make mistakes.

From such a creation only absolutely free beings could be born. Well, if perfection implies the disciplined existence of beings, according to an order and a law establishing that order, this could not happen in any way in a slavery system, not only in a regime of absolute freedom.

But God must also be extremely good. Then, creation could not be a

fruit of His egoism, but rather an act of love for His creatures. And God cannot stop from continuing to love them and look for their happiness. So, we note how far we are from that in our world. If it occurs because He has not a way to give it to us, God is not omnipotent, and if He does not want to give to us, He is not good. And if He is omnipotent and good, why does not Him give it to us? Being good, God represents the good. Why then does He allow the existence of so much evil in our world?

Here, cause and effect are not in mutual agreement. Both must have the same nature and the same characteristics. If there is a disagreement between cause and effect, it indicates the occurrence of another event that changes the cause action by introducing new strange impulses. Otherwise, that injustice in a God that is absolutely fair and that irrationality in a God that is absolutely logic cannot be explained.

God must be fair, that is, impartial, without any unreasonable and unfair undeserved preferences or privileges. This gives rise to a conception of an order and a law guiding that order. A leader entitled to rule and that must be obeyed cannot be a capricious tyrant that abuses the power that he has in his hands. It is incumbent, first of all, to those that personify the law, to represent their perfect compliance with order and discipline. Only those who never violate the law are entitled to required obedience. If that Law only represents God's thinking and will, He obeys only Himself in a perfect freedom. And if the creature must recognize in God the right to rule, it implies, on their side, the duty of obedience that, if is not respected because a rebellion, it implies the deserved reaction of God's justice. That way, through the mere observation of qualities attributable to God, we note the existence of all elements from which the tragedy of fall is likely to logically and fatally develop in the future.

But God should also be only one. That is, not only unique and having everything in Himself, but also unitary, not split in contrasting forms. In God there should not be that contrast between opposed qualities like in our world, but only that contrast from another origin and occurred later. God can only be positive, an assertion. The negative aspect of the being cannot derive directly from God. Well, if dualism is one of the basic qualities of our world and it cannot exist in God or in His creation, that dualism can only be the result of a subsequent rupture

occurred in God's work.

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Having so given to God the maximum concept that is possible to us, creatures located in the relative, lets us see now how He operated in creation. In that operation, His qualities must reappear, as God operated according to them, which constitute His own nature. As such, we can realize how creation was made, that is, by applying to it God's own characteristics.

That is how, through mere images, we can make a mental representation of how creation occurred.

In an unlimited desert plain, where there existed nothing, nor a house, a strip of herb nor any being, a plain that was so even that it was impossible to establish there a benchmark or distance, there was in that incommensurable space a huge block as the only thing that could exist there.

It was all what existed there. Beside it, there was nothing else, as it was the only thing that could exist there. We say "only", because we live in relation to other beings, but it was alone, because it has inside it all other beings. A part that lacks any other part can remain isolated, but not what encompasses everything in itself because, that way, outside it there are no benchmarks that could establish it solitude in relation to them.

That way, it could not look out of itself as there was nothing there. Instead, it looked inside itself. As that block was a unit made of thought instead of matter, that self contemplation represented its awareness of its existence, which consisted of a single, synthetic, homogenous, undifferentiated and static thought focused on itself.

But, at a certain time, at that state of static self-consciousness, a decentralization movement was started by which that thought became multiple, analytical, differentiated and mobile, resulting from many different thoughts. Such diverse thoughts are the creatures born from the first creation, made of pure spirits.

That does not mean the loss of the original thought unit. On the contrary, the need of that unit to remain full – without which the supreme "self" of God would have disappeared – also imposed the need of that



multiplication to occur at an organic state. In other words, that first creation could not have given life to a multitude of equal elements being just added to the whole, but only a system, a true organism of which they were an integral part, like hierarchy of positions and distributions of duties, which are necessary in any organism or system. It satisfies our mind and makes us think that the process of that creation has been governed by a logic concatenation, which is one of God's qualities. That is how that logic gives rise necessarily to the idea of a System, that is, that creation did not produce a simple multiplicity, but a real organization. That results in the need of acknowledging the presence of an order and a law controlling the movements of all elements constituting the System, a law that represents the continuation of God's self-consciousness that, as a central thought at the top of hierarchy, guides that law and that way guides the whole System.

Only that way All-One-God could, in spite of such a great transformation, remain identical to Himself. If God was the Whole, it is obvious that creation could not occur out of God, but only inside God. But it was also necessary that everything did not change, in any way, the unity of God. We can imagine the state before creation as a fire, with light and heat, equal at all its points; and after the creation, as the same fire organically divided into many sparks. Each creature is a spark of the same substance of the original fire, and all they together remain constituting the elements of a whole that after such transformations remains identical to itself exactly as before.

Then, as soon as creation takes place, God seems to be an organic unit constituted by several different elements made of His same substance, different but linked by their organic state into which the Whole transformed Himself, the same way all cells of our body are linked by their organic state, without what, also considered as separate beings, they could not live. That results in the absolute need of that harmony and unit that governs the System, without which everything would collapse. That way, it is easy to understand what could occur upon the minimum disorder. The fact of each element having its separate individuality, any minimum egocentrism, similar to that maximum egocentrism of God, could give rise to a disorder upon the failure to obey the discipline imposed by the law.



For that, it is absolutely necessary that all elements remain jointly inked to the same organic state of the System, otherwise the unit of the block where All-One-God remained as before would collapse.

We can imagine the original state like that of a marble statue equal in all of its points. One day, that marble is transformed into a portion of live cells that are hierarchically disciplined and governed by a law the disobedience of which would be a disaster. They are regrouped in tissues and organs and perform certain functions, of which the body life and their own lives depend.

Creation occurred that way and consisted of that. Only in this second part, analysis and critique, we could be able to observe it in more details. And to understand it better, we had to rely upon concrete representations. They are distorted and opaque images, which are the only ones that our world can offer.

We must acknowledge that creation, because it represents the third moment of Trinity, without which it would be incomplete. A Trinity composed, as seen before, of three persons or moments, that is, Spirit (conception), Father (the Logos or action), Son (the created being)¹. That means that God, upon the completion of creation process, was constituted of the state of Son, or collective unit or organic systems, where the two previous states remained integral. Spirit or conception remained, because the general plan and the law governing its operation subsisted to the work. The Father of the action also remained, because that law was also a will of achievement, not only a regulation, and a power of performance. And in the organic state of the System, the multiplicity of elements merged into the order of the Law constituted a collective unit where God remained as All-Only-God.

In was then necessary to clarify to the maximum extent possible, now that we can analyze the phenomenon, such concepts that represent its starting point, because if we cannot understand them, we couldn't either understand the phenomenon of rebellion and fall or the factors that gave rise to them, or how the process, given its characteristics, developed with such a strong logic.

7 | The Rebellion

Initially, we tried to understand God's attributes and then how creation took place and its composition. Now, we will try to understand how rebellion occurred and its cause. We start with doubts, constraints and critiques. We start here with the rebellion against its theory.

Let us make a summary. Concepts are developed according to a strictly logical concatenation. God is all. Is there something besides Him that is not a function of Him or depend on Him, then God is no longer God. That could be His enemy. And that would destroy His omnipotence and give rise to a dualism that would destroy His unity.

So, if nothing can exist out of God, he had to create from inside Himself. This means that creation derived from the own substance of God. We can create new things by making them a substance out of us, because we are a part of the whole. But if we were the whole, we would have to take the substance from inside ourselves.

We cannot admit that said divine substance is of material nature, but only of spiritual nature. Well, unless we admitted that God has a material nature, we could not understand how our universe, which is mostly constituted of matter, could have directly resulted from that first creation – the spiritual creation. So, a part of our universe, the spirit, may represent a direct result of the divine substance, but not certainly the other part that is constituted of matter. Between God and the matter there is a huge gap. How to fill it? There is here a change of nature that is only explainable by the intervention of a new fact occurred subsequently, which is so serious that it managed to change the characteristics of the original spiritual creation into the characteristics of a second creation having opposed qualities. Spirit and matter, in effect, have always been placed opposite to each other as two irreconcilable parts. As above, this give rise to the logical need of a new fact without which we could never justify, before God, the constitution of our Universe, if we come to consider it a product of the

first spiritual creation. In fact, how could a universe split into such a dualism be the direct emanation of a God Whose first quality is exactly – and could never be otherwise – the opposite, that is, unity?

It is logic that imposes that new fact. Which was it? It could not have been by chance, as this is excluded by the perfection of the Creator and His work. It could not have been God's whim, what is another unacceptable absurd. The new fact would represent the continuation of the logical concatenation accepted so far. The theory of rebellion and fall represents the continuation of that logic. The problem is to understand all constitutive elements of that phenomenon. That is what we will try to do now, at this second part of analysis and critique.

Let us start by establishing the value of such elements. That theory of rebellion and fall is very often unacceptable because some of its elements are not known, what generates some confusion about the actual state of things. The problem in answering to all such objections consists of explaining and clarifying all points of view, the causes and development of the phenomenon. Later, we will come back to the discussion and will respond more extensively to each of questions raised by the others or by ourselves. Objections refer to topics related to the perfection of God and His work, which would be a sufficient reason to prevent the system from collapsing, and topics about God's omniscience, by which God, as a good being, would not allow any anticipated damage, as well as topics about God's omnipotence, by which He could prevent the collapse at any time. This gives rise to the problem of the creature's freedom, their disobedience and knowledge, taking into account that, being that creature perfect for being constituted of a divine substance, it could not make mistakes, as by anticipating the future it would have known the consequences of its acts. This second part is dedicated to the resolution of such and similar problems.

Let observe first the characteristics of the system to discover the conditions that could constitute the environment where the rebellion could have developed. The first spiritual creation gave birth to many different elements. Then, in the system, they obtained their own egocentric individuation like their model, God. The spiritual substance that constituted them was not created, because it was God's inborn substance. What was created as something new that did not exist before

was the different distribution of that substance, that is, its particular individuations, that is, creatures as different beings. Because of that fact, all created beings could say “I” and therefore exist.

Now, we have seen that if such a great pulverization of the whole could threaten its unity, that danger was overcome by the equilibrium of the divisive process with the opposed process, by which the first creation resulted in an organic system where all elements of the system were immediately classified into an order and regulated by a law. God became the center of the system and remained at the top of hierarchy. That position was legally his. Creatures that owed their lives to Him could exist but as a function of Him and owe Him full obedience. Those were logically the conditions on which life in the whole system and each of its component elements was based. Those were conditions indispensable to prevent creation from dissolving into disorder and breaking up in chaos.

So, two categorical imperatives were imposed: first, the presence of a law emanated from God to regulate the order; second, an absolute obedience to that law by the creature. Those are the basic rules that are indispensable to guide any collective unit, whether molecular or astronomic, physiological or social, or a unit established in an organic form. We are then facing the logical need of an absolute obedience. Need of cooperation in a perfect order was as greater as the system was perfect and would work in perfection. What a disaster, then, would result of a minimum disobedience and disorder!

But, would disobedience be possible? Here objections start. In a perfect system constituted of perfect elements a possibility of error is unconceivable. The level of perfection of the order would make invulnerable, as it was exempt from any defects. As such, the system should remain inviolable and above any risk.

However, let us observe more attentively. Although creatures subject to the danger of disobedience were perfect, because they were constituted of a divine substance, they had a relative perfection. They were perfect in relation to their position in the hierarchy and their role in the organism. In themselves, in relation to their positions, they were fully perfect, but not in relation to God’s perfection, which was the only absolute perfection. That is the logical consequence of the hierarchical structure of the system, which gave rise to a subordination of positions in the whole, both in terms of role

to play and perfection and knowledge. In relation to their positions and roles, creatures had the required qualities and full knowledge to a perfect level. But they had not the qualities of the Supreme Being and, as compared to God, they did not know everything. That implied the acceptance of some parts of the Law just for obedience purposes, in areas not covered by their knowledge, like with cells of muscle tissues that obey the nervous cells, although all together obey the central “self” of the creature.

It was in that relativity of perfection and knowledge – as a direct hierarchical structure of the system – that was the possibility of error. Creatures could make mistakes whenever, out of the area established for them, they ventured themselves in that unknown space and tried to go beyond the limits imposed by obedience to God’s law; whenever they wanted to exaggerate their own egocentrism by going beyond the limits of their roles and relative knowledge.

Given the organic structure of the system, each component could not be given the absolute knowledge, which is only available to God. The same occur in our body, where each cell know and performs its work and cannot enter the field of work and knowledge of other cells or a different nature and adapt to different functions. Each one, in perfect obedience, maintains its position before the central “self” that governs the whole body. In each organic system it is absolutely necessary that all members work in mutual agreement. All elements were aware of that and of the duty and immediate advantage of obedience. But they also knew that above each one, above themselves in hierarchy, there was somebody that knew something more until reaching God, Who knew everything. Egocentrism on which their individuality was based is, for its nature, expansive and then centralizing. Each one could have managed to remain in its position according to its perfection and relative knowledge, which although limited were complete in relation to the position and work to be done. Highest positions had more power and duties, and all of them were equally worthy and honorable. Only in that coordinated way, there could exist a beautiful building where the minors take advantage of the majors’ power.

Hierarchy did not constitute an injustice. It just represented a distribution of functions and work. In relation to their own position, all were equally perfect, wise and powerful. By obeying to that order, all took

advantage of that distribution of work by helping one another. Everything could work perfectly if the established rules were obeyed. We can understand how such principles are true, because they reverberate in our world where everything would be perfect if they had been applied. But the true is the absolute need of respecting the established order, as it is indispensable to the behavior of any organized collectivity. For that, there was a law in the System, the first condition of which was the duty to obey it in a perfect disciplined way.

But, if on one side there were elements promoting the order maintenance, on the other side there were elements working on a contrary direction. If there for the being on one side a full knowledge zone in relation to their own position in hierarchy and role to play beyond that zone, there was also for each one a zone that, in relation to them, was of full ignorance where the creature could not enter for incompetence and lack of knowledge, where error was possible. The creature's obedience was an integral part of the discipline existing in the order System, where the whole organism of All-Only-God was built. The being had its own domain zone. There was a limit beyond which they could not go. In addition, there was a forbidden zone that, for obedience purposes, should be respected. That did not constitute a capricious or irrational imposition of the Leader, but a logical and necessary consequence of the System structure; it was not a prison or slavery for the creatures, as they remained full free until disobedience was possible for them: it was just a measure of defense for their own benefit.

However, that unexplored zone remained at all times before the creatures' eyes, where no one could enter, but in fact was beyond their domain for ignoring its contents. It could represent an even greater domain zone and an advantage to be conquered. That self-growth impulse that impelled the creatures to explore the unknown to expand their own domain derived from their own nature, as they were created in the likeness of God, as an egocentric individuation and therefore prone to expansionism. That was the basic impulse of the being.

Amidst such opposed impulses, the creature was perfectly free for making their choice. Having been created from God's substance, they had been transmitted the same qualities inherent to God, above all freedom. That was also a logical and necessary condition for the construction of the

System. It was based on order and discipline, but a spontaneous discipline of free and convinced beings, not that forced or unconscious slavery of robots. Once the creature was free, obedience should be the result of a free choice based on a spontaneous adherence to the order of the Law as an expression of God's will. Given their freedom, creatures could obey spontaneously or refuse to obey. Nobody could prevent them from doing that. Everything was subordinated to the power of the creature's free acceptance.

It was a true test where only those passing the test would participate definitively in the System. Those failing to pass the test would learn the lesson in a hard and forced way to reach the perfection state where they had been created and could have remained if they had obeyed. It was something like a second slower and tiresome learning for insurgent and insubordinate creatures to take them back to the redemption harbor. Those were necessary conditions, as mentioned above, because of the factors at stake. Otherwise, how could God's goodness make all of them to redeem themselves without violating their individual freedom? Therefore, that second learning or fall was not an error, but an anticipated possibility that left to the creature's freedom the full right of choice. God respect the creature's freedom because He sees that freedom in His own nature and placed it to such a high level that God respects that freedom even in a rebel that could remain rebel forever, by finally destroying his individuality by the loss the substance of which it is constituted. Only upon the substance return to God it will be possible to eliminate definitively the eternal rebel without violating the principle of freedom.

* * *

We are now at the decisive time. We have seen the impulses in action. The being was in the midst to make his free choice. Which of the opposed forces would have won and gained supremacy? Conflict is at its peak and the being is involved in a whirl.

Creatures were created as "I am", smaller but in the same model of God. Inside each one egocentrism prevails. In discipline principle, in Law awareness and in obedience to God the being would find strength to stand up against the expansionist impulse of the self. Upon the free acceptance of

the limit, the being would find the bridle that would keep him in his place. He would recognize spontaneously that he was smaller before the Leader and place himself in the right position of the hierarchical scale by subordinating himself to the higher, what is indispensable in an organic collectivity. They know their duties and that discipline was necessary for the good operation of the whole, and knew the law that imposed obedience and expressed God's thinking and will.

But there was more. Creatures knew that the same 'self' that was eager to expand as an autonomous individual existence had been a gift from God. That gift of existing as an independent distinct "self" had been given them gratuitously by God as an act of Love. Before creation they existed just as a substance without an individuality that now constituted them and made them creatures. To generate them, God had taken them from a state where they did not exist as individuals and made them be constituted of His own substance. To do that, it was necessary to subdivide Himself into so many smaller "self" for an act of Love. Gods wanted to subdivide Himself in infinite fragments to which, for an act of altruism, He communicated His existence. That is an infinite Love. Born from Love and sacrifice as the first elements of creation and the first elements of redemption (Christ), which reconstructs what had been destroyed, such infinite beings in which God had pulverized Himself, had the sacred duty to obey, as a gratitude debt.

But, if at a first moment, the All-Only-God has somehow divided Himself into so many elements, at a second moment, to avoid their dispersion, took them into a unit and reconstituted Himself in an organic form in the order of a System constituted by those elements, what in our body are represented by the cells. Having done that, it was necessary that they would abide by the established order in perfect obedience to the Law. Creation had given birth to a perfect machine. But all needed to remain in their place.

All that can justify or aggravate the culpability but does not excludes the possibility of disorder or eliminates the impulses of temptations that instigated the beings to abuse. Obviously, in addition to limits imposed by the Law, there was knowledge and a higher power. Creatures had none of them. Why not to conquer all that as well? Were not they free beings? Why not to try? The self, according to its nature, made an internal expansionist

pressure. That was the temptation, the impulse that would betray them: an exaggeration of the “self”. That was given the name of pride. It was the nature of their “self” that would betray them.

But the beings ignored what there was beyond the limit. Danger was there. It was exactly the unknown that more tempted them. It was beyond their knowledge. As it could be a great conquest, why to disregard it? It is true that God, in His Law, has drawn the way to obedience. But God would have done that to deprive then of that conquest and keep it only to Himself. Man still continues to make similar reasoning, but nobody wonders from which model his mental form has derived. So, as the beings ignored what existed beyond that limit, they made an assumption that was not correct. They were punished by disillusion and subsequent fall. That way, they put themselves out of the System, from where they were automatically expelled. The System was not destroyed, as being a perfect work, it could not be destroyed, but it was the beings themselves that threw themselves down to Anti-System where everything became upside down. As such, the rebel elements fell down, not God’s work that remained inviolable. Could be that the deep meaning hidden in the symbolic wording of the Bible, where Adam and Eve were tempted by the snake, which was already a rebel and fallen angel, to eat the forbidden fruit, and were then expelled from the earthly paradise for disobedience?

The rebel beings were wrong about the results of their rebellion, but they knew that it was a rebellion against the order. Their error and guilt was to try to replace the order governed by God with another order governed by the creature. That movement takes exactly the form of an inversion. This explains all values being turned upside down, as occurred in the Anti-System. That is, therefore, a guilty error abusing of the freedom given by God. The subsequent reaction was not only the last link of a logical concatenation or an exact development of forces as an effect proportional to the cause, but also a deserved fact according to God’s justice.

The guilt of disobedient beings was to obtain an advantage even greater than that derived from remaining disciplined in the order. For that, they were expelled. As seen, that was the real expulsion from Eden. The Anti-System is the result of an expulsion from the System, and therefore the logical concatenation shall continue to develop by following the fall and

ascension processes until the end, until the full recovery and return to the original perfection state.

By the omniscient and provident Divinity, the System was provided with inhibiting impulses or bridles against error. But to avoid restricting the freedom of the being, all that was left to their power and free choice; according to the result freely achieved, it would be decided, like after an examination, who could or not remain in the System. That was reasonable. It was necessary to freely accept an order that nobody could be forced to obey. With that obedience, the being would prove that he had adhered to the order and strived to maintain it. Otherwise, the System would have been a mass of slaves with an inner hidden rebellion. Acceptance showed by obedience was the being's logical and necessary answer that expressed his thinking, being the answer that God had the right to require from a being.

Well, the answer was not the same for all beings. A part remained with the order, in the System, and another part threw itself to disorder and out of the System by breaking the principles of discipline. That part, by believing to conquest wisdom and powers by exceeding the limits of the Law, ended lost and out of the Law. The former chose the unitary centripetal impulse toward God, while the former chose the opposed centrifugal impulse focused on their egocentrism to expand it against God. Then, the System was divided into System and Anti-System, thus giving rise to dualism. But we will see now that, instead of saying that the System was divided – what implies the idea of a deterioration – it more correct to say that the System remained incorruptible as before, with an inviolable structure, while the Anti-System was the product of the expulsion of rebel elements.

Once this separation movement was started, disintegration of corrupted part expelled from the System continued quickly and automatically like a chain atomic disintegration. And everything, as seen above, was thrown down from the state of pure thinking into the state of energy and then of matter. In galaxies, where matter arises from energy, it is the deepest hell of the being, where he reached the end point of involutory descent and starts his tiring ascension to God.

With such clarifications, doubts and objections have not ended. By offering a more detailed vision, we have answered to many of them. To answer to the others, let us continue to observe.

Some object to the fact that God, being omnipotent, could not prevent the fall and its all painful resulting consequences. In general, we give omnipotence a sense of discretion, a caprice that allows everything, even against the logic and order of the Law. When we invoke freedom, we try 'to obey' the law that is written in our instincts. God's omnipotence cannot be against the logic and order of His Law, otherwise it would be against itself. To us, sons of rebellion, it could seem that God is not omnipotent.

God could not prevent the fall without violating the principle of freedom. He had constructed a System or order, where each impulse had a function. Perfection can only be deterministic. As the System created by God is perfect, we consider that perfection has characteristics of fatality. In a perfect system, uncertainty oscillations derived from free will and possibility of choice are not considered. We have come then to a concept of God that is close to abstraction approached by modern science, that is, A God intelligence and thinking and a God Law that governs from inside all phenomena. Then, to avoid contradicting Himself, God cannot escape from determinism, logical concatenation represented by the development of forces deposited in the System, or break the bonds that fatally fasten and make effect proportional to cause.

Each element occupied in the System a specific position in terms of knowledge and power. Omniscience and omnipotence was only with the Leader, who was the center of the System. Each being had received everything that was necessary according to its position and function. In addition, to avoid acting absurdly, we must admit that God is fair. Well, no one can deny the widely known concrete fact of the presence of evil and pain in our world and the difficulty of getting out of them with evolution. If God is fair, all that is deserved. Being created to be condemned to find happiness through such a hard way without deserving that condemnation is not a fair decision attributable to God.

With creation, a pact was established like a bilateral consent agreement between God and the creature. God gave the creature its own individual existence. Before creation, that creature was not a creature, but just a substance not individuated as a creature. The logic of an organism derived from creation required the creature to coordinate in that organism with all its components, without which the System could not exist and the organism could not work. It was indispensable that each one would hold his duty. As God performed there His supreme governing position, all components of the System would hold their respective subordinated positions. Given all that, it was logic and fatal that the part breaching the pact would be expelled from the System, as in a perfect order a minimum disorder cannot survive.

That occurred on the part of the creature, and the remedy was possible by separating the diseased part from the healthy part to prevent the latter from disease, what would damage everything. The healthy part remained intact, and the diseased part can achieve the cure and then return to the System. But, just imagine what would occur if disorder had started with God. Everybody would say that it would be impossible. However, it is their intent when they say that God should not have allowed the fall. In effect, that would only be possible if freedom was removed from the being. Well, in the order of the Law, according to its related principles, that would have been a revolution and a tyranny. Then, God Himself would have forced the System not to a non-peripheral centrifugal (people's rebellion) revolution, but to a centripetal revolution (tyrant abuse) – which is much worse than a revolution made by creatures. That is because, by being caused by God, it would destroy not only a part of the System that could be expelled, but the whole system. While in the first case everything is remediable by God and the System that remained incorruptible, in the second case the fall would be irremediable because the revolution would have reached the vertex and involved God Himself, where everything would have been irremediably destroyed with Him, without any possibility of recovery.

That was what occurred in rebellion and fall. As such, we have answered to many objections to the theory of fall. The hierarchical positions were turned upside down where who was at the top fell down deeper, that is, he who was closest to God was thrown down deeper,

including the head of rebellion who would be close to God and became the head of the Anti-System. That leader, although among the highest creatures, was always below God and necessarily would have remained high at the fall. That means that there is between the two leaders, God – in the System, and Lucifer – in the Anti-System, a general difference of grade, where the good is stronger than the evil and in the fight between them, the final victory shall be reached by the former.

That way, the System remained upright representing the possibility of recovery and the supporting point of redemption that, otherwise, would be a word without explanation and an effort without a target. The System remained as the stronger, as it was indispensable to reabsorb the Anti-System in its bosom. An absolute collapse, instead or a partial collapse, would have offered no possibility of recovery.

In this chapter, we could see – by winning all objections to this matter – that God did everything in the best way and could not have done better. The more we observe, the more we become convinced that God's work is perfect.

At the examination made in this second part of analysis and critique, instead of demolishing the theory of the fall, we could find more confirmations of that theory.

8 | System and Anti-System

In the previous chapters we tried first of all to know God's attributes and then understand how creation took place and of what it consisted. Then, we examined the conditions that made the rebellion possible and how it really occurred to finally understand how all that developed according to the perfect logic of the System. We have then seen that God acted according to His attributes, that the creature reacted according to his freedom and that the System worked with its qualities and strengths, in addition to understanding that the action developed in a logical and coordinate way until rebellion and fall.

Now we resume this past part of the phenomenon to better understand how it happened and make a thorough analysis and critique. What the fall consisted of? What really occurred in the System at the time of rebellion? First of all, the word "fall" does not express an exact concept of the phenomenon and maybe it should have been better not to have accepted it from religions. We used it at the first stages of our researches upon approaching the concept and considering ourselves at a maturation stage when it was not possible to understand everything exactly. To avoid creating new words, we accepted those in use. But, we have so far understood that it is to mental form that religions refer in this field, which is no longer sufficient as argumentation has assumed the characteristics of a scientific theology compared to the positive rational psychology specific to science.

Let us start then to understand that it does not mean fall in a spatial sense, but, as explained previously, a fall of dimensions, a collapse of values. However, this is not fully exact because it makes us return to the

concept of fall, although it refers to a fall in spiritual and moral sense. If there was a collapse in that sense, it was the effect of a process of withdrawal from the center. That was what really happened. The rebellion inverted, at least for rebel elements, the direction of impulses that guided them in the System. They start then to work no more in centripetal direction focused on God, the center of the System, but in a centrifugal direction to keep away from the center, God. So, the centralizing impulse that compactly governed the System around the only egocentrism of God was replaced with a decentralizing impulse toward the periphery, which was constituted of an indefinite number of separate egocentrisms. Given the direction taken by rebel elements, the move toward periphery, as an effect of the cause guide by their free will, automatically ended by determining their exclusion from the System sphere. Rebel elements, once expelled by themselves from the System in the position of excluded creatures, constituted around the System, although out of it, a specific group, that is, the Anti-System. It was like the expulsion of poisonous pus that saved the System.

That has also been anticipated by God's wisdom. Rebellion was immediately isolated and expelled to prevent the possibility of contamination of elements that remained healthy. That fact of protecting the System integrity was very important, as the whole work to guide the redemption of the excluded lunatic that could be lost if remained alone depended on the permanence of that healthy part. That shows the wisdom by which all that had been anticipated.

Which was the configuration taken by the Whole after that separation process? The System remained intact, as a perfect organism like it was before, that is, a sphere around its center, God. The Anti-System, upon being thrown out of the System remained in the periphery of that sphere as its emanation and a second sphere around the first sphere. So, the disorder sphere remained out of the order sphere. We can this way draw a spatial image of the Whole after the fall, which is an image that, in another plane, expresses very well its existence conditions. We have then two spheres, both of them having the same center, God, around Whom everything moves, both the System and the Anti-System, notwithstanding the latter tries to drive away. This means that God remained as the Leader governing everything, not only the order of the System, but also the



disorder of the Anti-System. For that, there is redemption for the Anti-System, otherwise it would be impossible. Then, the involutory descent period can revert to the evolutionary ascension period; well, among the ruins of the fall a reconstruction and progress impulse can subsist; evolution way is targeted to God and it is possible to establish its telefinalism. The wonder of the current creation state is the fact of disorder having been immediately restrained by the provident wisdom of God, within the appropriate limits and included in a greater order that circumscribe, guides and restructure disorder. That shows how objections accusing God of improvidence for not having anticipated and prevented the fall are unfounded. On the contrary, we see here how the System, as allowed by reasons seen above, has started to be recovered and reorganized under God's invincible guidance.

We have then in the center a sphere of positive substance, and in its periphery, another sphere the substance of which, after rebellion, has become negative. We have explained the characteristics of the System and the Anti-System and said that positive means happiness, order, intelligence, good, love, etc., while negative means the opposed values. As such, we can imagine the first sphere made of light, peace and harmony, and the second sphere made of darkness, disputes and hates. The former represents the paradise, while the latter represents the hell. The second sphere is exactly the opposite and the inversion of the first sphere. While in that sphere paradisiacal qualities increase upon approaching the center – God – in the other sphere the infernal qualities increase upon approaching the periphery, that is, upon driving away from the center – God.

By taking into account the current structure of the Whole, we see that fall is the representation of the way from the surface of the first sphere to the periphery of the second sphere. Inversion of values become deeper and deeper as that way is crossed, that is, the descent or involution way. It is in that way that all elements that left the positive sphere of the System fully obtain the negative sign. That is the collapse process. At reaching the Anti-System periphery, the fall is complete and the order of the System has fully sunk in Anti-System chaos. At that point, rebellion effects are completed and the centrifugal inversion impulse is finished. Impulse has ended and works no longer. At that point, the creature may feel the impulse of centripetal attraction emanated from God that remains at all times in the





center of everything. Then, a process to reabsorb all negative values starts to cleanse such values until they become positive through evolution. That is how the redemption process occurs. That way, everything returns to the original perfection state and the Anti-System tumor disappears.

In Chapter IV, we said that the fall phenomenon comprises a full round trip called “cycle”. That cycle covers two periods: involution and evolution. Each period is divided into three phases: spirit, energy and matter, in that order in the descent period and in the reverse order in the ascension period. Well, according to this new spherical conception of the phenomenon, the starting point of fall – or projection outside the System – is the spirit, and could not be different. At the first moment after his expulsion from the System, the creature still maintains its spirit qualities. But the more he is away from the System, the more the transformation toward involution increases and the substance takes another form: energy. By going downwards, it gives rise to matter. Thereby, the astronomic phenomenon of formation of matter arising from energy during the formation of galaxies takes place in the last phase of involution process; once it is completed, the reverse way starts, that is, the evolution way, and all that occurs in the periphery of the Anti-System. In matter, we have the point that is more far away from God, the point that is most peripheral of the Whole, which is constituted of two concentric spheres. This explains the instinctive and clear contraposition in our world, as two conflicting opposites: spirit and matter.

The spherical conception also gives us an image of another fact. In their evasion from the central sphere of the system, the rebel elements that will constitute the external greater sphere, the Anti-System, will be disseminated over an increasing space. There is really a separation process among the elements as hostility and fight increase. Instead of being closer to God like in System, in a single organic unity, each of them intends to become the center that, to require obedience, uses strength and causes damage. Effectively, everything intends to drive away from the unity, to break down and pulverize the central egocentrism and unity of the System in an infinite multiplicity of egocentrisms that repel one another to create a chaos, instead of attracting one another to create an organism. The same way subordination prevails in the System, insubordination prevails here.





But, at a certain point, the activity reverts and gangrenous expansion is gradually healed up as long as it is absorbed by the System in a way to bring back to its bosom all its components, like in the state of original creation. Everything that was in the state of matter, division and hell returns to the state of spirit, harmony and paradise. At the end of the whole process, Anti-System disappears. Egocentrisms that repelled one another return to join one another to cooperate organically, and the unity of the Whole is recomposed. As involution means expulsion, evolution means reabsorption: two offset, inverted and complementary moves that balance themselves. That way, energy is the prison of the spirit, like matter is condensed energy. If the first move goes toward imprisonment, the second goes toward freedom. As such, matter must be reabsorbed by energy and energy reabsorbed by the spirit. At the end, everything is in God, the starting point. God is always the center of everything. All is reduced to a movement that starts in God and returns to God. “Alpha” coincides with “omega”.

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The Anti-System is essentially centrifugal, peripheral, antical and negative. First it was expelled from the System and later it is attracted and reabsorbed by the System. Initiative is only incumbent to the System, starting from its center, God. It is incumbent to the Anti-System only to obey that initiative. So, the free original obedience is replaced with that other forced obedience, by which the creature is constrained to face the evolution fatigue.

The Anti-System is just an inverted System, which the creatures try to reconstruct by imitating the System. But, because of their chosen position, they can only construct in an opposed way, that is, destroy. Anti-System means Non-System, a negation of the System. In other words, it means the disaggregating power of chaos, the absurd logic, a sphere the attraction center of which is periphery, where it reaches its maximum completeness made of division and destruction; this means, a disorganized organism that, to recover its existence, needs to be towed in a reverse way toward the organism that remained incorruptible. To save itself and reconquer life, the Anti-System needs to deny itself, correct the evil done





by it at its own expenses and make efforts to ascend the same way that it chose to descend.

While God is in the center of the System, Satan is in the periphery of the Anti-System. While God represents the vertex of spirituality, Satan represents the bottom of the matter abyss. God is only one, and Satan is divided into an infinite multiplicity of atomic elements of the matter. The Anti-System is a pseudo-system that can have only pseudo-values. The power of evil is a pseudo-power that is based on our weakness derived from our involuted state. Powers of evil have no effect on the spiritualized evolved being; power is a quality of the spirit and is conquered by ascending, though evolution, to the System.

Satan is the antithesis of God's centrality and represents the maximum eccentricity and is in the extreme border of periphery in a state of maximum dispersion of centrality. In the Anti-System, egocentrisms that are egoistically divided into infinite enemy individualities prevail; in the System, the unit organic egocentrism prevails, where smaller egocentrisms join instead of eliminating one another.

The rebels' attempt to replace God failed completely to the point of needing to be helped by the System forces against which they had rebelled to be saved. By trying to turn the System upside down, they managed to turn themselves upside down. Their word produced only a world of evil and matter, deceit and illusion. Everything corresponds to a dreadful and fatal logicity. An Anti-System constituted by creature expelled from the System could only be a pseudo-organism where everything is counterfeit and so absolutely negative that always tends to destruction, instead of construction, until reaching their own self-destruction.

So, constructions made by the forces of evil are pseudo-constructions; works used to imitate the System models are abortions; their unifications intended to reproduce the model of All-One-God are pseudo-unifications that cannot remain standing except for the prepotent forced imposition of a leader. We have seen that, in the System, creatures were bound only to a spontaneous discipline of free and convinced individuals, not by a forced discipline imposed on slaves. In the Anti-System, the targeted unity is based on the opposed principle. We can have an idea of that by observing the method used by man to constitute it. It is



obvious that it occurs like that as a great part of our world that has not emerged yet by evolution belongs to the Anti-System.

In our world, unifications are not made by free conviction, but material or moral strength. Empires are forged by wars. Internal discipline of nations is imposed by the police or the army. It is not the people that choose by electing a leader (or elective systems), but it is the leader that, being the most powerful, managed to win all other claimants and made himself be chosen by the people, most of them stimulated and unconscious. Governments do not serve the country, but in many cases they use the country to remain in power. As such, the separatist egocentrism of the Anti-System fully appears in the exercise of power. In practice, power has not been conceived as a social function for the benefit of the collectivity, as it should be according to the principles of the System; on the very contrary, it has been conceived first of all as a personal advantage in separatist not collaborationist sense. Then, according to the principles of the System, man tends, in all social functions, to make his own egoistic interest prevail on his neighbors'. Religions tend to sectarianism and form their own groups to condemn those out of the groups. On Earth, everything takes the form of a "faction". In Anti-System psychology prevails, by which only fighting, excluding and dominating one can reach unity. Like in the Anti-System, there is on Earth an inside out reason for unification. We find then a unification to aggress and divide, not to unite. It is a fraternization to make wars and joining together to fight against the others. With proselytism, people try to build an increasingly stronger unity because, as more strong it is, as more enemies can be destroyed, more individuals can be dominated, more proselytes are created, more people have been conquered and more enemies had been won and greater is the power on everybody and everything. That is the upside-down construction method of the Anti-System.

And the result has a similar nature. Unification based on constraining and crushing remains threatened at all times by the rebellion of other organisms that try to conquer the precedence by using the same method and the same principles. The fact of still remaining in the Anti-System environment implies to be ready to face again the reason for



rebellion and separatism egoism specific to each fallen person still non-regenerated. This explains how, notwithstanding so many unification attempts and so much strength and cunning to keep them afloat, they are always ready to come down because in such organizations rebellion is always latent and must be constantly restrained by a greater strength. As soon as that strength ceases, everything collapses. For that, the Gospel reads that “those who use the sword will die by the sword” and that violence can only be defeated by non-resistance. Violence attracts violence. As soon as a unity born from such principles emerges on Earth, an enemy unit appears against it. This fact is only explained by such considerations, which also explain how all human constructions fall down and are overcome by others. That way empires fall down, revolutions replace a social order with another, all governments collapse one after the other, parties are created and remade and man adheres one or the other in a continuous reorganization. All is based on strength, both weapon and economic strength. And all stick to strength because it is the only defense in the Anti-System. They know that if they fail they will be lost.

Those who are immersed in the Anti-System do not know that the real enemy is not the other group or party or its members, but such an upside down construction method; they do not perceive that they can make only fictitious and temporary constructions already prone to fall down. The logical and healthy trend inherent to evolution is reconstructing the collapsed unity of the System to its original form. The error consists of trying to reach it by force and the domain spirit that are specific to the Anti-System. If the Gospel suggests the opposed method, there must be a deep reason for that exactly how we are explaining now. There is no doubt that in lower levels only the prevailing Anti-System methods can be used. But it is also correct that one cannot expect from such methods any results that are better than the continuous disasters occurring in human things. Being corrupted by separatism, everything derived from Anti-System can only produce destruction. It all represents the real danger and the enemy to be defeated and dominated. Only when we are free from it, we will be able to construct. They say: but if I cannot defend myself and abstain from joining one of such groups for that purpose using such methods I will be overcome by the more powerful group. Thus, impelled by the same egoism, we all remain immersed in the





swamp. Now, we know the plant that gave rise to the sad fruit picked by us. We know that all pains that we suffer are the logical consequence of our premises, being therefore justified and deserved. There is only one way out: to make man overcome, with his effort, his current evolution level, that is, to suffer the painful consequences of his current life system until learning then lesson and following another way by acting more intelligently. What is important is not to win the enemy, as very soon others appear in a permanent hell, but to win the system of force by escaping from the Anti-System.

Current psychology of today's man can only be understood by considering the Anti-System. Objections that we are addressing are its product. Man is still entombed there to his neck. All the rest belongs to ideals that are considered as utopia by practical men, to private life, to anticipated intuitions of future achievements. This includes the Gospel. Both extremes of the being, System and Anti-System, continue face to face even in our world. But the latter is strong as the owner of its ground – the matter – while the former is still a dim light coming from the Heaven, which only be the martyrs and saints transform into life. Both systems are opposed to each other with its respective characteristics. Below, at human level, the organic sense of the System has been lost. In the System, each one exists in function of the whole; in the Anti-System all exist in function of the stronger. The principle of rebellion forced, as a logical consequence, the System hierarchy to turn upside down into the anarchy of the Anti-System. Man that is along the way is in the midst of the shock between both opposed impulses: matter wants to overcome the spirit while the spirit wants to get rid of the matter. Such two elements are truly opposed and enemies, two irreconcilable extremes. They cannot fully coexist in the absolute. One's life is the other's death. And man must make, in himself, an effort to transform the matter and revert it to the spirit. That way, the actual work that we are carrying out in these books matches the cosmic conception that is gradually explained therein, while trying to support this spiritualization process. One thing give us comfort: to see that something new is happening, that is, in today's world the number of people that have realized to be a part of a non-civilized, essentially cruel and very primitive mankind is increasingly greater. In previous centuries, mankind hardly could realize that fact, like the animal and savage cannot realize it. To





realize means starting to deviate and show a difference not perceived before; it means starting to consider as conceivable what before was unconceivable. This means that man is starting to anticipate a different life for him, that is, a more evolved life in the future.

Thus, knowledge will free the man, as those who have knowledge understand the law and is no longer constrained to obey by pain sanctions as an effect of error. What he knows, he obeys spontaneously, because he has understood all individual advantage of obedience and the benefit of not violating the Law. True freedom that leads to happiness consists of complying with the Law, instead of remaining a prisoner of low instincts, what would make us fall back to the hell of the Anti-System.



9 | Objections and Clarifications

In the three previous chapters of this second part of analysis and critique we have repeated the described vision in a way more and more complete and evident in terms of human logic, with the objective of rationally controlling what has been produced by inspiration. Now that the overall vision has fully passed before our eyes and we have clearer ideas about it, we are able to answer to several objections made by others and by ourselves. Not only we have asked the others to make objections, but we have also raised some of them, as constraints were very useful to make us determine whether we had overlooked something or some points had not been well clarified, to explain them better based on evidences and confirm once again the truth of everything exposed above. This new work will be also useful to further complete the general picture of the view and make an increasingly exact control of it by comparing it to its consequences occurring in the structure of our world; it will help us to find new points of views and consider our topic under new aspects; it will help us to address any overlooked details to lighten some disregarded aspects; and it will helps us finally to continue this work or analysis and critique.

Difficulties arise, in general, from the fact of ignoring the argument or intending to adjust it forcefully to dogmatic premises of a religion or to limited concepts resulting from a past when man could not address such problems like the principles on which science and all modern thinking today allow. The fully understanding of this structure of the universe requires the culture now achieved by man and the spiritual maturity of the



second millennium generations. Only then such books will be understood. In this century, we are at a discussion, not comprehension, stage. Only now, after twenty years after being written, some persons start to understand *The Great Synthesis*; but it is still necessary to understand the book *God and Universe* and this book, *The System*, which complements and confirms *God and Universe*. To us, it is sufficient to entrust those works to the press, so that they can resist to human destruction and go beyond the time barriers. All the rest belongs to God. He, Who is so mentioned here, knows why those books came to life and their purpose.

An apparently serious accusation was made to theories presented here, which refers to the following doubt apparently with no way out:

“The existence of evil, pain, etc. is questionable. That is, there is an opposed force in God’s work, which is His enemy. If such a great evil derived from God, He is not perfect, but is rather unfair and guilty for so many evils. Even that is has not derived from God and had its own origin, a God that failed to anticipate the damage to the System is not omniscient, the same way that a God unable to get rid of evil is not omnipotent”.

That objection is made in the form of a doubt, by confining the thought between two walls with no escape. But the thought shall only remain there if or until the walls are strong and real. In the case of this doubt, they seem strong, but fall down as soon as the reality of things is understood. And once the supporting point is demolished, the doubt loses all its strength.

That objection tries to deny the main attributes of God: perfection, omniscience and omnipotence. Bases on the positive fact that evil and pain exist in our world, it tries to blame God for that, saying that He could have done things better. And “better” to the judging man is nothing else than his egoistic well-being. It has been hurt and then, by applying today the principle of revolted egocentrism and divisionism methods of the Anti-System where he has fallen down, man immediately blames the others, except himself, without realizing that God must also be fair. Although a creature located in the relative, man intends to judge God and the absolute.

The first point of doubt attacks God’s perfection. It is obvious that our world, rather than having the qualities of the System, has those of the



Anti-System. This is clear. Well, that fact by itself is an evidence of the fall, as it is absolutely inadmissible that such an imperfect work like the Anti-System could have derived from God's perfection. On the contrary, everything is logically explained if we admit that the Anti-System could not have come directly from God, who only created a perfect System that remains perfect – He Himself. Only later the System was corrupted by the free creatures, what gave rise to an imperfect work. Obviously that theory does not please man, as it implies his culpability and the obligation to accept its consequences. And accepting it obediently is the quality that most lacks in the rebellious creatures and still lacks in our world in general, as a direct consequence of rebellion and fall. There is, however, no contradiction between God's perfection and the imperfection of our universe. And no one can refer to God's injustice. The current state is exactly the effect of His justice. Those who have understood the development of the whole phenomenon as described above, immediately realizes how ingenuous and unacceptable such objections are.

Then, the first part of the doubt is wrong. Let us see now the accusation against God's omniscience. To say that God had not foreseen the fall means a full ignorance of that happened. In effect, a creature made of God's own essence could not be stopped from being free. Well, freedom also implies the possibility of disobedience or doing anything, otherwise there would be no freedom. So, the fact of everything having been foreseen, even a possibility of rebellion and the consequent measures that have been taken for its cure is an evidence in favor of God's omniscience, not against it. He who has understood the foregoing realizes that the system had been provided with all qualities that would allow it to subsequently recover its lost health, what is actually happening with evolution that guides everything toward its whole original state.

The other part of the doubt is equally wrong. It attacks God's omnipotence. We cannot say that God is not able to get rid of evil that resulted from the fall. He is getting rid of evil because the Anti-System is in a cure process where everything will finally return to the state of perfect System. The error of that doubt consists of believing that Anti-System forces have the same power that the System forces. It is not like that. Very on the contrary, God has remained as the master of everything, both the System and the Anti-System, the same way our "self" is the master of all



cells, tissues and organs of its body, both the healthy and disease portions. It is the healthy portion that nature takes charge of working to take health to the disease portion. Let us remember that God is the only center of everything, both the System and Anti-System. Therefore, the latter continues to depend on and be guided by the sole only center that, through the System, fully penetrates in the Anti-System, where the transcendent God reappear in His immanent form. So, we cannot attribute to the forces of evil an absolute power, an independent autonomous existence, but only a power and existence depending on the forces of good, which are stronger and govern the System and the Anti-System; therefore, evil should also obey those forces. Rebellious disorder powers are therefore subordinated to the powers that obey the order and as such cannot abstain from giving their contribution, although inverted to the negative, as a resistance, examination and experience desk for the victory of good. It should be understood that Satan is only apparently and superficially enemy of God. In its substance, it is a slave of God. Satan itself gives that way, although in a special way, like Judas, its contribution to redemption. Whenever the forces of good meet the forces of evil, we face a dreadful shock between the cosmic powers of System and Anti-System, which fight to win. But the former will always win, as they govern and guide evolution and are the heart of progress.

As seen above, the solution of constraints takes us finally to clarifications of the real state of things, without knowing who makes the objection for not having a knowledge that is only obtained from a complete view of the whole phenomenon. Regretfully, today's mankind has not that view yet, nor religions, philosophy nor science.

* * *

Another doubt opposed to the theory of the fall:

“Or God created wise spirits that could not fall, or created ignorant spirits that could not be considered guilty and therefore could not be punished.”

This doubt is also disregarded as it has no supporting points and its reference points are others and result from a different state. The answer to





that objection make us better focus on the knowledge problem. The fact is that thing did not occur in the way assumed by the doubt. God would not have created fully wise or fully ignorant spirits, but, as explained above, each spirit was given a knowledge proportional to its position in hierarchy according to the need of perform its duties. Let us compare it to the human body, as a collective unity. Spirits are before God in terms of knowledge like the intelligence and knowledge that guide the operation of human body elements are before the intelligence and knowledge of the central self that guides the operation of our whole body. Each element occupies it specific place in the hierarchy, which is constituted of diverse natures and functions, being all of them coordinated and necessary in an organic structure. This applies from atom to the combination of atoms and molecules, to cells, tissues, organs and the wholly body. It does not matter if the element is aware or not of its work. The fact of performing its duties shows that it knows them. For each element, everything is proportional to its position. Knowledge, with respect to elements of the System, is subordinated to the knowledge of the higher element in the hierarchical scale up to the highest limit, God, the only one that is truly omniscient. Then, knowledge has a sense that is more different than that asserted by the doubt. Position of spirits in this respect was not absolute as assumed.

It was a knowledge that needed to be completed by the knowledge of other elements, which all together completed themselves in the omniscience of the central being. There was, then, a hierarchy of knowledge, the same way there was a hierarchy in functions governed by that knowledge. We can understand this way how fall can have occurred and the disaster that it produced when the body cells, instead of continuing to live disciplinarily according to the general order, wanted to become independent and started to work in an anarchical way like the cancer cells in a society of disciplined cells in a healthy body.

Rebellion disaster was due to an overestimation of the self by rebellious spirits that wanted, that way, to leave the order that had been designated to them. Even now, man tends to commit at every moment the same error by disobeying God's Law, although faithful, in this case, to the principles of the Anti-System where he fell down, more than to the principles of the System from where it proceeded. And, therefore, arrogance and egoism always reappear as an effect and repercussion of





man's first will of intending to transform his small "self" into the center of everything. That error was foreseen by God's omniscience, as evidenced by the fact that System was already provided with the automatic means necessary for recovery and restoration. However, that error had not been anticipated by a lower knowledge specific to the components that, because they are smaller and have a lower knowledge, had not the omniscience that is specific to the center, God. Then, there was the possibility of a fall. But it is easy to imagine what happens – like in the case of cancer or any other organism composed of elements with a coordinated operation – when the cells, instead of accepting the discipline imposed by the law that governs the whole organism, intend to hold, each of them, leading functions. A component becomes lost upon leaving the organic operation of a body as a whole. For that, both in the Anti-System and in cancer, everything falls in pain, evil and death. It happens because smaller beings, who were constructed to live depending on the other and all of them depending on the organic whole, upon occupying the first positions instead of the last positions and holding leading positions that they ignore, turn the System upside down, which then appears to be inverted, in the negative, with opposite qualities. It happened what would fatefully occur if a soldier would make himself a general, or a mere citizen would make him himself a Head of State.

* * *

As such objections lose their sense after the clarifications above, let us continue to focus more precisely on other details of the theory of the fall. We have studied the problem of God's perfection, omniscience and omnipotence and then the creature's knowledge. Let us see now their position in relation to freedom.

To solve such problems it is necessary to remember that the System was not constituted of God, on one side, and a multitude of equal beings, on the other side, which depended on His capricious command. In a perfect System there would be no discretion. The System was constructed in a very different way. Creatures were hierarchically coordinated with one another and all together constituted an organic unit of which God was a part, as He was constituted of that unity that included all creatures.





Therefore, everything existed in a state of union, the Creator with creatures and creatures with the Creator. We can understand this by observing the human body, as we have reasons to assume that it a minimum reproduction of that model. Spirits represented, in relation to God, the intelligence of cells, tissues, organs, etc. in our body in relation to the central self that governs it in its unity. There is, then, a hierarchy of intelligence and functions subordinated to the center, which rules and unifies everything, and constitute all together an only being, an organic unity in a collective whole.

In such a System, a concept of freedom-caprice made of discretion that could move wildly can not exist. Just like the cells in our body, in the System each creature was free, although within the margins of discipline governing the whole. They were free, but always depending on the whole. That discipline represents the first condition of life of any element that was part of the organism. Only in that sense one can understand freedom in the System. Like in human body, there was a superior law that regulated everything and punished anyone who deviated from it.

The Anti-System represents exactly the deviation from that law. If our healthy physical-spiritual being can give an idea of the System, our diseased being will give us an idea of the Anti-System. The System has fallen down into the Anti-System the same way a healthy body becomes sick. But it does not mean that the diseased man becomes another man or his body becomes dependant from another center or other self. He continues to be the same, except that instead of being a healthy man he is in a different state called pathological state. His central “self” remains the same with the same supreme driving functions like God remains in His immanent aspect in our collapsed universe or Anti-System. In both cases, the central self remains in the body and even when man is sick it remains there to cure him as any other organism that fights to be cured of its disease. The state of perfection (System) represents a healthy condition, while the state of imperfection (Anti-System) represents a disease condition.

That way, the creature could only exist with functions well established in relation to the general operation. To man, it is possible that such a concept of deterministic freedom cannot be well understood because, by being in the Anti-System, he comes to understand everything





on the contrary, and therefore to understand freedom as a right to rebellion and abuse, as a decision of the self that that superposes the Law. To the perfect being, freedom can be only one: existing according to the order of that perfection, because without that order there may be no perfection can exist. Division between free will and determinism is a product of our dualistic state of creatures fallen down from the unity. Only in the Anti-System imperfection, ignorance and uncertainty can prevail. And thereby, only here free will exists, because choice is only possible where one does not know a better way, which can be only one and perfect.

Ultimately, in both the System and in the Anti-System, where everything is governed by God, His perfection requires that everything is deterministic. Upon falling down to the matter, the being loses the conscience and all other leading faculties. The Law replaces everything and man becomes subject to a slave determinism to which matter is also subject. By evolving, the creature awakes his conscience, what means to meet the Law again, understand it and realize more and more the loss and absurd of rising against it. This also means to start to cooperate and enter again, little by little, in the order, what means to gradually hold leading functions of worker of the Law and instrument of God.

Then, with the experience of the fall, the more man evolves the more freedom becomes the freedom to obey the Law without any will to disobey it. Then, we can only understand the creatures' supreme freedom in the perfect system as a freedom to obey God spontaneously, by free choice, and to live in perfect harmony with His order.



10 | The Vision Against Philosophy

Let us suspend for a while our analysis and critique of the fall theory to consider some different views offered by certain streams of human thinking by comparing our vision to philosophy. Then, we will compare that vision to Christ and some prophets' thinking to determine whether – and how – they agree with it.

Human thinking may consider the universe in three different ways:

1) Inordinate, that is, constituted of separate unrelated and incoherent elements that ignore one another, which do not constitute a unity or work organically in that unity. That is the conception of the involuted man and expresses his whole position of ignorant of deep realities of life, instinctively separatist and isolated from everything in the core of his egoism. 2) Ordinate. Phenomena are conceived as interconnected by natural laws that regulate them in a universe having directive principles and an order. Universe is then conceived as a relationship network where each element is concatenated to the others across its operation. Phenomena are interconnected by a causal derivation that links them to a logical transformism that joins cause to effect. That conception corresponds to a more developed state of the individual, which expresses his biological type reached by observation and reasoning. 3) Unitarian. Universe is conceived as reducible to a single, central and absolute cause, as a fundamental reality and cause of everything. Then, the concept of inner spiritual reality emerges, which drives the external form and constitutes only its expression. It is not just an order, but the centrality of that order. Then, the concept of universe organicity is revealed, as well as the concept of coalition of all constituting elements into a single organic functionality. Universe is then conceived as a collective unity where all individuations occupy individually the right position and perform adequate duties, all of which are coordinated by a law constituted by God's thinking and will that governs it under a central power, as the master of everything. The universe looks then like a System. That conception corresponds to a more evolved state of the individual



and expresses his type that intuitively has come to understand God's view and His System. Here, not only the concept of order is understood, like in the precious case, but also the concept of centrality of that order by which everything exists according to a primary cause that is the center of everything, God. That is the conception of the fully developed individual whose spiritualized look managed to see beyond the appearances of the form. That is a state of cosmic perception reached by the evolved spirit to whom the intimate and secret reality of things is revealed in all of its magnificence. That third aspect shows us a universe that, although still partly inordinate, is in a reorganization process, notwithstanding in some points and moments it remains chaotic in a reordination process (evolution). At human level, that work is made by man, by man's spirit as a divine spark originated by the first engine, which is the only thing responsible for giving life, movement and development to matter, which is in itself inert and fully unable. In that state of the universe, Plato, followed by Saint Augustine, saw centrality and its unity from which everything derives. As such, the universe was conceived as a single uncreated and absolute central focus from which everything derived and continues to derive to constitute the relative world that was thrown into the world of effects by the primary and absolute cause.

Aristotle saw instead the movement of that radiation and the development of cause-effect course as an infinity of parallel lines deviated from centrality and unity, as well as the convergence and radiation common to all lines of that development.

So, the same phenomenon appears under different aspects and different points of view. The first is given by the intuitive and synthetic vision, and the second is given by the rational and analytical vision. With different eyes, different mental forms have perceived different aspect of the same reality.

Christianity assimilated the first method through Saint Augustine and the second method through Saint Thomas of Aquine (scholasticism). That way, the same basic thinking kept developing in the form of partial lights through intuition flashes and enlightens according to different perspectives of the same phenomenon of the universe. Elements that constitute the full vision of the System had already appeared in philosophies and religions



although isolated into partial visions rather than merged into a single organism. Plato had considered the need of a first stationary engine as the original cause of the future universal phenomenon and a cause without any causal precedents and the determining start of concatenation that maintains transformism on the line of its telefinalism. Opposition between relative and absolute, contingent and eternal, had already been considered. In our world, man had already conceived another world having opposite qualities.

Like in Manichaeism (from Manes in 3rd century CE), the universe was conceived as a stage for a fight between two opposite powers. That dualism is also true. But it is not the whole truth. Its understanding required an explanation of how that dualism emerged from unity and returned to it.

That way, separate and partial aspects of truth were perceived, but they were insufficient to exhaust it; those were aspects that, rather than constituting separated and fighting philosophical schools, should have been coordinated and merged into a single organic system. It was discovered that God was “the cause in itself” equivalent to the “first engine”, that is, the primary cause and the start of the whole relative universe, which is a cause that is not at the same time, as usual in our universe, an effect of a precedent cause. An absolute cause depends not on the concept of start that is specific to Earth, but on a concept that cannot exist in the infinite. Then, the future of things was understood and gave rise to the concept of a God in an achievement process, that is, a God in a preparation process. But explaining that requires to understand first how and why God is preparing Himself, what He is expected to do in that process, and the starting point and the arrival point of the evolution process.

So, others have seen in the universe a trend to the emersion of higher values. But that cannot be understood unless its deep reasons are explained. That emersion is the result of evolution. Those higher values are the Immanent God that remains in the collapsed universe and reveals Himself, as evolution takes places. By observing our world, we take notice of a fight between its weaknesses and strengths where the latter tends to win; there is an ascending impulse, a continuous outgrowth will and an improvement power. That is W. James’ improvement, by which the universe, at a fight between divine elements and adverse forces, is governed by an automatic tendency to the good. Those accurate observations are nevertheless partial

conceptions that are insufficient to give us a full exact view of the universe picture. They are partial views of only some moment of the whole phenomenon. It is evident that God's work is hardly underway in the world. It is, then, indispensable to understand the reason why things happen that way, the origins and causes of the process, and its final target.

Kant, upon considering God in search for an evidence of His existence, selects moral evidence, the notion of "duty". Being essential in ethics, it can only derive from a Supreme Being that rules according to a law by which He judges by rewarding or condemning.

Bergson feels that one cannot manage to understand the existence of God in any way other than through the experience of mystics, which is a phenomenon that could not be explained in another way if the object of its love effectively did not exist. This is therefore an experience that, although genuine, personal, not rationally demonstrable and therefore not logically necessary for all rational beings, is not conclusive to everybody and may have no value for some creatures.

Pantheism conceives the universe as an expression of God that takes place under thousands aspects where the internal principle that guides all creation prevails, which in turn is nothing more than the effect of that primary cause. Spinoza admits an only reality: the increate substance – God, which is the cause of itself and the cause of everything else. His freedom is deterministic, that is, obedience to the law that was freely wished. The creature is an element of that only and eternal substance as a form of its transitory expression. The purpose of existing is to be absorbed by that Substance by disindividualizing its own separate individuation.

In Hegel's Pantheism, God is the idea that has become fully aware of Himself, thus corresponding to our concept of being, where evolution means reconquering conscience. From that reascension process Hegel obtained the concept of an evolving God.

Citations could go on. However, our objective is not to review the several philosophical systems, but only to give some examples to clarify our thinking. What was said above is true, but it only represents some portions of truth and can only be understood as a part of a broader view that we cannot find in philosophers. To be complete, philosophy should only be

theology and science.

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A question is spontaneously raised here: why, instead of a sole view, philosophy offers us so many different systems? In practice, it is as follows: philosophy does not teach a system that gives an exact explanation of facts or a guidance for our actions; on the very contrary, it teaches the development of philosophical thinking through a number of different systems. Thereby, when we arrive at the end, we have learnt only the history of philosophy, dialectical art and the mechanics of logic. However, with so many systems, we are taken by skepticism because none of them resolves everything or none of them exhausts the knowledge problem. The final result is a state of ignorance before the ultimate purposes of life and a state of disorientation of actions. We arrive then to an end that is opposed to the expected, as philosophy misses completely its objectives, that of explaining to guide.

We should not be surprised. All that is explainable. The several philosophical systems were created by the mental form of several philosophers by considering as a system an axiomatic premise that is unquestionable for everybody, that is, their individual type and nature. Any logical distillation, no matter how refined it is, endures such premises, by which it is continuously influenced. Each individual expresses the only view that he can have with his own eyes, according to the structure of such eyes. Then, to understand the reality of philosophical phenomenon, we must see in several philosophical systems relative visions that, by supporting one another, complete and conform themselves, instead of antagonisms that exclude themselves and destroy one another.

So, we must not be shocked by that plurality of systems. When we understand that philosophy moves in the relative, we cannot consider all that as a defect. A moving relative cannot produce anything different. And is exactly that fact that makes us understand our real position of creatures located in the relative and entitled only to partial views. However, it all that surprises us it is because our spirit tends to the truth of static absolute of which it is a son in search of a truth that would satisfy it. As it does not satisfy itself with relative truths in evolution process, it is induced to repeal



them as inferior. That way, it at least satisfies its desire to reach the full, last and absolute truth that man wishes to dogmatize – which is a personal quality not a religion quality. Because of that desire expressed by everybody, including scientists, each religion, school and party fights the other in its wish to reach the absolute and therefore become absolutist. We instinctively feel that truth must be only one and always the same, but that is the definitive truth that is beyond our world. That is the truth that we would like to have and for which we fight and repel, unsatisfied, the partial and relative truths in evolution process that we consider unacceptable. It is difficult to adapt ourselves to that concept of truth mutability, and only evolved minds manage to feel comfortable in that slippery field of truths under continuous transformation. In the bottom of our soul the recollection of absolute has remained as a dream, and we would like to own this truth instead of the truth that we really have and cause repugnance. The wished truth would only be the result of the full reconquest of the lost world, because it is located at the end point of evolution, which is achieved through the progress of so many relative truths.

Plurality of philosophy is not, therefore, an error or a dispersion, or even a discouraging fact, but is rather the sign of a progressive enrichment. It may be a present deception and an ascension effort, but is the possibility of an increasing progress toward absolute truth that is eagerly wished by our soul. The thinking philosopher is himself an element of universe phenomenon that he studies and tries to guide himself in the building of which he is a part. Each philosopher has conceptual powers and capacity of different views to construct a building of concepts using his own materials. The selected architectural logic makes him choose ones instead of others. Qualities of his nature and assimilated experiences, achieved knowledge, his willingness and inclinations establish the preferences that make him put in evidence certain aspects of truth instead of others. This is also influenced by his propensities, education, environment, shocks suffered and different individual reactions according to their respective nature. Also, his individual personality that establishes the biological type, the mental form and the basic aspects of his conceptual constructions are also at stake.

That is because, as the possible “metaphysical choices”, that is, the conceptual views of the universe are only three, as seen above, there are





so many philosophies that seem to be as irreconcilable as the philosophers. That is why in philosophy courses people do not study a single, last and definitive philosophical system containing the full and unquestionable truth that has been scientifically proved, but rather study many relative, incomplete, discussible, theoretical philosophical systems having partial and progressive views of many different thinkers to transform all that in a single picture with other partial views that are gradual approaches to another truth that is still unachievable. Instead of studying how the universe was born and works, the conclusions reached by so many different philosophers about its operation are studied in their individual way. That way, the philosophy learner, in the midst of such a multiplicity of views, becomes a scholar that has lost the view of universe operation; becomes a wise specifier of philosophies, but has no specific philosophy to truly guide his life. He sees too many answers being given to a lot of questions, to be able to believe in giving a definitive answer.

Conviction of truth is another thing and cannot be obtained from study of philosophy. Conviction results from the philosopher's nature, experience and reactions, as it is a personal state to which one tries to reduce everything by adapting to it even those truths that are considered absolute and proclaimed by religions. And when the biological type is located in the animal level, its truth continues to be animal and no philosophical erudition can change it. Not even religions manage to transform it, unless quite slightly. The involuted creature will continue like that, even that he is the most erudite in the world. He may discuss anything, but the only philosophical system in which he will continue to believe confidently is that of belly and sex, which gives him an immediate advantage. Truth may only be achieved by biological maturity, which can make us understand, as it opens the eyes of our soul.

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Let us consider now the theory of fall against the Gospel, the words of some prophets and the Brazilian spiritists' opinion.

Whatever the doubts raised against that theory, it cannot be rejected by the followers of Christ's doctrine. In Luke's Gospel (chapter 10:18), He





says: "I saw Satan falling from heaven as a flash of lightening." In fact, the fall was sudden and very fast, like when a building collapses. To ascend again is tiring and slow, like in its construction. And that is because we must learn again by reconstructing what was destroyed. Saint John's Apocalypse (chapter 12:7-9) reads: "And there was a great battle in heaven: Michael and his angels fought with the dragon, and the dragon fought, and his angels; and they prevailed not: neither was their place found any more in heaven. And that great dragon was cast out, that old serpent, which is called the devil and Satan, who seduces the whole world. And he was cast unto the earth: and his angels were thrown down with him." Prophet Isaiah (14:12) confirms: "How have you fallen from heaven, light-bringer and daystar, son of the morning! How you have been cut down to the ground, you who weakened and laid low the nations? And therefore you said: I will be similar to The Almighty." Is it possible that any religion or sect of Christian origin could abstain from taking into account such serious assertions?

However, some members of Brazilian Spiritism reject the theory of fall, because Kardec's doctrine reads that spirits have been created simple and ignorant. But, let us analyze logically. Was God finite or infinite? God can only be infinite. But to create simple and ignorant spirits, He would have to take them out of Himself, not from Himself. That is because, as God is perfect, only perfect beings could have come out from Him, not simple or ignorant beings. From the infinite wisdom of God such ignorance could not derive. If spirits are constituted of the same divine substance, they had, at the time of their creation, His qualities. As being simple and ignorant is not among God's qualities, spirits born from God, made of His own substance, could not be simple and ignorant. That would only happen in two hypotheses, both of which are unacceptable because are apposed to the concept of God, namely: first, God took them from His own substance, being Himself also simple and ignorant; second, God created them not from inside Himself, but outside, in which case He would not be infinite, but finite. Those are two absurdities. To create out of Himself beings having a nature different from His own nature, God should be a limited Being and, upon creating, should go beyond such limits. In other words, of God would take the beings out of His own substance and He was Himself simple and ignorant, or would take them



out of His own substance and was finite and limited.

Well, it is logical that the divine bosom, like between mother and son, would produce nothing more than angels of its same nature, quite different from spirits that animate human beings on Earth. Man is a quite different being. He is accepted as the result of an evolution the roots of which are too far away, in depths of matter, from which the spirits has been slowly reconstituting itself through forms of life that are more and more complex until reaching the biological level where we now stand. It is accepted that matter is the starting point of evolution, while the end point is the spirit in a state of purity and perfection.

Then, at the beginning there were no simples and ignorant spirits, but only matter. And matter means the chaos of nebulas where its first formation occurs, what means disorder, darkness and disaggregated world that has started to be reconstituted. Here, a point is raised that force us to admit the theory of fall. How to admit that the supreme imperfection represented by chaos is the first and original creation emerged directly from God's bosom? Then, would His substance be matter and chaos disorder? An angel cannot generate a demon or vice versa. If God, at creation, gave Himself, then He was chaos constituted it matter that forms nebulas with all its related attributes and consequences. We once again recall that creation could not be exterior to God, because that concept implies the idea of a limit to be exceeded, what is an absurdity, as God can only be infinite.

That is the point. We have before us two unquestionable facts: first, God can only be spirit, order, perfection and primary cause; second, our physical universe, at its starting point or creation where evolution started is in the state of matter, disorder and imperfection. Those two opposed terms need to be linked by the closest connection, that of filiation, which is a relation that implies the same nature to both. It is evident that they can link to each other the way how they are because there us a gap between them that is effectively a full inversion of terms.

Then, how could we fill that gap? Logic drives us to another answer, that is, to admit that a new fact has occurred to which we must attribute the primary cause of all that inversion. There is an inversion. I would be absurd to look for its causes in God. Who then could have produced it? Certainly, it was not God, who is order, not chaos. Could have God created chaos? A



God that fails and collapses is even greater absurdity. God, as a perfect being, could not have fallen down, as, if evolution exists, this is an evidence of existence of a principle that guides and supports it and could in no way have fallen down. But, if God did not fall down, what has fallen down? So, we are constrained by a logical concatenation where we cannot abstain from admitting the theory of fall. That theory explains everything and fills the gap between the two irreconcilable aspects. The matter chaos is not the product of first creation originated from God's bosom, but is rather the result of another further process. Matter is not the organic state of creation, but is rather the state of maximum curvature of the spirit, the end point of the involution process and the starting point of evolution. Only that way, we can understand the logical concatenation between cause and effect without that both terms would remain far from each other with no chance of joining together. Only that way we see a ring joining them together. Between them there is rebellion and fall, the only things that can explain the upside down turning. This way, everything becomes clear, each thing goes to its own place and we will not shock with the so many unacceptable absurdities as seen above.

It was very useful to answer to the objection of some Brazilian spiritists to further explain the vision that we are analyzing. As seen above, it very different from the creation of simple and ignorant spirits. Kardec did not address the problem, because it would not be accepted or understood. But as he had to provide any starting point, he chose one during the whole process which was closer to us, the same way as the Bible that starts from the second material creation or effect of fall. He could not act another way. As he was speaking to creatures that still ignored many concepts that only today are admitted. That way, Kardec and the spirits could not speak a language that would have been incomprehensible at that time, because for the minds then prevailing it was absolutely unconceivable any equivalence between matter and energy and a physical-dynamic-spiritual evolution.



11 | The Vision Against Biology

“I am convinced that the true interpretation of the latest conquests of science and thinking lead legitimately to a spiritualist Evolutionism, not to a materialist Evolutionism. The world known by us does not develop randomly, being rather structurally controlled by a Personal Center of universal convergence.”

Pierre Teilhard de Chardin

Let us put now the vision against biology. We will also see that it offers evidences of the theory of fall. Let us start from the determination of the positive fact that life, upon reaching a certain evolution level, felt the need of intellectualizing the nervous system. At a certain point of its ascension, life found useful and necessary to construct to itself a specific thinking organ, thus showing that it had perceived the importance of the presence of an intelligent specific center able to guide its development. With that, life took a new path toward psychism, which is the first level of spiritualization. This assertion is evidenced by the positive fact (the object and the intimate reasons of which can only be understood that way) that, during evolution, the nervous system has undergone a true cephalization process along successive stages, from the first nervous rudiments to the development of cerebral hemispheres. It was in that way that it could express and develop a specific concrete form of intelligence at the biological level, to finally reveal itself as the first life power; a power that allowed man to overcome all other animals.

That is not an overall transformation or a casual progress, being rather a systematic complication occurred selectively according to some determined lines that reveal the presence of a preexisting principle directed to a clear telefinalism that is exactly represented by the spirit. Intellectualization in evolution truly represents what can be called of biologic trace of the whole spiritualization process and constitutes the final target of that evolution. We can consider this evidenced by the fact

that evolution, in human field, tends to develop psychical functions, what means life spiritualization. So, in life telefinalism, advancing toward spiritualization is a basic fact as it represents a greater power, an adequate conquest to ensure stronger defensive powers. That way, now, at that level, intelligence represents to life the quality and most important function because it ensures its future.

In fact, intellectualization gave rise to man and allowed him to overcome all other beings on Earth. With intellectualization, from now on, thinking will become the most important biological function, because knowing how to think and understand will represent the most useful biological activity.

That fact showing that evolution is targeted to spiritualization reveals that it will be the field of man's future conquests. As such, biology gives us a new recognition of our theory that confirms that everything shall return to God, that is, to the state of pure thinking. It is unquestionable that, with man, evolution follows that direction. In effect, what is civilization? According to its biological meaning, that is, understood as a certain level of life development, civilization is ultimately just a zoological specialization reached by evolution in human field under the guidance of a new and special biological activity: psychism. That quality only appears in that stage of evolutionary development, as it was previously imperceptible and almost invisible in life ascending process. It was only latent and embryonic, and therefore could not appear as an important value. Then, with man, psychism assumes a preponderant power in evolution, a power that is so decisive that has made man conscious of evolution phenomenon to the point of not only understand it, but also take on its control. Here, we see a decisive emersion of psychism in conscience, a psychism that has so far guided physiology and morphology, although hidden in unconsciousness, out of man's direct domain, and now emerges fully evidently.

At animal level, psychism – still unconscious there – to face the environment, produces some specific organs that operate as instruments, by molding the cellular matter of physical body. They remain linked to the body, although relying on a certain quantity of useful space. It is not easy to modify and renew such instruments that represent specialized organs and, in addition, cannot be multiplied beyond the possibilities of the physical

organism. Once an organ has developed to perform a certain function after the very lengthy formation process across the ways of adaptation and biological evolution, it remains the way it was constructed and cannot be easily changed, even that it no longer meets the individual's needs and benefits. It remains attached to the means created by itself and cannot get free of them or easily construct other better means. With that technique for construction of organs, the animal remains as a specialized being and hardly can get rid of its specialization.

With man, things are different, because a new fact occurred: psychism emerged and consciously guides the construction of new instruments or external organs independent of the body for its own service. That new mean allowed man to overcome the evolution limits that make difficult the transformation of animal closed in its specialization. Upon reaching a certain evolution level, wisdom that guides it to a predetermined telefinalism, instead of working hidden in animal subconscious, appear visible in the new organ or instrument, that is, the nervous system that intellectualizes itself in psychical functions. Then, life takes a new way by starting a new method to take effect: it leaves the very low and limited system of construction and preparation of specialized organs, breaks through the dykes and creates a non-specialized body, while acquiring the power to construct out of itself so many specialized organs or instruments necessary and useful for its objectives.

Then, that construction work moves from subconscious to conscious or from the cosmic conscious that guide evolution to its purposes to human being's conscious, which is that way invited to cooperate and become a worker and an instrument for the achievement of creation plans. Then, man gives rise in himself to an organ that is no longer limited to certain functions to which it was constructed, but an organ able to construct for him all organs and instruments to serve him the whole life and be able to construct for him all instruments necessary for the construction of such new organs. We have entered the world of techniques and machines. That ability to construct for himself certain means separated from his own body is what distinguishes man from animal.

Nobody is unable to recognize the extraordinary development possibilities contained in the current method. With the hand, that is a non-specialized organ, man constructed the first machines for himself.



Further he constructed other machines to construct machines and so on, then increasingly improving his technique. As such, he has been so far constructing artificial organs to improve those that he already has in his own body or replace them when they are defective or missing. We cannot exclude the possibility that man will one day take hold of secrets of life technique in a way that he will be able to construct artificially a physical organism or, if more convenient, the means to live his life of spiritual entity in the physical field and in forms different from those used by life so far, for that purpose. We cannot realize that unlimited achievements may reach future biology transported to the physical and spiritual fields. In the past, in animal field, improvements were obtained by slow transformations of adaptation of old organs to new life conditions and environmental requirements. Now, in man, changes to satisfy the new needs may be achieved quickly through that new psychism technique that guides the formation of new organs or instruments. That is because the main organ of biological constructions is no longer a hidden and instinctive cellular impulse, but is rather man's intelligence that has become aware of biological construction that must create a quicker and more sensitive organ, the master of phenomenon. With science and technique, man has constructed and has the instrument that allows him to construct other instruments, which is a work that, although quite different, constitutes evolution; within it, that work represents a biological creation, although it is a biology that is no longer of animal world. That is the new psychism biology, the first steps of life toward spiritualization. That is not a phenomenon separated from biology, but its continuation. The spirit is not an enemy opposed to matter, but is rather its continuation. That is a new order of concepts that fits perfectly our vision. When we see man learning not only to construct the organs that he needs, but also the organs that will help him to construct such new organs – because he has started to walk along psychism road – then we can say that biology confirms the basic concept of the vision, that is, life is evolving to spiritualization.

As such, man can also progress by ways other than those of organic evolution, without depending on the very slow molding of cellular matter. With the new element introduced in life field, that is, intelligence, man frequently manages to overcome even those models achieved by life and





presented to him. With cooperation, specialization and organization, man has managed to give, in social structure, an even greater output. That are the wonderful results that can be achieved by evolution that has begun with unconscious efforts of the first climbing plants that looked for light, or fishes to create an organism that could breathe and live out of water, or of life to crease senses, sight, hearing, etc. to perceive the external world.

Such facts prove that evolution move towards exact objectives, those of spirituality, which by their nature show to correspond to a predetermined telefinalism. This is also shown by the fact that evolution progress is not a random movement, but is rather a logical development toward a constant direction. Then, we can better understand how the object is pre-established, when we admit that it is the reconstruction of a preexisting organism that has been destroyed and now try to reconstruct itself to its same previous form. Then we are before the theory of fall and the concept of involution and evolution. That way, we must admit, together with telefinalism that established the target, the presence of an inner impulse that knows it in advance and strives to reach it. Otherwise, we could not explain how the trend to that telefinalism could occur. All that fits perfectly our vision.

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New confirmations, however, show us a detail of evolution phenomenon. It discusses which was born first, the organ of the function. At first, none of them existed. At the first origin, there was only an inner impulse to ascend in the form of an instinctive wish that reveals the law of progress to origins. That telefinalism that we mentioned above is an active attraction force. That gives rise to the wish that expresses that inner impulse, and individualizes it in the form to be achieved at that specific moment and position of life. Organic matter is a form governed by that inner impulse and obeys it and consents to be shaped by it. Then, wish starts to mould a first try or sketch of the organ using the materials taken from the environment, which are passive materials that obey that encouraging impulse according to the life laws. With such materials, that wish assumes a first rudimentary form that constitutes its first expression. That way, a first provisory sketch is born while strengthening the attempt





by consolidating the type, if it corresponds to environmental conditions and life requirements. That is the expression of the inner thought that guides it and the result of a light of creative thought against inert matter to mould it at its will. The fight takes place in the form of essays, resistances, adaptations and trials. That is the way how creation in spiritual field is made by the spirit. Thinking, since the first creation by God, has always shown its creative power.

After the organ is created from the first sketch, it is submitted to an experimental test, adapts itself, adequate results are set and it improves. That sketch improvement tales to greater operational improvements that allows the organ to develop and increasingly improve. That way, both the organ and its operation supported by each other, guided and sustained by the inner impulse of life toward telefinalism, will continue to construct and improve until a new and complete organ is born. As such, expression of the inner impulse of life will little by little appear. That process develops by attempts, continuous experiments, adaptation to the environment, acting and reacting to its reactions; however, it is all constituted of life that equally tries concomitantly, by adapting and reacting, to perform its forms and functions. Life does not develop in a single being separately, but in an orchestration of beings that are reciprocally trying, thus constituting an ascending advance of the whole life, the telefinalism of which should also contain the propensity of each of beings to join together to organize themselves into a single system. That tendency may constitute another evidence of the theory addressed herein, by saying that the being evolves from chaos to the System, which is an absolutely organic state.

Lets us consider another fact that also gives evidence to the creating power of thought and the direction of evolution toward spirituality. Due a phenomenon parallel to that under analysis according to which organic matter is guided and molded by an inner impulse that animates the forms of life, insights predominating in man's life remain printed in his face, that is, his physical appearance expresses in short his lived history: pains, joys, fights, victories, the basic aspects of personality reinforced or corrected by new experiences. As such, a face may represent a biography. To learn how to read it, let us observe the meaning of the several parts of human body.

They can be divided into three levels: 1) Lower level from feet to



abdomen, which constitutes animality. 2) Middle level: thorax and heart, which represent feeling. 3) Upper level: head and brain, which represent the soul and the personality.

Human face may also be divided into three levels corresponding to those mentioned above, starting from the lower level. 1) jaw and mouth, where very developed, expresses greedy and egoistic animality, bestial voracity and sensuality. 2) Eyes express heart feeling and passionate emotionality that can participate in both lower and upper life as revealed by the face. In the first case, eyes express astuteness, egoism, greediness and sensuality. In the second case, they express intelligence, generosity, kindness as well as sexuality sublimated to spiritual love level. 3) Forehead expresses power and domain achieved in the fields of thinking, kindness and spirit.

Now, in evolution life displaces its center from the lower to the upper level, both in terms of body and facial look. Life also tends to ascend spatially to the high, from Earth to the Heaven, tends to become less and less a reptile that crawls or a quadruped, and tends to become more and more a man that walks looking upwards. This phenomenon translates, in spatial terms, the phenomenon of spiritual ascension. Under such criteria, anyone may, upon looking at his image, read there his own history, destiny and value. Evolution consists of displacing the center of life from the level where belly works to that where head works, from forehead to brain. That displacement translates in its material organs the evolutionary process of spiritualization. One escapes from animality through the roof. That is the biological maturity that takes the creature from Anti-System to the System. Whether accepted or not, this is the real drama of life, its contents and objective. With evolution, life also becomes increasingly upright in physical terms. That erection of life, including in its material form, constitutes the transformation (straightening) of existence from its material form in Anti-System to its spiritual form in the System. The first impulse of life started in water was emerging to land. We have noted that life has made a continued effort to emerge, rise up, get free and return to the System, what is the only logical explanation. That trend is so deep and critical that it is expressed even in concrete forms of physical level. There we see the theory of fall written in the first forms of life imprisoned in matter from where only through the evolution to the

System life will be able to get free.

We have then also analyzed the concrete expression of theory of fall and reascension in the physical level. By continuing to develop the concepts exposed so far, we will be able to conceive a future man who is so advanced that his brain, that now constitutes his more evolved organ, will constitute his most unevolved organ for having transferred the center of his life to much higher levels. In the past, locomotion arts were the first conquest of man at the start of evolution – and are now the most backward stage of our human level – and then our brain and nervous system that today represent in man the most advanced conquest in his evolutionary process, will represent for tomorrow's man the most backward point in relation to the level achieved by him. To us, it very difficult to conceive the new ascending biological type, the same way it must have been very difficult for the first reptiles crawling on earth to conceive the physical and spiritual phenomena that are now regularly a part of human personality.

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However, the evolution process is not only a conquest of psychism, but also of organicity. Such conquests are coordinated and valued into new collective organic states. When the components of a perfect system emerged from the hands of God fell instantaneously down into chaos, the infinite number of individuations did not change. Another thing has changed, that is, instead of remaining linked to the organic system state, they were mixed up in chaos disorder. Then, such components were randomly heaped like a mere sum of individuations that ignore one another and abstain from cooperating with one another by means of coordinated unions within the same organism.

Well, the evolution process consists of reunification; the inner will that guides that reunification imposes, as a telefinalism, the organic study that is specific to the system and that must be reconstituted. In other words, what collapsed during involution was not the great number of individuations or creatures: that number remained unchanged; it was its order that fell down into chaos, when its organic state was dissolved and transformed into a disorganized state. That way, instead of remaining



coordinated to work together in the same organism and united by the same Law allied with God, the components of the System fell into disorder to become undisciplined without knowing one another and repelling one another instead of joining together, because each of them followed only his own individual principle contrary to the Law, focused only his own self, which had replaced the only center - God.

The evolution process consists exactly of a progressive reconstruction of what had been destroyed, and chaos reordination into the discipline of God's law. Those components remain the same, but their reciprocal position change. Progress consists of coordinating those components by inducing them to establish increasingly broader, more complex and perfect organic units. When such creatures shall manage to reconstitute themselves into a single System encompassing all of them where all become harmonically joined together like the original System, the evolution process shall have been completed because everything shall have returned to God; that way, the original System that had been destroyed shall have been fully reconstructed. The evolved state lacks only order. Progress must reconstruct the organic state. That is the future of evolution.

The same way it occurred with atom elements that were reorganized in this first unit, and then their combination into molecules the way it occurred for constructions of life since the first crystallization or minerals, and thereafter, it is logical that evolution must continue to operate. Likewise, inorganic chemistry evolves to organic chemistry. Evolution represents a continuous effort to organize into collective units an increasingly greater number of elements in more and more organic and complex forms, by transforming the simple amorphous aggregation – the sum of elements – into a hierarchically established organism. As such, the evolution system shows actually the transition from Anti-System state to System state, from a disorganized state to an organic state, thus giving us a further evidence of that theory. That confirms that the organic state of the System is really the arrival point and the definitive telefinalism target; it also shows that it is the way to evolution as established by God's Law.

Evolution task is exactly to promote chaos reorganization. That way, individuation principle changes the same way the dimensions of elementary unity, that is, the self, change. That fact, by which each of





moments of the whole tends to join together and organize themselves in increasingly larger groups, does not mean a mere sum of units. As such, we do not have $2 + 2 = 4$, but $2^4 = 16$. It will occur not only as long as greater quantity is reached, but also as long as a much higher quality is reached. Physics teaches us that the value of phenomena and space changes in relation to their dimensions. What applies to one does not apply to the other, and the principles applicable to what is infinitely small are not applicable to what is infinitely large not to what is between them.

Upon joining together into groups, the components obtain a different position that represents a value that is much higher than the sum of them that is represented by their organic state. It represents a higher evolution level where life obtains new qualities and potentialities that are not accessible to an isolated individual or even a multiplicity of disorderly grouped individuals. The organic state undoubtedly represents one of the creative tendencies of evolution. That is due to the formation of a new individuation of the self by the gathering of individual elements into a group. It is a different organism where a different guiding principle appears and a new governing law that is no longer the same law that governed each of components. Creature moves then to a higher evolution level, to a new paragraph of the Law, what means an approach to the System.

We find an application of that principle in egoism evolution phenomenon, by expanding altruism. When individuals separated by egoism join together into unities, giving and having law is transformed into a higher law guided by different principles. While in material level he who gives becomes poor and he who takes becomes rich, in spiritual level he who takes becomes poor and he who gives becomes rich. That transformation is obvious because in lower levels creatures live separated from one another closed in their egoism, ignore one another and therefore there are no spontaneous exchanges or compensations among them. However, when they coordinate themselves into organic unities, such isolating barriers fall down and all of them communicate spontaneously with one another. Thereby, exchanges are easier, which allow all needs to be satisfied without any hard effort required in the lower matter and egoism world. The fact that when we evolve we ascend to freer forms of life where less and less we need to fight to live represents a





reduction of attrition among creatures and its resulting pain, that is, a conquest of happiness. The, the more we escape from matter oppressions, the more we achieve the divine law of love by which the more we ascend the more the upper and lower doors open up to allow the good and joy to go down to lower levels. It occurs, however, that the more we sacrifice ourselves by giving, the more help and comfort will pour over us from the High. That is because to give and get rich depends on our own receptiveness related to the level at which the egoistic isolation of our lower nature was destroyed by evolution. Radiation emanated from God on everything that exists can be absorbed by the creature according to his individual level of opening and receptiveness according to the evolution level achieved. For example, an evolved man who helps his neighbors expects no reward or gratitude, what in lower levels represents a legitimate compensation right to involuted men. The evolved man knows the Law and that is provided him with everything. As it is usually and reasonably said: It is God Who pays. That way, the chaos is reorganized by eliminating suffering more and more suffering and achieving happiness, as life starts to operate according to laws that are closer to those perfect Laws of the System.

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In physics, we note that phenomenon law is transformed as we ascend along the scale of collective unities. We note that phenomena show different characteristics according to the microscopic or macroscopic dimensions assumed by our observation. It is a fact that, when we leave the coarse overview to observe the analytic structure, we find ourselves before synthetic unities, that is, collective unities comprising elements that, if considered separately, appear to obey to other principles. That happens in all levels of physical field (matter, atom society); in biological field (cell organisms); in social field (human collectivities); and in psychological field (collective psychology). We then realize that there is a new law, that is, a group law, which is no longer the individual's law, but is rather a higher collective law, which is provided by the majority of agreeing cases to win the minority of disagreeing cases that





disappear reabsorbed by the former. In the new law, namely, the group law, individuals are joined together by homogeneous characteristics. They survive not as separated elements, but as a synthesis resulting from their union, what changes their individuation type. Those are different existences located in two different levels of the evolution building. The second level is broader, complex and improved; it is therefore more powerful and resistant. Atom is different from matter, cell is different from organism, man is different from a people or mankind, and an individual's mind is different from a thinking stream and collective psychology.

Thereby, the social human body is emerging now in our planet. There, today's man will survive, although with a different form of life. He will not longer be an isolated element that only established relations with his neighbors, but will constitute with them the cells and organs – that is – anatomy and physiology – of that new social and human body as an integral part of it, who will not be able to live unless as a function of the whole body. That changes the principles governing man's life. A new ethics is born to guide human activities, because practical objectives to be achieved by life are now more extensive. Current man strives in Darwinian “jungle” of “fight for life”, where he remains immersed to the neck and from where it is so difficult to escape that the greatest attempt to free him so far, that by Christianity, could only change him very little. Instead of winning human animality, it seems that it was stronger than him by adapting him to it and swallowing him instead of being swallowed. However, there is not defeat that could suffocate the evolutionary impulse of life; at each failure, a new attempt is made, no matter how logically absurd this can be. It appears to be a desperate work, but it is faith that drives us to make it here, in these books, at this very moment. It is inevitable that man will reach Christ's level, that is, man will recognize himself in his neighbor and love him like himself by definitively stopping from attacking him, instead of loving him while attacking him even in name of God. In thought that guides life to the telefinalism of its spiritualization, what fatefully corresponds to its pre-established plans, it is determined that selection will evolve, thus giving the victory to the most intelligent and better individuals, rather than to the stronger and cunning individuals.



Today's man is fierce and arrogant. He now starts to make the first efforts to leave that barbarism. Currently, psychical temperature is getting warm and man thinks more, much more than in the past; problems are considered and man wants to solve them. Technical progress shortens the space and makes our world smaller, thus giving rise to a more compact and united mankind, which an approach that is required to achieve the organic state. At the same time, there is an intensification of cerebral and conscious functions while psychical activities start to enter into operation.

In evolution methods, all this represents an innovation that can lead to huge consequences. Like man, life throws itself in its new psychical and spiritual evolution way. The great creative work assigned today is the development of conscience in all aspects, whether rational for scientific research, inspiring for arts, spiritual for faith and religions, sentimental for love of neighbors, moral for a new better and more intelligent ethics that is not son of terror and fight for life, but is rather an enlightened understanding of material and spiritual requirements of life.

We can imagine the future of mankind in the form of an increasingly more enlightened mind. The brain itself shall have to improve anatomically. Chemical, mechanical and biological encephalon structure shall achieve a level of complexity and refinement to allow the operation of new conscience zones that are still asleep by activating neurons that are still unused. But all that will only be an effect, an improvement of the organ to express a function to be predetermined before any organic transformation in the root cause that is located in the spirit. The spirit is agitating in unquiet and excited man to make him wake up. Today, there is only inquietude and excitation, but tomorrow awakening will take place.

At reaching that point and becoming a collective organism of mankind and conscious of the Law that guides him, man can consciously put his hands on the deep biological levers that guide his development. He will then be able to modify and build himself the way he wants. He will guide intelligently – what he is not able to do now – the physical birth, the body development and his death and make the spirit evolve by guiding all human functions and impelling everything toward the last targets of life. From all that a new reality that is still ignored will arise, as well as a conscience and a form of collective human individuation governed by a new law having different principles like those prevailing in a higher



evolution level.

Then, man will no longer be a rebel and ignorant barbarian who hardly manages to protect his life from continuous attacks of elements, or even worse, of his fellow-creatures, and will be rather a God's worker who lives in harmony with the Law just to comply with it. This will be a decisive step toward the inversion of Anti-System, that is, its straightening into the System.

The new principle to be developed in that organic form of mankind will be the awareness of order and God's Law. That will be followed by a state of harmonization the will constitute the descent of God's kingdom to Earth because, once all fights are eliminated, their consequent pains will disappear pains, and once the rebellion spirit is eliminated, by which the most despotic individuals win and prevail, God will finally show Himself to man, not in the form of a tyrannical punisher to be obeyed by a barbarian, but in the form of a loving Father who can only act like that to an intelligent son that has understood the benefit of living in obedience to the order instead of rebellion and disorder.

Those are the new principles that will emerge upon a new unification; human psychism, which is still rudimentary, will develop to the spiritual level and Christ will be born in men's heart. Science combined with technique will place natural forces at man's service, will improve the race with the knowledge of biological laws, and will promote welfare from economy, thus ensuring living conditions to everybody. On such grounds that are now being considered, the work of erecting the new spiritual building can take place free of fatigues of material fight, which will be the great biological construction of the future. That means that life will become spiritualized. We see that that the biological evolution must develop as mentioned at the vision.

We are working in these books to determine the creation and development of a collective thinking stream in that direction. God will see from the heavens our desperate effort at this time that is so apocalyptic to world and certainly will help us. The effort may appear desperate, but God is present and helps all men of good will. Besides, unless we intend to live as ignorant animals, we cannot give life a more magnificent and serious content.





12 | Kinetic Theory of the Fall

To better understand the vision, let us try now to consider the fall as a kinetic phenomenon by outlining a kinetic theory of that fall, although we will not be able to develop here the whole theory as this would take much time.

We may be asked: does the perfect System represent a state of immobility? Does that state constitute a condition for perfection and mobility would then result in the need to transform itself by moving from the imperfection state to a perfection state? Would that movement be a subsequent kinetic state derived from the fall and non-existent in the perfect System? Would it then be the result of a new impulse driven by rebellion?

We mentioned in *The Great Synthesis* that our universe is constituted of several forms of a kinetic state of substance. Movement is then a common denominator of all phenomena. As such, phenomena themselves are a movement and are constituted of transformism. That transformism started with the rebellion at the time when the involution movement started, and then continues during evolution. This explain how the impulse that gave rise to the phenomenal transformism was born, which is the way of existing in our universe; and is an unstable way that is only possible as long as one “becomes”, constituted of a “...cause-effect-cause-effect-cause...” concatenation. That was the new state achieved by the System after rebellion, which is a state where it was not before.

The position of perfection, in absolute obedience to God’s Law, may represent a state of immobility in the order, which is constituted by determinism of perfect obedience. In such a case, rebellion may be understood as a displacement from that order, which is no longer fixed in its perfection, but started to agitate and moved outwards the track predetermined by the Law. That way, it started to become corrupt by moving from a state of fixed perfection to a state of imperfection. That would give rise to the kinetic state of substance and later constitute the involution-evolution movement that represents the form of existence of our universe. That new dynamism represented the disorder in order and

anarchy in discipline, and the new nature that is specific to the Anti-System, upon the collapse of the organic state that is specific to the System.

Let us try to further focus exactly our observation to better understand the rebellion and fall phenomenon. For that, we must resort to mental representations. We must accept them, because that makes understanding easier and gives as a way of expression. We will use them that way and remember to avoid giving them a value that is greater than a mere abstraction against a reality that, in its substance, recognizably escapes all our conceptions and measurements. It does not depend on our benchmarks, but exists in dimensions located, from our view, in the unconceivable.

Which meaning should be given to the concept of system immobility? We have explained that, after creation, All-One-God is an operating organism. Now, an operating organism cannot be immobile. We must then, consider as accurately as possible the meaning of immobility concept in this case. Therefore, immobility can mean just an ordered immobility in perfect obedience to Law discipline. What we call movement was just a state or different type of mobility, that is, not an irregular movement of order, but an irregular movement of disorder in rebellion to the previous order, out and independent of Law discipline. It was an anarchical and unharmonious rebellion movement born in the regular and harmonious movement of the System. As a consequence, there was an expulsion from the system to the periphery of that ordered movement, and there that new movement tried to reorganize itself in a reversed position in the form of an Anti-System.

We have then two movements. The former, that of the System, was unitary, organic, complete and immobile in relation to the latter. That was a concentric, centripetal movement revolving around the immobile center, God, closed and compact around Him, in the perfect unity of the System.

The second movement, that of the Anti-System, is separatist, chaotic and a corruption of the former, which can only exist in function of it as a mobile inversion in relation to it. That is a decentralizing, centrifugal movement that continues to rotate around the same immobile center, God, that governs everything, both the System and the Anti-System; but rotates around Him in a contrary direction, in an inverted position of rebellion and

differing from the perfect unity of the System; an out-of-order movement where the unity was broken into pieces and into the infinite multiplicity of Anti-System relativity.

What happened then with the fall? Before it, movement was represented by a regular operation without deviations from the order, and was a mobility internal to the Law and located within it. Rebellion represented a new impulse that gave rise to a different mobility external to the Law and out of it. The starting point at that time was not the center, God, but a pseudo center, that is, the creature's individual egocentrism. It was a different impulse opposed to the former, and a rebellion impulse against the leader of the System. The second impulse rose against the former and tried to subjugate and defeat it to replace it. But, as just an exception and a single and shorter moment in the whole, and in a reverse position opposed to the universal stream, and therefore negative and weaker, could not remain definitively steady in the System where it only caused attrition, was expelled and turned upside down by producing the Anti-System. Expelling does not mean to be expelled from the whole embraced by the System, as nothing can exist out of the Whole. Expelling means to be placed out of the order, out of the part that, in the System, remained ordinate in the Law. When we refer to movement in the sense of a future state and instability specific to the System, we must understand a new position as an effect of that second impulse that put a part of the whole out of its regular operation and to a state of irregular operation or dysfunction represented by a movement deviated from the order and automatically expelled from the System. Consequently, the automatic result of impulse caused by rebellion was that lateral displacement that threw the dynamism then contained in the order of the System into disorder, for which there was no place in the System, but only out of it, that is, at its periphery.

That could be compared to the fact that some hands of a clock working regularly together its whole mechanism would start to work under its own directives independent from those governing the whole mechanism with the purpose to create alone another clock. Then, the mechanism, to escape from disorder that would destroy everything, expelled the rebel hands from the clock, the same way the human body, to



better defend itself, enclose and isolates the pathological condition and tries to separate from that condition to better fight and defeat it. In the case of the clock, the expelled hands, which were unable to reconstitute themselves alone in the form of a new clock, would have grouped themselves around the original clock that remained perfect. Given its negative disorder quality and therefore its inability to work autonomously, rebel elements could only remain stuck to the periphery of the System, which was the only positive support, and depend on the same center, God. He is the only center of the whole, which cannot be occupied by anyone else under any circumstances. There are no other positive centers around which one can revolve. Rebellion can only create negative centers, that is, pseudo-centers, which are able to create only a pseudo-system or a pseudo-organization unable to remain autonomous and inexorably linked to the need of evolving to return to the lost perfection. That was why, nevertheless their desire to create their own system - even in an upside down position according to its withdrawing impulse – rebel creatures had to continue to move toward God, as the existence of both obedient and rebel creatures is only possible in function of God.

One cannot exist without depending on God or reporting to Him, as no rebellion can prevent Him from being the primary source of everything. The system was constructed in such a perfect way that, no matter the type of occurrence, God would always remain the center and the master of everything. The creature's freedom had no power over that matter. Freedom that had been granted was limited to the field of responsibilities according to the acceptance of the love pact offered by God to the creature.

That means that one can exist in two ways, that is, life can take two forms. The first is that of the System. It can be represented by a healthy organism working perfectly without mutations. The second is that of Anti-System. We can conceive it as a body suffering from transformism, to which existing is only possible at the cost of a continuous evolution that that modifies it unrelentingly, by which everything must always be born, develop, grow old and die. As a logical consequence, disorder has taken the creature to that painful instability state where one can only exist engaged in a race toward the lost perfection, that is, seized to the reincarnation cycle to climb up all stairs of the evolution scale. In this



second case, rebellion introduced the negative phase in existence, which is unknown in the System, that is, to get weary with the phenomenon of life until death. Therefore, one cannot continue to exist but through a continuous race toward renewal, that is, toward the positive non-upside down principle of the System, where existence is eternal due to its incorruptible nature.

But, why is that continuous renewal required to allow creatures in the Anti-System to continue to exist? Rebellion, that constituted the negation of God, that is, life, could only give rise to death. Well, to make life possible in an Anti-System containing only negative destruction and death forces, it is necessary to fight step by step against the life denying rebel impulse to arrive at the positive and creative fountain existing in God's System, which is constituted of forces that give life. That explains the need to replenish ourselves at all times in that fountain by being born again while remaining subject to the actions of destructive impulses of the Anti-System. While such impulses impact everything (old age, death and deterioration of all things), God's forces are always helping to reconstruct everything at a continuous creation (birth, life and survival of all things).

As such, the theory of fall makes us understand the deep reason why it is only possible to exist at the cost of a continuous renewal and how everything always revives and lives after getting tired and dying. Life and death are two impulses of System and Anti-System, which are active in our universe. We see them operate before our eyes and live than at every moment. We see them in a continuous fight. Due to rebellion, our world would have been constituted exclusively of death if God's presence had not remained there to save it at every moment. Rebellion gave rise to the impulse of destruction, which still chase us in the form of caducity of all things. And every thing would be destroyed by the negative impulses of rebellion if God, who maintained his inviolable 'position in the center of the universe, had not continued to radiate Himself in Anti-System by creating continuously, that is, by reconstructing the universe from a continuous destruction to keep it alive. That reconstruction work is known as continuous creation, which is indispensable to continue existing amidst the negative forces of Anti-System. The phenomenon of continuous creation is an effective evidence of our position in Anti-System.

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The foregoing explains that rebellion was determined by a new impulse derived from the creature's egocentrism that opposed to God's egocentrism. Then, when we refer to movement as a property of Anti-System, we must understand it as a deviation toward disorder in the movement of order specific to the System. All that makes us understand more clearly the rebellion phenomenon. It was, therefore, a change to the kinetic state of substance. Let try now to focus on that concept.

At studying the fall phenomenon, we find ourselves before two kinetic states: those of System and Anti-System. The latter represents an illegal type opposed to the former and expelled from it. It was the irregular impulse of rebellion that gave rise to the change that caused expulsion in the kinetic state of the System. In other words, with rebellion a part of System movement followed another direction outward its organic structure.

Like a chain atomic disintegration, a degradation of the kinetic state, that is, the System dynamism, occurred. More exactly, that means that the overall kinetic potential of substance could not change, that is, could not stop from remaining the same way it had been derived from the only possible source, that is, God's impulse. Then, the only thing that could be changed by rebellion was the form of movement, that is, a different direction that the free creature wanted to give to that original impulse to the extent possible within the scope of their power. Then, the general ordinate movement of the System, which previously took place only in infinite dimensions, was frozen into the sick part of disorder in dimensions increasingly closed in itself by involution, and shrunk into our spatial dimensions.

But the phenomenon was not constituted of only that contraction of dimensions. We can conceive the System movement as a type that, in spatial terms, we see reproduced in our universe, that is, a curved space type. That movement should be constituted by a straight line and a curve at the same type, that is, particularly straight and globally curved. Elements existing in the System in that kinetic state revolved around the center, God,

which was immobile. Its movement depended on the center immobility. Before rebellion, individuations of each element were not separated as each one had no individual movement toward an independent direction that would individualize it to make it be distinguished amidst the order of that collective movement that constituted the System unity.

From a kinetic standpoint, this is what occurred from rebellion. Let us remember once again that, to understand it better, that we have coated the phenomenon with mental representations that, while making it more easily understood, drives us away from its true fully abstract nature. Then, with rebellion along the line of that homogeneous and continuous movement that dragged all creatures, centers of resistance and attrition were created. That resulted from the fact that elements obedient to general movement disappeared in the quality of separated individuations and tried to assume an individual movement toward another direction as an “independent” self out of routes established by the order of the Law. That gave rise to a new, different and opposed kinetic state together with resistances and attritions.

That new irregular kinetic state entered into the original regular and straight kinetic state of each element as a side deviation. That gave rise to what is known as “vibration”. This way, the first genesis of the vibratory state occurred, which constituted the rationale of the phenomenal world and the dynamism that governed and continues to govern the form and illusion of the outer world, that is, everything that is captured by our senses. As such, the several ways of existing of elements of our universe appeared in the relative. That way, rebellion distinguished a new kinetic state that, by reverberating to the infinite in the Anti-System, allowed an unlimited series of appearances to be modeled, which constitute to of if us and all those who are in the Anti-System the objective reality.

We are at the time of genesis of that vibratory state. That straight movement of the System started to oscillate over itself. The lateral oscillation is a characteristic of the vibratory state and the first moment of illusion genesis, as a logical consequence of disorder. Rebellion could only give rise to an illusory state of pure appearances. Then, the true state of the System will go deeper and deeper in lie. Once the involution descent is started, the creature will remain more and more imprisoned in the form, that is, the rectilinear freedom of the System movement will become

increasingly tied to matter determinism to the point of fully bending the rectilinear movement in the closed course of atom. At this point, involution, as an effect of rebellion, took the creature from spiritual state to material state and the impulse that generated that fall achieved its effects.

Vibration gave rise to a wave with its frequency and length characteristics. In the beginning, the type of vibration is closer to a straight line, that is, maximum frequency and wave length or minimum oscillation amplitude. It may be called of spiritual thinking wave. But, once the degradation process starts, it continues to impel the creature to exist in forms of life more and more involuted, less psychospiritual and more material. We have them come down to animal and vegetal life. At that point, the spirit degradation goes below the most elementary forms of life and changes to enter the dynamic world, such as energy, in the form of electricity from where, after the evolution process started, life revived. At that descent point where the wave increased its length and reduced its frequency and started to contract by progressively reducing its oscillation amplitude in a process of winding itself until being closed in obligatory courses of atom, which is a phenomenon by which the creature moves from energy to matter stage through a kinetic freezing.

The phenomenon of fall, from the view of its dynamic aspect, is now seen as a kinetic curvature or gradual involvement of movement around itself, which is equivalent to a contraction of spirit freedom (System) into matter determinism (Anti-System). With the fall, we perceive a progressive curvature of the kinetic state of substance, which is free and open at its origin until becoming prisoner of the closed kinetic state of atom. At that point, we have arrived to the bottom of the fall, to the matter kingdom and maximum divisionism where isolated atomic individuations prevail in chaos upon the full victory of the separatist principle of rebellion.

At that point of the process, at the bottom of involution and among the antipodes of the unitary state of the System the center of “self” prevails as a rebel element. On the side opposite to the original state of the first creation the separatist principle defeats the unitary principle. That is because, after having crossed the involution or fall way, the creature has fully completed the new kinetic state that was produced and desired by



rebellion. As such, the creature has become the center against the center God. That is a kinetic state opposite to the System where the element no longer rotates around the center God, but around the center of a new System, namely the Anti-System. That gave rise to an infinite multiplication of centers. That kinetic theory of the fall explains the deep meaning of that phenomenon of divisionism or pulverization of unity into chaos, as mentioned above. Disorder of chaos replaced the original order because instead of existing in function of the center God where all elements were in conformity to the Law's discipline, each creature moved to exist only in function of himself. That way, the Law was no longer present at that point where it survived just in a latent state like an inner impulse of evolution, that is, like a hidden impulse that drives the return to the original order.

While in the original perfect organism God was the only center governing everything into a unity, upon reaching the bottom of fall in the Anti-System we have a multiplicity of centers equivalent to the number of centers and their central elements in existing atoms. That was the extreme pulverization into chaos and the victory of separatism intended by rebellion. Let us see now the full development of the phenomenon down to the bottom, not only in terms of its inner kinetic structure, but also as an inevitable development of a logical process. From System, only that last inverted reproduction of the original model remained echoing. It is an inside out imitation where a center remained, although meaning multiplicity instead of unity; decentralization and separation instead of centrality and centralization around that center; and anarchy instead of obedience and a central government. The concept of center remained, as seen above, in atom, not to mean unity, but to show the fragmentation of that unity. The original model remains, but it is no longer only one as a center must be to remain like that, being however an infinity of centers that ignore one another and start to reorganize themselves at the bottom of chaos, being still too far away from that organic fusion state to where evolution will take them. At that point of the process, they are only disorderly heaped up and too far away from a state of collectively coordinated operation. Instead of existing in a directly relation with the center God, each of elements now exist in relation with their small center. The center is no longer God that rule the whole System, but a nucleus that guides some electrons. That is the last result of the "self" of the creature for having replaced the central "self"



of God, the ruler of the whole System. In terms of atomic and undulatory dynamics, the process of rebellion and fall is explained as above.

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Throughout the evolution period, a reverse process of reunification and reorganization occurs according to collective unity principle (Chapter XXVII of *The Great Synthesis*). In atom, the curvature of kinetic state specific to the substance at its original position of non-fallen System has reached the maximum. We own that movement curvature to its contraction to close in itself, to the inversion of values from System to Anti-System: life that becomes corrupts in death, good in evil, light in darkness, freedom in determinism, happiness in suffering, and so on. The kinetic theory of fall shows us the dynamic equivalence of such transformations. Closed courses of intimate movements of atom represent the kinetic equivalence of contraction or curvature of spirit freedom into matter determinism. They also correspond to the logic that the victory of egocentrism of smaller elements, in trying to egoistically replace God's egocentrism that guided the System, has produced a kinetic contraction due to the fact that the dynamic field has been subdivided into many smaller fields because of the limited multiplication of centers in lieu of the only one who led the whole System. That separatist division could not avoid a reduction in the field of domain of "self", what means loss of freedom. As the rebellion gave rise to an extraordinary multiplication of dominant and independent individualities, that fact made them divide the field of domain among them, where each of them had to delimitate its own field to give access to the others. That was due to the fact that, because of rebellion, individuations in Anti-System were isolated antagonist elements, rather than organic elements, having coordinated functions like in System; and separated into many divided minimum Systems of strength and compact organic structure. As such, the kinetic theory of fall, by showing us the curvature of courses and construction of the System of strengths of the original organism, explains the deep reason that caused the deviation from the Law and inversion of values that established the contents of Anti-System. In atom, substance is in the position of maximum involutory descent. Atom, with its system tight

around the nucleus and reduced to undermicroscopic dimensions in such a punctiform way that its spatial dimension has been almost destroyed, represents the maximum victory of the separatist egocentrism of the rebel “self”, which managed to replace God and become an independent system out of His System. The original model remained, because creature cannot create, but only imitate. The model remained, although upside down, like a parody, because the center God was replaced by a center that is so infinitesimal that can only guide some satellites that blindly rotate around it center, without any freedom or knowledge, instead of the whole system.

That is the state of matter at the formation of nebula, which: an endless number of elements disorderly grouped into stellar agglomerates. We are here at the bottom of involution period, in the completeness of Anti-System. That point, the atom, is the starting point of reverse or evolution period for ascension to the System. There, the cohesive power represented by Love, which keeps united the spirits in the System, survives and continues to operate although in strictly deterministic conditions, as an attraction or gravitation force.. As such, Love starts to guide the constitution and development of nebulae by forming the first expression of matter in stellar bodies. That way, God’s power reaches the Anti-System to guide and impel, since the first steps, the huge phenomenon of evolution that will bring everything back to Him. Then galaxies are born and open, as the first demonstration in the physical level of the Anti-System trend to a kinetic expansion, that is, to reopen the curvature of movement started with involution at the fall.

Modern astronomy realized that trend at universe expansion. Science estimates that such an expansion may have started some two or three billion years ago. And it also estimates that, at the embryonary state of the universe, all matter that is now disseminated in the space within the vision limits of Mount Wilson telescope covering a radius of five hundred million light years was compressed within a radius that was only eight times the sun radius. Once that state of extreme density was achieved, an opposed decentralization and fast expansion movement started, which reduced by one million times the universe density. Matter, like a tremendous explosive, was thrown far from the center at astonishing speeds, by repeating at the



opposite end of fall process – inverted in material form – the same reason that constituted the rebellion and its consequently separation from the center. To achieve that expansion, our universe had to break the links with the first stages of its evolution, which were established by the gravity forces. It seems that currently the kinetic impulse of galaxies toward separation is much greater than its reciprocal potential gravity energy; that logically implies that our universe continue to expand to the infinite by obeying the laws of inertia, without any possibility that its elements will come close to one another under the influence of the gravity force.

Then, we wonder: why does it happen and what does it mean? Which forces have determined that expansion of the universe? Science admits that it is now expanding because in a precedent period of its history it contracted to the infinite up to a state of enormous density and then reverberated impelled by powerful elastic forces inherent to the compressed matter. The bottom of involution descent, according to science, would be represented by a state of maximum compression of the universe, by which all matter was restricted and reduced to a state of a uniform nuclear fluid. Expanding kinetics prevail over contracting kinetics by inverting the movement direction from an involutory descent to an evolutionary ascension. At that point, rebellion impulse is exhausted and the opposed impulse of attraction exerted by the center God on everything that exists resumes its operation to impel and guide evolution toward the reconstruction of everything destroyed by involution.

As seen above, the kinetic theory of fall is consistent with the latest scientific studies and explains its deep meaning. The concept of matter condensation and compression corresponds to that of kinetic contraction or curvature that explains the former. And the concept of expansion of our universe corresponds to that of kinetic opening, that is, the release of the movement of closed tracks of the Anti-System into the open tracks of the System. Also here, the second concept explains the former. The phase of kinetic contraction is dominated and determined by gravitational impulses that express not the saving divine Love, but the egoistic love of separatist egocentrism, that is, no longer a centripetal impulse toward God, but a centralizing impulse toward the opposite side or rebel creature. The phase of kinetic opening or freedom, on the other hand, is dominated and determined by expanding impulses derived from reverberation of



reaction to the previous movement of concentration and compression. The point where the involutory process reaches the bottom of the fall and the opposite evolutionary process starts is dominated by the contrast between both opposed forces: gravitation and expansion, that is, kinetic contraction and expansion. The victory of the former demonstrates the arrival of the Anti-System to its plenitude; the latter, upon starting to operate, demonstrates the exhaustion of impulses of the former and the start of a new period where the forces of the System start to operate to rescue the Anti-System.

However, concomitantly to all that, an equally important phenomenon occurs: stechiogenetic maturity. We have already studied it in *The Great Synthesis*. Both galaxies and dynamism represented by the kinetic structure closed in atom tend to open at a certain point to allow electron evasion. We can now understand the deep reasons of that phenomenon. The attempt to replace God with the creature's separate "self" in the central leadership that rules the System could not be more than an attempt, as the creature is not omnipotent and only prevails on limited forces; it does not represent an inexhaustible and infinite source, being rather just a part of the whole and its action is subject to exhaustion. In its egocentric impulse, the nucleus, or the center of the atomic system, tries to regroup around itself and dominate with its power the greatest possible number of electrons. It tries that way to repeat the centripetal reason of God's System. But it just an element, not the center of the System, and its impulse is opposite to that of God's omnipotent System. Therefore, the more the element fights to prevail, there will be a moment when its limited forces will be exhausted and the ruling power of its egocentrism tends to be defeated. The time when its opposite Anti-System impulse is overcome by another impulse of the System is unavoidable. And this occurs because rebellion means resistance and attrition, what wears down the rebel element and depletes his individual impulse.

One arrives than at a point where the nucleus is no longer strong to dominate its planetary system because of the high number of satellites. The trend of its egocentrism is to attract and rule an increasingly greater number. But its resources of separate element are limited, and its dynamic potential corresponds just to a fragment or spark. Sustenance limit of the atomic system increase is reached at the 92nd satellite. Beyond that,



centripetal attraction of egocentrism works no longer because it is exhausted. At that time, an opposed movement (centrifugal) starts, by which the unity that the atom managed to construct by the egocentric power of the nucleus is broken. And then, we arrive at the phenomenon of radioactivity by which uranium, which represents the highest atomic weight (238.2), constitutes the last period of stochiogenetic evolution of matter. There the atomic disintegration starts. The small “self”, who separated from God’s System, would wish equally to attract the whole universe to itself. However, its construction takes place in the negative; as it is a product of rebellion, it cannot increase or last. In addition, the element is at the point of greater fragmentation of the unity, which divides into infinite fractions the centralizing power of its position. Then, God’s Law, which becomes inexorably deterministic at that level, takes those elements that reached the bottom of descent under its inviolable domain. The actual potential of rebels’ powers had implicitly fixed the rebellion limits and at reaching a certain point a new reconstructing impulse destroys their pseudoconstructions.

Then, the atom is reduced to fragments and evolution, which is the return way, takes again the movement that had bent over itself to the kinetic distension. That way, tracks closed in atom open to allow the departure of electrons that are freely thrown to space to generate a new form of the substance: energy. We can then understand the deep meaning of radioactivity phenomenon: it represents the first step in the way of return, by moving from the phase of matter to that of energy. It represents the first jump of kinetic distension to release the movement from closed forms of atom tracks. It represents the first stroke against the destruction of constructions of Anti-System (atom, matter), to reconstruct the System that had been destroyed by rebellion. We enter the energy phase from where we will later move to the phase of spirit.

Like in involution phase, the rebellion impulse represented a trend to an increasingly greater kinetic curvature or imprisonment of movement; then, in that evolutionary phase, the centripetal System attraction to God prevails over the rebellion impulse and represents a trend to an increasingly greater kinetic opening or release of movement. By reaching, with uranium, 92 satellite elements, they are no longer rotating around the nucleus, but



rather rise against it to get free from its domain, break the tracks, that is, the close kinetic state, and thrown themselves in the space with independent tracks in a free kinetic state. It is at that point when the demolition of Anti-System and reconstruction of System starts because, against the attraction of the egocentrism of the separated “self”, the attraction of egocentrism of System – God wins and resumes its work.

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The reconstruction of the building goes on by focusing on the kinetic aspect of destruction and reconstruction of the System. We try to obtain, from a new standpoint, another vision of the phenomenon. It shows us that the involution period represents a curvature phenomenon, while the evolution period represents a kinetic distension phenomenon. The downward way or descent, which generates the fall, means a curvature of the kinetic state that constitutes the spirit into a kinetic state that constitutes the matter. The way back or ascension, which produces reconstruction, means a process of distension or rectification of the kinetic state that constitutes the matter into the kinetic state that constitutes the spirit. Both in the way to the plenitude of Anti-System (involution) and in the way back to the plenitude of System (evolution) with the destruction of Anti-System, we are in the core of a process where, both in terms of curvature and kinetic rectification, movement occurs always in function of the concept of curve. As the formation of Anti-System represents a process of curvature, everything contained there can only be curved, and becomes more and more curved as long as we approach its plenitude represented by matter. That is another reason, in addition to those set forth in the book ***Future Problems***, to demonstrate that the space, or matter dimension, can only be curved as a whole.

Rebellion represents the choice of rebel elements to close in themselves by separating from the other elements of the System, which live in function of the center God. That opposed choice constitutes the first impulse toward separation, and therefore to expulsion from the System, thus giving rise to the fall. The Anti-System, which becomes strong because of that impulse, tries to reconstruct itself in a reverse

position (upside down) of the fallen System, that is, Anti-System. Forces of the evil resist. Matter, which is its kingdom, would like to be eternal like the spirit. But, at a certain point, the congenital weakness of Anti-System appears, the separatist impulse is exhausted, and the new construction of rebel creatures collapses. The downfall of destructionism can only mean construction, the same way the downfall of divisionism can only mean expansion and freedom. The descending way can only be reversed to become an ascending way. The succession of such moments has a logical consequence from which no one can escape.

That way, in the midst of Anti-System, a principle opposed to it is implanted: the constructive principle of the System. A new impulse originated from God is introduced in the heart of the destructive principle of Anti-System, which addresses everything to regenerate, redeem and reconstruct what was destroyed. We enter then the evolution period, which is its deep meaning. Matter disintegrates and energy is born and then transformed into life that is in turn transformed into psychism and spirit through the nervous and cerebral system. We watch the evident fact of a reconstruction of values of dynamic potential, an opening of evil and pain contraction, the release of imprisoned form, and a distension of curvature of rebel self on itself, whose egocentrism is worshiped in place of God, to return to worship God and live only in function of Him.

Thereby, the kinetic curvature is progressively corrected, the lateral oscillation of wave is reabsorbed, including the genetic vibration of form that, in turn, tends to disappear more and more, and our world or appearances and delusions finally disappears.. So, weakness caused by pulverization into separatism is reabsorbed by unification power. When we say that order is reconstituted, we mean that the side deviation in System movement is reconducted to its track where Law prevails. We have seen that rebellion, in terms of kinetics, means in the order of System movement the rebel elements that generate a kind of nucleus or centers of autonomous whirls intended to increase more and more toward an egocentric direction opposite to the divine egocentrism of the System, which also tends to its own autonomy. That gives rise to the fight between both autonomies and both egocentrisms; that is the reason of existence of dualism, which a basic characteristic of our universe that is the son of Anti-System and is constituted at the same time of its collapse and

redemption. We live amidst the shock between such two opposite forces and are brought to maturity by wearing out our materiality in the painful attrition between two impulses, those of rebellion and God's Law. Each one contests the creatures with the other to take possession of them. Our current stage is that of transition from one evolution level to the other. The phenomenon cannot continue to exist always like that. The fact of being constituted of "becoming" thrusts is fatefully to its solution. One of those impulses must ultimately win. From the study of the kinetic structure of the process, it is logically concluded that only God's impulse, which is stronger, can win. It is impossible to escape from the fatality of that fact. System positiveness cannot help from ending by demolishing and reabsorbing the whole negativeness of the Anti-System.

We have seen that the kinetic curvature in Anti-System is due to the trend of rebel nucleuses to centralize everything and involve everything around its own egocentrism to compete with God and excel Him. That an absurd undertaking. Then, instead of winning the System, rebellion only managed to create anticlockwise vortexes there, which are resistant to the opposed clockwise stream, thus resulting in suffering and then all attrition to the point to be demolished against a stronger antagonism. It is true that Anti-System managed to achieve its plenitude in matter. But that plenitude is transitory and atomic constructions end by disintegrating. Rebellion has not the power to create a stable kinetic center, but only a transformism kinetics. The new type of existence created by Anti-System is just a 'becoming', that is, a "changing" and the instability of running because in the involution or evolution process one can only exist as a movement. Rebellion produced nothing that is fixed or stable, but only the need of pursuing a target without any possibility to escape from the fate of achieving that target. For its own intimate nature, phenomenon emerged from rebellion is a process predestined to end like a voracious beast that ultimately is forced to devour itself.

That way, the rebels' attempt to constitute an independent system and become centers was in vain. All is finally reduced to a transitory exception in the normal state of the System and a need to make an effort to ascend. The effort to make pseudoconstructions is reduced to the opposed need to make, with evolution, real constructions according to the



violated Law. In rebellion, creatures have placed themselves in a crossroad: to go back by reconstructing with evolution everything that they had destroyed and redeem themselves to exist again in the System according to the Law and the will of God, or insist on descending. But, what could exist at the bottom of a negative destruction process except the negation of everything up to the creature's own destruction? How can anyone survive by diving into a system that means death, as it is against God, Who means life? Rebellion was only possible the way it occurred to produce no results other than resistance, fight, attrition and loss, as it was condemned since the beginning. The System had nothing to fear, nor the rebel creatures, because if they did not want to remain destroyed forever, they had to make an effort to ascend. After having learned the hard and salutary lesson, they could benefit of its results by returning to their previous state of perfection. That way, the tremendous kinetic curvature where the spirit freedom had been imprisoned in matter determinism is straightened and corrected. If at the deepest point of evolution life, which is a God's quality – "I am" – is extinguished and at its extinction the rebellion victory is achieved, at that very moment the reverse process starts, that of evolution, which is the redemption work that will take everything cured again to God's arms.

That quick glance allowed us to clarify and better understand that strongly discussed phenomenon of fall. It also allowed us to see the deep reasons governing the nuclear processes, by showing us how a philosophy of atomic physics and a theology understanding and explaining the latest discoveries of modern science are possible.



13 | The Problem of Perfection, Omniscience and Omnipotence

In Chapter IX we started to answer to some objections made by others and ourselves. Then, after addressing the first objections, the criticism to the theory increased and made us review them to better clarify and answer to them by comparing it to philosophy and its systems, to modern guidance by biology and the latest conclusions of astronomic and nuclear science. That allowed us to focus on and clarify other matters, which is the specific work in this second part of analysis and critique. Now, we will be able to answer more thoroughly and specifically the several questions and doubts raised by the audience of two courses addressing the topic of this book held in the Brazilian capital cities of São Paulo and Rio de Janeiro in the winter months of this year of 1956. This study, which is directly based on contacts with attendees of those courses and represented by the discussion of several topics addressed in those courses, will be reproduced here the same way as it occurred, in the form of questions and answers, to complete this book.

We can then perceive the shock between two psychologies: the common human psychology, with its landmarks in our world, and the inspired psychology that sees the same problems from the high. We also must take the former into account, as it can lead us to make a remark from a new angle by watching the things and analyzing differently the problems. This may take us to new clarifications and new perspectives that have not been perfectly considered or focused so far. Certainly, that will expose us to the risk of making some repetitions, as the same reasons are always brought to analysis. Moreover, it will not be possible to maintain in these chapters a logical and organic order, as we must follow the thinking emerged from the



explanation of several topics and respective discussions. However, we do our best to regroup the material extracted from the matters related to each topic. This study has the advantage of showing us the psychology and reactions of ordinary audience, the doubts that usually derive from the way of conceiving the things and are frequently expressed in all minds, and how to settle them. Reactions are similar, thus evidencing the existence of a common psychological base originated from the same earthly and human landmarks. Thereby, these chapters are useful, as they allow us to give the readers direct answers to their questions after having read the previous chapters. Obviously, such questions would be the same that would have been made by other persons eventually attending such courses. Then, even if we had to address again topics that were developed previously, we are able to achieve the main objective of our whole work by making everything thoroughly understood; however, it is difficult to repeat a concept in exactly the same way, because at repeating it we are always adding some detail or different aspect. Given such advantages, it does not matter that now the problems are not addressed from an overview or orderly, as the readers will see their own doubts settled the way how they appear in human mind. We must not refuse anything that could give us a greater clarification and understanding.

Having said that, let us analyze the objections and their respective answers.

Objection

God created the spirits from His own substance. Then, they had His nature and His same qualities. Now, as among God's attributes we must primarily consider *freedom*, we must necessarily admit that spirits were fully free like God. That implies the possibility of error, as a freedom that does not allow everything, including error, or a minimum thing is not permitted, is not a full freedom. There was, then, in System, the possibility of fall as a consequence of error. Until now, we all agree. But here objections start.

Among God's qualities we must consider not only freedom, but also *perfection*. For reasons indicated above, spirits should also have that other



quality: perfection. And if they were perfect, they should also be flawless, being therefore subject to no possibility of fall.

However, they should have another God's quality: like God, they should be omniscient and aware of losses derived from disobedience; logically, they should have chosen the best way, that is, order and discipline. It is inadmissible that intelligent beings like the spirits would do any act the terrible consequences of which were already known.

Moreover, rebellion was not a personal act that interested only to rebel spirits, but it interested to the whole System, as it attempted on its integrity, and it above all interested to God, as the head and center of everything. Well, as God was conscious and knew the consequences of rebellion, He would not allow it. A loving Father would risk His own life to prevent His son from falling into an abyss.

Besides, God was also *omnipotent*. Then, how could He have built a System that could collapse, a law that could be violated, or a work that could fail? All that contradicts the actual concept of God. God's work should be perfect like Him, and a perfect System cannot collapse. A building falls down when it is poorly constructed, in which case imperfection lies in the relevant engineer, that is, God. If the System fell down later, that means that both the work and his author are imperfect. As this is absurd, the theory of fall is also absurd.

Answer

With respect to an assertion, two attitudes can be taken: not to discuss it and just show the absurdities of its acceptance; or discuss it, by showing its absurdity against the facts and logic. We will follow both ways. Let us begin with the first of them.

a) We can exclude the theory of fall, but we cannot exclude the existing facts. It is incumbent to those who reject that theory to give an explanation of such facts, which remain as an insoluble problem. Let us begin with an unquestionable positive fact known by everybody: the existence of evil and suffering. Which are their root causes and from where have they derived? A starting point is indispensable and the primary cause must only be in God. Such facts exist and cannot be destroyed. We must at least explain them.



If God is perfect, how could such terribly imperfect things have derived from His hands? Admitting a direct filiation implies denying His main attribute, that is, perfection. How could have it given rise to all horrible things existing in our world? How could such an indelible stain exist in a work that should be perfect? We have, on one side, a perfect God that generated everything. On the other side, we have creatures with no other origin than God that are very imperfect. How can such a close filiation relationship be so different? Then, if we want to avoid saying absurdly that creatures have not been generated by the Creator, we must admit the occurrence of any event between them, which has given cause to that transformation. If God, as the Whole, can only create by taking everything from His substance that is perfect, no imperfection could have derived from His hands, especially imperfect creatures. Then, an imperfect creation to be improved later, or a creation of imperfect spirits subject, without any free choice, to a tormenting fatigue of achieving perfection by evolution would seem absurd. In addition, there is an irreconciliation between spirit and imperfection, being a contradiction to consider imperfect spirits. Creatures derived from God's hands could only be spirits and perfect, because that derived from God's hands and because they were spirits. The perfection state can only exist in spiritual state.

But in our universe there is not only evil and suffering. Matter also exists. If God is a pure spirit, where matter has come from? If we can only conceive God as a perfect spiritual being, how could have derived from Him, under a direct filiation relationship, such a different imperfect material state? There is, however, an incontestable positive fact: our universe is dualist, with a material side and a spiritual side. Each element is constructed by the contradiction between two opposed principles. Now, the concept of God can only correspond to a unique strictly monist concept. Then, dualism can only be accepted as a corruption occurred later. In God, no contrast, contradiction or internal dissension between two opposed principles is admissible. One cannot accept the concept of a God divided against Himself, or a center that is not an absolute unity.

Given all such positive facts, namely evil, suffering, imperfection of our world, matter, dualism, etc., we are taken to conclude that God has not created everything and therefore there is another creator, and that God is not the head or encloses everything, or that, if no other anti-God creator exists and God has created everything, He has made mistakes and now tries



to save His work by remedying all errors. But if we consider that conclusion absurd for the fact that the concept of God allows no error, we are taken to ask: who has made mistakes? If we must also exclude as absurd the other hypothesis of a second Creator God, there are possible causes other than God or His creatures, as there is nothing else. Then, as such effects, as seen before, cannot be attributable to the Creator, we are left to attribute them to the creatures. As such, only in the theory of rebellion and fall we can find a logical explanation for everything, as God is not the direct driver and direct cause of the current state of things, and His perfect work and the imperfect consequences were interposed by the new fact of rebellion, which is the cause of all that imperfection and cannot in any way be attributable to God.

Not at all. Evil cannot have been created by God otherwise it would be eternal and indestructible as a substance of God. Evil would be definitively installed in God's work as an indelible spot, and that opposed force would be given the power to damage God's work forever. Not at all. If we do not want to contradict the only concept of God, we can not conceive evil, suffering and the like as anything but a temporary exception that is not a part of the System, but is just an incident, a curable disease and a deviation in God's work. God is positive, affirmative and constructive in everything, and therefore the negative cannot be a part of Him or His direct creation in any way. White cannot generate black, the good cannot generate the evil, love cannot produce hate, nor can happiness create suffering. We see here an inversion of values: that is exactly an inversion and only rebellion can explain that. That is not a different, unusual creation, but an inversion of God's perfect creation. The effect before our eyes is exactly in a position that, if inverted, would reach the cause that we know in God. So, as no other causes can be found and the only possible cause appears inverted in that effect, there is only way out to solve the problem: to link that cause to this effect through a phenomenon known as rebellion and fall. That way, everything is perfectly explained; on the contrary, if we reject that theory, everything remains a mystery and contradiction. Given the real facts, rather than rejecting it is indispensable to solve by demonstrating. We can then deny that theory only when another better explanation of existing facts is given, which cannot be eliminated by a simple rejection.



While noting that there is exactly an inversion relationship between God's cause and the effects prevailing in our world, the rebellion theory shows us exactly an impulse of that kind. We have them before our eyes the parts of a disassembled machine or the fragments detached from a single drawing. We have tried to gather them together and found that at a certain position they coincide perfectly and give us the reconstruction of the machine or drawing. We have such results before our eyes, which are not fancies. They really solve the problem. Why not to accept them, if they explain everything and otherwise nothing can be explained?

Let us finish the first part of this answer. If we do not want to contradict our concept of God, we must say that, if He is not the whole, He is not God. Then, there can be no cause other than Him. But, if we cannot find in Him the direct causes of evil, suffering, imperfection, matter and the like because they contradict His nature, we can find in Him the indirect causes. This means that the root cause, which will remain forever in God, has suffered an inversion process before achieving its effect. The relation between cause and effect and its derivation remains integral, thus explaining the change. The key to solve the problem lies exactly in rebellion theory. That is the only explanation for the fact why we see qualities attributable to God reappear in our world in the form of opposed qualities. Such effects could only derive from a cause that, although coming from God, could obey a different will because, by its nature, it was free and able to deviate from the established course, and able, by its own impulse, to give a different direction to the impulse of the original cause. That way, we see all parts of the drawing being reorganized and the drawing fully remade.

That opinion is confirmed when we note that evolution represents a reconstruction process rather than a creation process. More than a formation of nothing, evolution represents a work of reconstruction and reintegration of what has been destroyed. It is not a creation, but an awakening. Only this explains the telefinalism of evolution and the reason why the arrival point has already been established before the travel to achieve has been started. Happiness was in the order and is achieved through reordination. Error was a disobedience to God's Law and is corrected by obedience to that Law. Our universe is a clinic where those suffering from rebellion disease are cured. The course is logical and





complete: in the order, a wrong impulse generates disorder; then evolution through a process of reordination of elements fallen into disorder is required. Rebellion has no power to create or destroy. In Anti-System everything remained, although out of place. It is all about setting everything in order as before. In our world, there is raw material for any construction; in our spirit, insights to make any discoveries and civilize the social relations to happiness according to God's Law are latent. In Anti-System, as a deviation of the System, there are all elements to allow the reconstruction of the System. They only require to be taken to their proper discipline. Once the previously destroyed order is reconstituted, evil, suffering, imperfection, matter, dualism and all qualities of this fallen world, son of rebellion, will disappear. It is sufficient to return to Law, and all qualities destroyed in the System will reappear. The creature was created happy, under the condition to obey the Law. By deviating from the Law, the creature moved from happiness to unhappiness. By returning to the Law, the creature will leave unhappiness to go into happiness again. So, life, which starts by reorganizing the elements into symmetric forms (crystals), and then into vegetal and animals (organisms) and in collective units according to increasingly complex construction plans, makes during evolution the great work of reorganizing the order thrown into chaos by rebellion.




With that, we finish the first part of answer to objection, without discussing it to demonstrate its absurdity, but showing the absurdities that we would likely make if we accepted it.

* * *

b) Let move now to the second part of the answer by discussing the objection assertions opposed to the theory of fall, to determine whether they represent the truth.

The objection maintains that, by being perfect and omniscient, spirits could not sin or make mistakes. However, when we shall have understood the value to be given to the concept of perfection and omniscience, that is, the fact that such two qualities should not be understood in a simplistic and absolute sense as shown in the objection, we will be able to realize that the assertion above does not correspond to the truth.





As mentioned in Chapter VI about creator God, the first creation of pure spirits, rather than a simple multiplicity, produced a real organism or a System having position hierarchies and duty distribution, as indispensable in any organism or system. The organic structure was not only a requirement to counterbalance the divisionist process from which creation derived and could threaten the cohesion of the whole unit. The System assumed the organic structure especially because creation of so many different beings was based on the principle of Love, which was the force that continued to reinforce them and the impulse that would keep them united in the System as the only impulse possible in a regime of absolute freedom. For that, in principle the possibility of rebellion in the System could not be eliminated, just because the organism life could only be based on a free acceptance. Rebellion could not be prevented by violating the freedom of spirits and reduce them to slavery, but only by the power of the principle of Love that operated in them toward God at the same plenitude that it had worked from God to them. The principle of Love was freely entrusted the task of stopping and regulating the opposed separatist impulse of individual egocentrism the predominance of which led to rebellion. Because it was a rebellion against the basic principle of creation, that offense was immeasurable and led to hard consequences.

We have already discussed the rebellion in Chapter VII. Here, we wanted just remind how Love represents the principle of cohesion and fusion to which the maintenance of the system organicism had been entrusted, which is a principle intended to organize the individual egocentrism into a hierarchical order. That way, by counterbalancing the Love that joins the dividing egocentrism, the hierarchical structure of the System was reached. It is necessary to understand well that concept, which in general is not given importance, although causing misunderstandings and incomprehensions; that concept gives rise to significant consequences.

The hierarchical principle prevailing in the System also satisfies the other requirement and performs another function. If creation of spirits had produced a mere multiplicity of identical beings, both the distribution and organization of activities would be impossible and, according to universal equality, God would no longer be the center nor could be distinguished from the creature. The System organicism is a consequence

of the need to maintain in God the centrality that guides the whole.

So, the hierarchical principle leads us to the concept of distribution, distinction and difference among the several elements. Occupying different positions in the System organization means to have different qualities to perform different tasks. We have now arrived at the heart of the matter, in conditions to evaluate more exactly the value of the concept of perfection and omniscience in spirits. We can say that it cannot be understood in an absolute sense, but only in a relative sense, not as a fact, as assumed in objection, but as a position proportional to the function that should be performed in the organism hierarchy. That way, the concept of God's centrality in the System is secured, which is a principle that gives rise to that of order, law and obedience. In a general homogeneity, the principle of individuality would tend to sink, as it is difficult to distinguish a series of equal elements.

That is then an organism where positions are subordinated to one another and God, who is at the vertex of the pyramid, distributes the different parts, functions and qualities. That means relative perfection and knowledge. God had not created perfect spirits in absolute terms, as He only was perfect. He had created them perfect in relation to their functions. That does not mean that God's work was not perfect. The organism of the System derived from the overall creation was perfect in terms of the organic perfection of the whole organism. That does not imply, however, and one cannot admit that, like in any organisms, the scope and power of perfection and knowledge of each individual component could match that of the whole. A machine can be perfect as a whole comprised of perfect parts, but such parts are only perfect individually, not as a whole, that is, beyond the limits of their respective functions. As such, an employee of a commercial organization may know perfectly its duties and ignore those of the others and the whole organization. However, within the limits of their own functions, the parts of a machine and an organization can be considered perfect and omniscient. For them, imperfection starts as soon as one moves away from the limits of his own competence.

So, an element that is a part of a perfect System, can be perfect just as a component, that is, within the scope assigned to it in the general plan.

But when that element moves out from that scope by seizing positions and invading functions beyond the predetermined limit, that is, functions that are under his responsibility or he is unable to perform, that element leaves the field of perfection and competence to enter in the field of imperfection and ignorance. For example, man's heart is a relatively perfect organ as long as it remains performing the functions for which it was created. But it intends to become a brain and its cells intend to become nervous cells, it would immediately become imperfect and misfit. That perfection, however, would not have been caused by the creator of that organ, but by the organ itself, for venturing to disregard the task assigned to it.

It is not sufficient to listen to the expansionist egocentrism instinct to occupy such positions. It is also necessary to take into account the relevant duties and abilities different from one's own. In such a case, imperfection would be created by the heart for trying to work as a brain. The same occurred with creatures that were relatively perfect in the System. Some of them wanted to escape from the limits of their competence and knowledge. That is the meaning of rebellion: revolt against order and disobedience to the Law.

At that moment, the creature's imperfection appears, but that imperfection has not been created by God: it is just a product from the creature's attempt to go beyond the pre-established limits. So, in the core of the System, wrong and deviated positions were created out of respective functions. Beside perfection, imperfection zones were established, which were expelled and created the Anti-System. This explains how, as a result from the deviation from the original plan, it was possible to move from that perfection to the opposed state of imperfection where our universe is currently.

The first point of objection that sustained that spirits, as perfect creatures, were sinless and unsusceptible to error and therefore rejected the theory of fall is them removed. The second point of objection related to omniscience, is equally removed by the same concepts. As explained in Chapter VII about Rebellion, the creature's knowledge was not beyond the limits of their respective functions or covered the larger unexplored zone that was only known by God. When the creatures attempted to access the unknown by going beyond the limits of his knowledge that was

omniscient only in terms of their position and function, they became ignorant. That ignorance and the attempt to enter the forbidden zone that was only known by God and was reserved to obedience led to rebellion, error and fall.

c) In the previous subsection, we answered to the first half of objection related to spirits or creatures. Let us see now its second half related to God, the Creator. That assertion reads as follows: by being omniscient, God knew the consequences of rebellion and could have stopped it, as omnipotent; He had failed and the work of His perfection has collapsed. His omniscience, omnipotence and perfection could not harmonize with the theory of fall. As we cannot deny such God's attributes, we have to deny the fall.

Man is like a child that had a beautiful pot and broke it down. And then, he remains angry and sad with the potsherd in his hands, looks at them and says: I have not done this. But the potsherd is clearly there. There is no other remedy than confessing, but he does not accept the fact. He tries that way to escape from his own fault and thinks that he can avoid the consequences by imputing the fault to someone. In the case under study, the fact is clear and cannot be explained or eliminated if we attribute the fault to God. Would not that fact be enough to demonstrate that man remains dominated by the full psychology or rebellion, as the determining principle of the fall is so alive in him? The three accusations are interrelated and one implies the other. We have answered to the first of them in Chapter IX, by saying that the error had been anticipated by God's omniscience, as evidenced by the fact that the System had already been previously provided with automatic means necessary for its recovery and cure. In opposition that that objection, God's omnipotence and System perfection are evidenced by the fact that, at the end, everything is remedied and returns to the original perfection state.

That accusation could also be answered by a question. What was the need of God's perfection to create a world of imperfect beings? Two unquestionable facts challenge each other: on one side, God's perfection, and on the other side, creatures' imperfection. We cannot admit that so much imperfection could have derived from so much perfection. Therefore, imperfection could only have derived from the fall. Then, the

principle of God's perfection does not deny the fall, but, on the contrary, is an additional evidence of that.

We answer to the accusation against the perfection of God and His work by making another question: which work is more perfect? The one that cannot make mistakes, because its components subject to a coercive discipline that, by eliminating all freedom, makes any mistakes impossible, or the work where its components are kept together by free and convinced acceptance of the Law and spontaneous coordination in order, whose freedom is such that admits even a possibility of a transgression of order? Which of those two works is more perfect: the former or the latter that, being subject to collapse, was constructed in a way that it could reconstruct itself, because God's wisdom provided it even with the means for its self-cure should the work come to fall, as He had foreseen? And how could God have acted differently without violating the principles of freedom, which He could not abnegate in His work without abnegating Himself?

And we could continue to ask ourselves: Which is the more perfect between the organism that only know the laws of health and cannot escape from that fixed state, and the organism that only knows the laws of disease and is free to submit to them, but is so wisely constructed that through the experience of evil and pain and new other experiences is able to reconstruct itself to a perfect health? Which system is more perfect: the one that only knows perfection or also accepts imperfection and knows how to lead it back again to perfection? Which is stronger: one that remains sovereign because finds no battles or that which participates in them and knows how to win them? Which of two builders is wiser: that which makes a building that is so perfect that the possibility of collapse requires no analysis or that which makes a building where that possibility is so anticipated and analyzed that, in case of collapse, everything would automatically reconstructed to the perfect state of non-collapsed building? Then, how can one condemn God for not having prevented the fall and respected instead the creature's freedom and need of recognizing the error, by anticipating and providing for everything in such a good manner that annulled the whole loss? As man tries to transform God into an anthropomorphic idea by degrading Him to the level of an egoistic being that creates to be worshiped and show His powers and punish the rebels, how could we blame God for Anti-System ills when they are a way to



reconstruct the System that will revoke them?

The closer we observe the phenomenon looking for imperfection, the more we find perfection. What is wonderful is the fact that the System has maintained its divine perfections in the deep of Anti-System, which represents ultimately just an external disruption of God's System. The fall has been reduced to a disease at convalescence stage and a transitory and exceptional state of a part of the System. Disorder is not general or kills the order, but remains restricted and fit. Anti-System continues to be ruled by the System, that is, by God. Order remains the strongest at all times and overcomes disorder, pain and evil, and let them survive only as long as they are performing the work of cure. That way, punishment is reduced to the effort to reconquer happiness, while imperfection helps to find perfection.

So, the more they ascend, the more they strive and deserve, the more the creature approaches that happiness. Ultimately, in its inverted position, Anti-System only shows us the correct position of the System. Thereby, God's perfection becomes manifest at the bottom, through so many imperfections in our world. From the depth where the System is located everything returns progressively to surface the more we evolve. God has remained in the center of everything and His work was carried out in such a way that Anti-System can only work for its own destruction.

As a result, all of us, fallen creatures, continue to live in the System in spite of everything. Through the rebellion we tried to keep away from God and we have only managed to pull out our eyes to avoid seeing Him and, unconsciously, we remain in Him. The more we ascend, the more we realize that. With His wisdom and goodness, God anticipated everything in a way to prevent the rebellion from producing a definitive destruction of the System. To a certain point, the fall stops and takes a reverse direction to ascend. Which foresight and measures are greater than that intrinsic capacity of redemption embedded in the phenomenon? And besides being curable, the wound wishes to be cured, what imposes telefinalism to evolution, by which the creature must evolve in the direction wished by God; chased by suffering, attracted by happiness, the creature is constrained to ascend to return to God.

To conclude this matter, our answer to objection more and more confirms the theory of fall. When it is more closely analyzed, it is reduced



only to a parenthesis of imperfection in perfection and suffering in happiness that will ultimately disappear without leaving behind any signs of loss. Then the spirits were given the freedom to reach perfection and happiness in two ways: 1) by obeying God and complying harmoniously with the Law in His organism; 2) by disobeying God and making mistakes to correct themselves later, falling to stand up, and by destructing perfection to reconstruct it later in its entirety.

It is amazing that in both cases, any choice by the creature will result in the same thing: perfect specific to System is unquestionable and remains upright. Could anyone ever imagine a more perfect work? What does remain from accusation of imperfection of God's work?

Which is the final result of the whole process? The fall will have achieved many important results:

1) The fallen part will prove to have been such a hard experience that it will no longer repeat. Happiness has returned and remains there. Evil has been cured without any remains or signs of loss. It does not mean that it will not leave remembrances, as they are necessary to keep the result of such a hardy learned lesson. Remembrance of pain will fully disappear. But remembrance of having suffered will not be painful; on the contrary, the more one feels the joy of freedom, the greater his suffering was and the greater his current happiness is. Remembrance teaches and increases the reconquered happiness.

2) The part that remained in the System shall have watched the fall and its consequences. It learned, then, its meaning, knows the danger and strive to avoid falling. So, each element knows what happens when one goes beyond the limits of one's position and knowledge to invade unknown zones beyond one's own competence.

3) In both cases, the final position is equally of perfection and happiness for those who remained in the System and those who left and returned to it. Not only everything returns to their place, but the fall is also like blood that, upon coagulating, prevents more blood from draining from the wound. Then, as a last result, the fall eliminates forever the possibility of new falls.

14 | Psychology of Rebellion. Satan and Anti-System

Another topic discussed in the course, more than a simple objection, refers to a request for clarification. Once the conclusion on the preceding discussion was more or less accepted, more accurate reasons for what seems to be the critical point of fall phenomenon, that is, the psychology of rebellion, were requested. The problem lies essentially on that critical point: knowing how and why the spirits decided to rebel. That problem involves that of egocentrism, which was its main cause. Since it was a basic and sound principle of the System – in such a way that it was the basis for the possibility of creatures' individuation and God's unity and was His basic quality – how could that egocentrism principle be the main cause of so much evil? And if that egocentrism implies the individualization of all existing creatures, similar to the maximum central model, God, have the forces of evil also become individualized? And are we forced to admit the personal existence of Satan? Problems are related and connected with each other. Let us answer to all of them.

It is not true that God can do everything capriciously. There are things that He cannot do. For example, He must keep His qualities

consistent with His position; He cannot violate His Law, as otherwise He would abnegate Himself, or contradict Himself. God had created the creatures from His own substance in His image and likeness, that is, according His own “I Am” model based on egocentrism. The actual System organization, including its hierarchy and distribution of duties, was based on the individuation of creatures, as a consequence of the egocentric principle. Now, if God had not respected that His basic principle in creatures, He would not have respected Himself. Therefore, God could not violate that principle, not even in creature.

Since God created the creatures from His own substance, He was expected to respect His same qualities in creatures. If God had limited the creature’s freedom, He would have contradicted Himself.

But there was another more important fact. God is Love and had created for Love and the whole System was permeated by Love. Its hierarchical structure was based on that and therefore it could not work without Love. In such a System, the concept of coercion is fully excluded as there is no place to it and it would constitute a violation, thus representing the greatest contradiction in God. In an organism constructed according to the principles of freedom and Love, obedience could only be possible by spontaneous adherence, not by the way of limitations and coercions. If God had introduced such opposed principles in His System, He would have betrayed Himself and destroyed His work. The principle of forced discipline represents the inversion of the method of Love and is actually the method prevailing in the Anti-System. If God had used that inverted method, He would have been the first to promote rebellion, and therefore a fall promoted by God rather than by creature would lead not to a temporary and curable downfall, but to a definitive destruction of everything. Discipline prevailing in the System can only be an absolutely spontaneous and free discipline. Obedience obtained through violence and terror is just a forced and inside out repetition of the discipline method prevailing in the System. It is not the free discipline of pure spirits, but the forced discipline of rebels. In the System everything is freedom and Love, while in the Anti-System everything is slavery and terror. How could have God, to prevent the fall, resorted of methods specific to Anti-System, that is, to impose the Law by forced constraint? For their nature, God’s orders are located in antipodes of Satan’s orders;



they never constrain, only invite; they do not overpower, just persuade; they do not ask slavery oppressively, but kindly offer affection.


The actual structure of the whole and the principles based on which creation took place prevented an intervention of God's power against the creatures with the purpose to constrain them to obey the Law. The principle of Love, based on which everything was created, was the only force entrusted with the task of maintaining the System organism united. It could only exist under that impulse of Love that could keep it united. If the smallest trace of opposed forces had entered the System, it would no longer be a System, but an Anti-System, where that infiltration would be sufficient to cause the fall occurred from rebellion. The System was an organism and keeping it in its organic state required that inner and deep strength that was an effect of full conviction and acceptance and a cohesion power that is only given by Love and could never be a forced imposition. That other method is only an adulteration of that existing in Anti-System, where it does not represent any power of real and enduring cohesion. Like in our world, strength only produces a chain fight, action and reaction, in a state of continuous war. That state of uncertainty and instability is transitorily admissible in our universe in a process of evolution and cure. However, such a great imperfection could not exist in the stable and everlasting form of a perfect System.

* * *


The above remarks show us that nothing can oppose to God's behavior that could not compel the System to prevent the fall, which remains fully understandable and logically justified even to human reasoning. Let us try now to understand the creature's behavior. We will then be able to explain, as requested, the critical point of the fall phenomenon, that is, the psychology of rebellion, and see why and how the spirits wanted to revolt.

The principles of egoism and Love were perfectly harmonized in God, because God's egocentrism encompassed all beings, not as a separatist egoism, but a unifying altruism. There could not be in God any contrast between the centralizing principle of "I am" and the opposed principle of Love. In creatures, we find those two principles, as they are






made of the same substance of God and in His image. But, in creatures, both principles had to harmonize by a free act of them. Without that act, the creature could not be a part of the System because of their constitution as see above. The creature was free between two opposed impulses as a master of the situation. On one side, the egocentric impulse of “I am”, which was the base of their individuation, compelled to expand by its own assertion, and on the other side, the altruist impulse of Love taken to the sacrifice of obeying the order for the collective benefit. The creature’s act of obedience was the only passport that granted them the right to join the System. To deserve it, it was necessary to know, under a regime of absolute freedom, and prove to know how to live in the order and have accepted it since the beginning without being constrained by any coercion. A constraint would not have constituted the indispensable acknowledgement. It was left to the creature’s freedom to overcome the examination or not and prove to accept the conditions that are indispensable to their existence as a member of the System. It was a free acceptance of a pact, as required by the dignity of a free creature made of God’s substance.



It was now incumbent to the creature to balance the egocentric impulse of “I am” with the altruist impulse of Love. The was the unquestionable fact that, without accepting the principle of Love cohesion, the opposed egocentrism principle, which has a separatist nature, would never be able to enter, with the individuations that represented it, the disciplined organization of the System. That ingress of creature could only occur in the form of a free acceptance of a pact, not only to respect the principle of freedom, but also to give evidence of knowing how to hold the position and perform their own functions in the System, and finally to constitute a guarantee derived from their free will. The creatures would return to God the Love that had created them, by recognizing Him spontaneously as the Leader, asserting their obedience and undertaking to live according to the Law as an acceptance of the pact. With creation, God had placed the creature in the System. But, in respect to His own principle of freedom, He waited for the creatures’ acknowledgment that they would corroborate and set their position as an act of their free will to make it definitive. God immediately gave the creature of example of the respect that He required. He did not even want





to impose the supreme gift of joining His order and its resulting happiness. He offered a pact of bilateral consent, as it was the only way how a Loving God that had created for Love could act.

We have seen in Chapter VII, with regard to Rebellion, how the impulse of Love prevailed in part of creatures, while the opposed impulse of egocentrism prevailed in the other part, the rebel one. As a result, the part faithful to the organic principle remained in the order, while the part that adhered to the oppose principle plunged into disorder. In those creatures, egocentrism had increased to the point of exceeding the pre-established limit and making them plunge into imperfection and ignorance that gave rise to error and fall. The cause of that wrongdoing was not egocentrism, as when it is balanced with Love, like in God and non-rebel spirits, it causes no harm. The actual cause was egocentrism imbalance and excess, its prevalence over Love, which caused its destruction, then depriving the System of all its cohesive and unifying strength. It is, then, natural, that the System has automatically disaggregated, because the egoistic egocentrism can only separate and destroy any organization. And the System was originally an organism fully sustained by Love, its basic guiding impulse. It is obvious that, with rebellion, the whole organic state of the System has been disrupted and given rise to a pseudo-organic state like that in Anti-System. It is pseudo-organic because, in our world, order is only temporary and sustained by imposition of force and always opposed by disorder as soon as that imposition ceases. As a result, all constructions in our world are decrepit and non-resilient to time, what is inadmissible in the System. Anti-System is automatically condemned to be reduced to dust because it lacks the cohesive power of Love. Denying it means denying God, life, cohesion and the unity itself. Anti-System, as a denial of Love, has no strength to construct anything. If something there is reconstructed, that is the result of a work of the System that remains there to save it, not a work of Anti-System; it is a work of Love and good, not of evil.

We mentioned in chapter IX that rebellion was an exaggerated overestimation of the self by rebel spirits, which was a mistake that man still tends to make by applying the principles of Anti-System. The sin of rebellion was in fact a sin of pride, exaggerations and overestimation of the self, that is, a sin of egoism. That constitutes the rebellion. We are on the





opposite side of God's egocentrism, which is made of Love, exactly on the side crated by man's egoistic egocentrism divided against his neighbor. That is the will of being everything without being stopped by the discipline of the System; that is the expansionist and imperialist will of individual domain, where the opposed centrifugal secessionist impulse prevails, instead of God's centripetal impulse.

That appears to be the most difficult point to understand in the phenomenon of the fall; however, this psychology of rebellion is quite common in every day of our life. It appears that is very difficult to understand that exaggerated egocentrism; even now, we consider ourselves the center of everything, intend to judge God and condemn His method of action. But the real reason why it is not difficult to understand that psychology of rebellion is because we do not want to recognize our own defects and faults. We are immersed up to the neck in Anti-System and its psychology of rebellion, without relying on God's justice but only on our own strengths and their defense; to be saved, we even try to blame God. The fact that we are still revolting, even against the theory of the fall, repeats the first rebellion and makes it evident. How to deny it if we are still impregnated with it?

Maybe, one of the greatest evidences of the theory of the fall lies on objections to that theory and the attitude of human psychology upon discussing it. Most of constraints consist of trying to identify defects in God's work to blame Him for current damages, that is, consists of making ourselves the center of the universe to judge everything, according to ourselves, for our own benefit or prejudice.. To those unable to understand the psychology of rebellion, we can only suggest that way of thinking that is evident before our eyes. The instinctive trend is that of rebellion, that is, becoming the center of everything, overturning the law, making ourselves the law and the truth to obtain the right to judge and condemn. Objections generally tend to prove the error of God and His work, because man is not to be blamed. That tenacity in rejecting to be blamed is an evidence of rebellion and of the pleasure with the habit of rebellion and its insistence. Instinct memory reproduces the past and explains because man tries to blame God and be considered innocent. Which is the origin of instincts other than a deep-rooted automatism?





Where have they been born in this case? All that does not derive from the System, but from the Anti-System. We are this way having doubts and trying to prove that the theory that we are living is not true. Like the Pharisee in the Gospel, we expose our virtues after having exposed the defects of our neighbor. That explains how, in its most common concept, freedom is understood not as an adjustment to the order (System), but as an individual rebellion against collective discipline to replace the prevailing order with our own self to become the head of another order, when possible. It is the reason for the rebellion that is born again everywhere.

* * *

Lets us try now to answer to the last part of the question related to individuation of evil forces and the problem of the personal existence of Satan.

Undoubtedly, if the System has a center in God, the Anti-System must have its own anticenter. And if the former corresponds to the principle of “I am”, the former should correspondent to the principle of “I am not”. While the former represent the plenitude of spirit and unification, the former represents the destruction of spirit in matter and the victory of separatism. All that we have said so far and the logic lead us to acknowledge, in addition to the center of the System, the anticenter of the Anti-System, and also shows that the qualities of those two opposed centers are the same qualities of the System and Anti-System taken to the maximum concentration. Each of those two centers works against the other in a position of full antagonism and competition to dominate the creatures. Non-fallen spirits are not included in that fight. But those who, with rebellion, were dominated by the impulses of Anti- System, live in the hands of such impulses that try to keep then under their domain. However, that fact cannot prevent the System forces from remaining alive and active in Anti-System and exert pressure on creatures. That is the fight between light and darkness, ascending evolutionary impulses and descending involutory impulses. Each of those centers would like to rule everything: that of Anti-System intends to defeat the System to set definitively its rebellion; that of the System intends to defeat the Anti-System to save it and take it definitively to the state of System.





How does that fight develop? Such forces are constituted of strictly individuated impulses due to the principle of egocentrism, by which everything that exists can only follow the first maximum model of “I am” constituted of God. Such forces do not derive from anonymous impulses, but from quite different dynamic centers through accurate individuations. That cannot be denied because it is a logical consequence of egocentrism principle. We must then admit that both of good and evil forces are personified. Individuation means a different personality. In effect, in the reality of our world, we cannot find anonymous non-individuated forces, but good and bad creatures, that is, those who give rise to and produce the good and life, and those who spread out evil and death around themselves. This applies both to men and animals, plants and even the forces of nature. All that crowd of impulses individuated in the form of creatures moves around the center of the System, by synthesizing to the maximum extent possible their respective qualities and placing itself in the vertex of the creatures’ hierarchy pyramid where all such impulses are personified.

Therefore, logic continues to make us aware of the presence of a center in God and an anticenter in Satan. The same way the former is strictly individuated in a personal way with its own qualities, the latter must also be strictly individuated in a personal way with its own qualities. That is the logical and perfectly balanced construction structure of both the System and Anti-System, so that we cannot avoid arriving to the conclusions imposed by assumptions prevailing in the vision and in the whole theory. If there was a fall, the same way there was a starting point in God in the System, there must be an arrival point in Satan in Anti-System. If there is a vertex in the positive side, there must be an opposed vertex in the negative side. The Anti-System is just an inverted reproduction of the System, since it cannot be different, given to the fact that there are no other models in the whole and the creature, as a free being, can only derive but not create; if the System is built like a pyramid having its apex in God, it is logical to admit that Anti-System is built like an inverted pyramid having its apex in Satan.

Let us study now the characteristics that individuate such personifications of evil forces until their maximum representation in Satan, by comparing them to the opposed qualities of personifications of forces of good until their maximum representation in God. Satan is in the





negative vertex, where he was cast into an abyss by rebellion. He was the most prominent creature among the rebels and then became the lowest creature. His power is inverted into the negative. He involuted to the deepest point of the Anti-System, that is, the most decentralized point in its centrifugal movement of separation from God. Satan's kingdom is the universe in state of chaos, which is his true work. That is the state of maximum victory of separatism taken to the state of nuclear atomic pulverization. His kingdom is the physical universe in the state of formation of matter in stellar condensations; it is the state of maximum involution, the deepest decent where the reverse way of return starts with the genesis of galaxies. His kingdom is the state of maximum contraction of the System, maximum density of matter which gave rise, by reaction, to the evolutionary ascending impulse, which is a state of huge compression where the expansionist kinetic impulse that animates our physical universe rebounded.

The lowest the creature's position in involution, the more tiresome is the ascension, because he is closer from the negative center of the System. The highest the creature is in evolution, the less tiresome is the ascension, because he is closer to the positive center of the System. Between masses and centers of attraction there is a law similar to Newton's universal gravitation law. With the same level of effort, one ascends the higher in a section the higher the evolution scale where the effort is made. Knowledge, freedom and organicity obtained from evolution constitute for man's own benefit, means that are always powerful to ascend. But, the more we descend in Anti-System, the more is the difficulty to escape from it; on the other side, strokes intended to shake and impel us to ascend are proportional to the creature's hardness and insensibility. If in the depth such strokes are tremendous, as the creature ascends and becomes more intelligent and emotionally affected, less violent and painful strokes are sufficient to achieve the same results. In fact, we see that progress makes fight softer, life easier and habits smoother.

From Satan, straightening of what is upside down starts, that is, evolution starts. He is the last to move and the last to reach redemption, unless his inviolably free will shall choose to remain definitively in rebellion. In such a case, the God's substance that constitutes him would be absorbed by the System and he would be extinguished as an specific





personality to constitute a separate individuation. But, as we have mentioned above, that is just a theoretical possibility with a maximum respect for the principle of freedom; however, there are actually so many active forces impelling the ascension that, at the end, as required by the logic of the whole process, no blemish shall remain and redemption shall be generalized.

For the man that has already crossed a part of evolution way, all that belongs to the past. However, such concepts provide a logical justification for our mental representations of hellish world. We imagine that it is made of incandescent, volcanic matter amidst flames and storms, where matter compression and density are the highest in the depth. This is opposed to paradise, which is open in the free space of heavens. Creatures living in that terrible hell are wicked, horrible and cruel, while those living in paradise are good, beautiful and loveable. Such assumptions have a hidden truth, not only because human life seems to be continuous examples of such demoniac or angelic creatures, but also because evolution tells us that man's past, in the lowest forms of life, was that of a beast. That past has remained written in our subconscious and reemerges, then representing something dreadful in relation to the most evolved current state (demons are depicted covered by hair and having large teeth, tail and horns in almost all religions). Creatures that we call demons are the involuted creatures provided with beastlike instincts, for which we do not need to look as they overpopulate our world. Those who deny the existence of hell need only to look around to touch it with the hands. Demons – wherever they are – are lower beings, while angels are upper beings. Evolution takes us from hell to paradise. These are relative positions. For an involuted man, Earth may be a paradise, but for an evolved man, it is a hell, a world populated by demons, where only fight and suffering can be found.

Ordinary man is in the midst, oscillating between the divine and satanic impulse. The former impels him upwards and the latter attracts him downward and maintains him there. Man is hanging between two attraction centers, those of the System and Anti-System, the former helping him to ascend toward evolution, and the latter trying to make him descend to involution. In the middle of that dualism, man chooses his way by obeying one of those impulses according to his preferences.

That contrast between those opposed impulses gives us the





Fundamentals for that phenomenon that we noted at studying *The Great Synthesis*, that is, the development of phenomenal motions in evolution of the universe. We see there, in the spiral that represents them, a return of ascending impulses that continuously turn over, open and then close in themselves, develop and then enfold again, as if they were stopped by an opposed impulse. We can see in that the contrast between the impulse toward ascension and the impulse of an opposed force that stops it.

Therefore, the way for evolution is not represented by a continued development of the spiral, however it continuously moves toward a backward direction. It looks like a man climbing up a mountain. He moves toward the top where God is waiting for him and attracting him to the System. But every three steps onwards, man slips two steps backwards and then resumes the course three steps onwards, and so on. Which are the causes of that slip? Now we can explain what we could not explain in that book, when the current vision had not appeared and many problems had not been solved. Slip is due to anticenter attraction toward the opposed direction to take back and maintain everything in its zone of influence.

Note an importance fact that now can be explained. In spite of the brake imposed to evolution by satanic attraction, evolution continues to advance even with periodic retrogressions. If at every three steps onwards two are given backwards, that means that Satan, who is the center of Anti-System and is inverted in negative, is less powerful than the center of the System, God, who is all positive. That is the deep reason of the phenomenon, which proves that the good is stronger than the evil and ensures us the ultimate victory of the good, where the forces of evil shall not prevail. That also explains why life does not advance uniformly, and its impulse upwards very soon gets tired and finishes at old age and death. And also explains us how, to continue to evolve, life must also restart from the beginning with new births. That also occurs with the development of aristocracies, dominant classes and civilizations. We can now understand because it cannot occur differently. That is because evolution is not a simple and peaceful phenomenon. We exist under a regime of dualism where the coexistence of two opposed forces dynamically leads to contrasts and attritions. The creature's ascending progress is the result of a fight between the impulse of the System that wishes to reconstruct itself, and the





impulse of Anti-System that refuses to die. Both compete for the field and the life of one of them means the death of the other. Whereas God's impulse consists of taking all upwards to redemption, Satan's impulse consists of stopping evolution and making everything retrocede to involution. God wants to reconstruct, while Satan wants to destroy. Satan defends himself because he knows that evolution will destroy him and the reconstruction of the System will extinguish his kingdom, the Anti-System. This explains because ascension is so painful and because any attempt of progress in our world faces a tenacious resistance. Each step upwards must be conquered and is the result of a fight. Such books show examples of that. They displace old positions by throwing light on many mysteries and solving pending problems, but it is difficult to solve them. For that, many people have been equally condemned by Roman Catholicism and some Brazilian spiritist groups. That occurred for the same reason referred to above, with which all religions agree. In reactions to such theories we have found an evidence of the same theories, as they explain exactly how the phenomenon of their condemnation worked. The greatest evidence of that truth lies in their reaction. The past, which insists on remaining alive and condemns the most evolved truths, because it knows that they will kill it, has risen against it.

* * *

We are asked why there are wars on Earth. Well, with rebellion, the whole universe entered a state of war and will keep fighting until the Anti-System is destroyed and the System is reconstructed. Redemption lies in evolution. However, both groups led by their respective centers are competing face to face for the land and creatures. There is, therefore, a hidden truth in the image representing Satan stealing souls from God.

It is not true that hate divides. It links as much as love, however in an inverted position. Hug is equally tight, not to do good, but to cause harm. For that, Satan also links creatures in Anti-System. But he links creatures that hate and are united to torment one another, while union operated by God in the System links creatures that love one another and are embraced to make one another happy. Neither it is true that order and discipline do not exist in Anti-System. But we already know their nature.



Satan organizes evil the same way God organized the good. One ascends from Satan to God by transforming the slaving discipline made of hate into the free discipline made of Love.

So, in Anti-System there is also something that wants to reproduce the order of the System. But only reproduces it upside down, thus generating a pseudo order. That is not a permanent and spontaneous union created by conviction, but a forced union that is only sustained as long as strength will keep it. Such unions are included in that type of earthly political unifications based on the strength of armies without which everything tumbles down. As soon as the strongest ruler withdraws, rivalries of separatist egoism immediately blow up and the principle of disorganization prevails. It is always ready to appear, since it could not be different in a substantially negative regime. To construct seriously and steadily represents to Anti-System a contradiction against itself. It would be like entrusting the defense of public order to an association of criminals.

Intending to construct a unity composed of creatures made of separatist egocentrism interested in fighting one another is constructing a logic based on contradictions. The king of rebellion and anarchy would never be able to construct any order. Rebellion could only produce this strange, macabre and absurd negative world. How to create in a destruction regime? Only separate and isolated attempts ready to collapse could be made. And if anything can be constructed, we can then be sure that it is due to the intervention of System forces. But, using the material provided by elements of the Anti-System, which are antiorganic and disorganizing by nature, nothing stable can be constructed. So, in substance, evil organizations are disorganizations. Thereby, all wars would like to establish a definitive order, but they never finish because they cannot construct that order. Therefore, a solution is never reached. The strong reason is that everything is a work of Anti-System, the true purpose of which is disorganizing and destroying, instead of organizing and creating.

However, with evolution, even in Anti-System the System is reappearing, the same way as healthy cells are reappearing in sick tissues. Health and disease are fighting each other and that fight will help mankind to be cured of their diseases. It is recovering from overcome illnesses, but it continues suffering from other diseases not cured yet. With evolution, it is



necessary to reconstruct the whole System. Every step ahead, System methods replace those of Anti-System. We advance by fighting and suffering, along a harsh way full of stones and thorns. Sunk to the neck in Anti-System swamp, we try successive increasingly larger sketches and go on constructing higher and higher. To construct by fighting against all joined evil forces that are jealous of ascension and escape from their fierce pressure. To construct at any cost, against all condemnations; such condemnations would like to free and destroy the sublime impetus of ascension. To fight misunderstood and bleeding to save our brothers that condemn because they have not understood yet.

I write these words with my heart distressed and aware of the tremendous drama. A drama of the world that is deeply lived as if were my own drama, and which I suffer day after day in these books, which are the result of concepts that sometimes take me close to death. But it is not sufficient to say that we have a mission. Those who say that without fulfilling are deceiving God and themselves. If fulfilling a mission is a frightful thing, let alone needing to fight against those that we want to save and blind brothers that refuse to see, to prevent this voice from being destroyed by forces of evil that currently fill the world, but rather to fight to allow it to survive for future generations which will be able to understand and act. In this tremendous work, one remains alone certain times and the soul abandoned by man turns desperately to God, which is the only that sees and knows, asking Him for help for the extreme effort of a creature torn into pieces by superhuman tension of a very strong hug, as I would like to involve the whole mankind in a supreme hug.



15 | Other Evidences and Clarifications – The Future of Human Personality

At reaching this point of the course, the attendants asked for other evidences and explanations of the theory of fall. Although repeating the same concepts developed above, we will do that by means of different words and aspects to clarify the issues from other points of view to throw light on all details and allow the phenomenon to be more and more understood. The attendants indicated by their request that they had understood the general picture and expressed their interest in observing it more closely to better understand its several aspects. Assuming that the readers feel exactly like that and may be interested in new clarifications, we will continue to present the questions made in the course and our answers to them.

Questions:

To us that are located in our world, that is, in the position of Anti-System, is it possible to conceive the System by only using the usual rational ways without resorting to inspiration?

Answer:

Without resorting to the vision, the normal observer may find in our universe the elements to reconstruct by rational means the structure of the System and even obtain evidences and confirmations of the vision. In such a case, the scholar may use the vision at first just as a hypothesis of



work and then, at a second moment, determine that, by managing to explain why our universe is constructed this way, that hypothesis may be accepted as a theory. That theory is exactly that of the vision.

This is possible because we are not out of the System, but only in an inverted position. Our declined universe continues to exist in function of the non-declined System and the same center of everything: God. Our Anti-System does not constitute an independent, separated model. In the whole, only the existence of a single model is possible: God's System. There cannot be other models and systems because there are no other creators. If there are other forms, they shall have been derived from the first model, God. That means that the System is the only benchmark and end point of evolution, the way of which is pre-established and cannot be otherwise. Then, if Anti-System is an inverted reproduction of the System, it will not be difficult to reconstruct its image by straightening that inverted position. Filial relationship allows the father's features to be seen in the son's features. If derivation occurred at descent, it is possible to return to the source by ascending in a constructionist direction. We represent a pathological state. The disease may allow us to establish the health condition because disease is based on that condition. The negative shows the positive, evil shows the good, suffering shows joy and error evidences the truth. Light and shadow are correlated, and shadow is useful for understanding and looking for light. Where there is only light without any shadow in a homogeneous whole, no distinction is possible. Then, to see the correct position of the System it is sufficient to straighten the inverted position of Anti-System that is before our eyes, by opposing to the decomposition process occurred at the fall the recomposition process currently occurring at evolution and linking the starting point of descent to the arrival point of ascension. A pole tells us about the opposed pole, which is inverted and complementary. Then, the Anti-System shows us the System. We can see the latter reflected in the former which is our world upside down, the same way we see a building reflected in a lake. In the reflected image, the first level appears as the last level and vice versa. In our world, the most appreciated values are the less valuable values, that is, the fictitious values of matter, rather the real and eternal values of spirit; in fight for life, only the strongest is rewarded, that is, those who win and dominate their neighbors, not those honest persons who work





for the benefit of their neighbors. As such, the System values appear upside down on Earth in the form of fiction to better deceive; goodness is praised, but in fact the good are considered innocent people to be exploited; people require all virtues, but only from the others; All defend love to good by repairing the effects and the evil in the neighbors because it is easier to correct the others and oneself. Honesty is highly praised, but in fact society punishes severely the honest persons. The driver of all this mankind is the separatist egoism, which is a major characteristic of Anti-System, as opposed to the unifying altruism, which is the major characteristic of the System. The first thing done by all involuted and inferior creatures in Anti-System is to attack to stop the life expansion and life itself. To those and to all people life is the maximum gift, and because of their position of separatist egoism they try to attack it to cause the maximum damage. To those who live only in the physical level that is the greatest loss, but to involuted creatures living in the spiritual level the loss of physical life may be rather an emancipation to enter a much higher form of life.

So, not only our world reveals the nature of another opposed perfect world, but also our human world is only understandable when compared to another more perfect world. Then, System and Anti-System, by depending on each other, justify and explain each other. If we watch carefully, we will see that, in spite of the fall, they remain indissolubly interconnected. If we put in the positive side everything that is in the negative side in our world we will have the System. How could man, in addition to evil, be aware of good and understand the concept of perfection if such qualities were not in a pure and complete state somewhere? By demonstrating the System, our Anti-System constitutes an evidence of its existence and is probable qualities. Both are so interconnected that the way of life represented by evolution links them and flows into the System, which is its ultimate target that guides and justifies that target, as it is intended to transport the whole Anti-System, after straightening it to the position of the System, to the bosom of the System, that is, to God. Then, what in our world appears only in the form of ideal or considered a dream by “practical” men will become reality. There, what in our world is only a strong desire because it belongs to the future of evolution has an effective existence. There, the values of the System opposed to those of Anti-System are accomplished.





There, the reinversion or straightening of what was inverted takes place; real values that are now undervalued become valuable again. Finally, altruism, which drives everything, joins all creatures into a unitary organic state.

Let us continue to develop this matter, although it goes beyond the limits of the question. In our Anti-System, the System has not been absolutely destroyed; it exists there in a state of germ. Moreover, because in evolution a portion of the ascending way has already been crossed, some elements of the System have already appeared here. With that, the System gives evidences of its existence, as both of them, like father and son, are interconnected and interpenetrated. Therefore, there is the positive fact of the System to exist in our world, although in a state of ideal. Some characteristics of the System are already seen down here, although as exceptions. If it is difficult for them to effectively materialize, there is no doubt that they exist in the form of instinctive wish of our soul, because everybody would like to be good and perfect if evolution did not require so much effort. Where does that wish come from? How can one wish something that is unknown? And how is it possible to know it without having had it? That cannot be explained unless as a remembrance of the lost paradise to which we are impelled by an infinite nostalgia present at all times in our insatiable wish for happiness.

Ultimately, what drives us forward along the evolution way is exactly that wish. Ascending is difficult and the creature would like to avoid that effort. That is his first instinct originated from the Anti-System. But the creature is also dominated by another instinct: that of ascending at any cost. Our world lives on the fight between such two instincts. There are many resistances to progress, although it cannot be stopped. There is no doubt that evolution is achieved by force of that inner impulse that is so strong that leads to the progressive realization of the System even inside the rebel Anti-System.

We can find in that a new evidence in favor of the theory of the fall. Evolution occurs inside, not outside. That is a spiritual impulse ignored by the external material environment. That impulse works like a seed sowed inside the involuted individual, which remains latent and willing to be born and develop like an inner refrained impulse tending to explode to





expand itself. That is an internal cause that produces external effects. Existence consists of moving from inside to outside, from substance to form. Which is the origin of that imponderable latent cause that gives rise to so many current effects? How is it inside the Anti-System? There is only an answer to that question: that cause comes from the presence of the System that was not destroyed at the fall, but survived in a latent state inside the Anti- System. It is then necessary to put before all phenomenology of our universe the causal existence of another spiritual universe without which it is not possible to explain the enormous bloom caused by evolution, which could not have originated from nothingness. Rather than the creation of nothingness, evolution is a progress, the development of a germ, that is, the System, which logically drives everything, System and Anti-System, to the primary cause of everything, that is, God. If today, at evolution, we see the spirit developing from the matter, that is, conscience coming from life, it means that the spirit was thrown down to the depths of the matter where the principle that is now developing through evolution remained. Origin and explication of evolution can only be found in involution and fall, not only to satisfy the logical requirement of two opposed well-balanced periods, but above to identify the cause of effects that are unexplainable otherwise.

At this point, another clarification was requested.

Question:

By moving, through involution, from the System to Anti-System, and through evolution, from Anti-System to the System, which are, more exactly, the changes related to each individuation of the creature and the relations between them? The intent is to highlight more exactly the changes occurred in fall and ascension processes with respect to the organic state and unity of the whole. Which have been the position and value of each individuation in that organic state and their relation with it? In light of all that, which is the human personality and which are its future destinations?

Answer:

The first of the ten commandments received by Moses from God in



Mount Sinai, which is the basic commandment that establishes God's position, reads: "I AM the LORD thy God. Thou shalt not have strange gods before^a me".


The first word is "I". The first thing to assert is egocentrism.

The second word is "AM", right after asserting the life, because "being" is a quality of God and of everything derived from God.

Then, the existence of God and then of all creatures is established by the first model of "I AM". The first creation of pure spirits then generated creatures strictly individualized by their personal characteristics, like God. Only this way it is possible to admit among so many qualities that we must recognize as a logical need, the obligation of also admitting that of individuation. Such qualities included: freedom, knowledge, well established hierarchical position, individual position in the organic state of the System, etc.



As such, all elements in the System and then fallen into the Anti-System remained at all times individuated. Which was the difference between their original state and their state after the fall? It did not represent a destruction of each of individuations, but only the destruction of its organic state of System into its disorganized state of Anti-System. We have already explained that the organic state of the System was the result of the first creation, having that organic state and the order represented by it been destroyed upon the fall. (Refer to chapter XI, "Vision Against Biology"). Therefore, individuations have remained, but relations between them have changed; such relations, instead of contributing coordinated functions in the same organism, isolated their egocentrism that were previously linked into a single order into many separated and opposed egoisms intended to destroy instead of helping one another, thus transforming into chaos the whole organicity of the System. The fall produced that position of individuations in state of contrasting antagonisms, which is the state of current animality and mankind, thus explaining why in our world the law of fight for life and selection of the stronger still prevail. Biology confirms the presence of that law, but only the theory of the fall explains its primary cause and deed reasons.

The result of rebellion was the disaggregation and pulverization of the compact organic structure of the System, at least in the portion that



wanted to withdraw from the System, while the non-rebel portion remained unchanged. Then, the new chaotic state withdrew from the organic state, and the separatism state withdrew from the union state. From then on, the activity of each element has not been added to that of another element focused on the same purpose, but has tried rather to annul the activity of the other by subtracting instead of adding up. We can then understand because the concept of individuation has obtained in Anti-System a completely different value. Instead of saying: all together, each one for all, they said: all divided, each one for oneself. That is our world. Then, System and Anti-System placed against the individuation problem, mean: the former, the union of egocentrism into a same organic unity, and the latter, the fragmentation of that union after the falls until a state of antagonism of egocentrisms in the same chaotic disorder. It is then concluded that, in essence, the real meaning of the fall consisted in the destruction of organic and unitary qualities of the System.

Our self, in its current form egoistic and divided from the neighbors, is just an isolated fragment of that organic unit pulverized by the fall. As altruist and contributor of its neighbors, it is part of the first collective reunifications that, through evolution, lead to the reconstruction of the System. As such, if involution was a process of destruction of organicity, evolution gives us a new and deeper meaning of constructing an organicity reconstruction process. The first movement, at descent, represents a demolition of unity into separatism and organicity into chaos; the second movement, at ascension, represents the opposite. Then, it was the fall that created egocentrisms: it just created egoism, which separated creatures from one another as enemies. The fall replaced God's unitary egocentrism, around which all other egocentrisms of the System were coordinated into a pulverization of separated egocentrisms, being each of them a center of itself. So, direction moved from a sole center, God, to an anonymous and disorganized crowd. Only the first method may be able to drive an organism. The second can only generate its own disorder. That shows us the perfect method of government, that is, God's method in the System. But on Earth there are no political leaders in condition to have God's qualities or vassals in conditions to have the qualities of perfect spirits. The value of the government depends, above the form and system of choice, on the personal value of both leaders and vassals.






This way, we can now conceive the fall as a disorganization process, and evolution as an organization process. That is really the collapse of a building, of which only a heap of wreckage is left: its components. More exactly, that is the collapse of part of the building, where the rest remained intact. The part that remained intact represents the model, based on which the collapsed part should be reconstructed; it represents God's project at His first creation, which should be followed by the reconstruction workers. That Project is progressively and slowly accomplished by evolution that represents its final scenario. That is a target, because it must move forward to reach it. Both buildings are side by side and the new must joint the old to become a single building at the end. One of them is upright and the other is crumbled down, by they are united by the same construction plan, lie on the same foundations and are governed by the same law. In the remaining upright part there is the same reconstruction work excitement that in the wreckage part and weary workers. Such poor and ignorant fallen workers are guided and helped along the hard evolution way. Those who remained pure and wise help their dirty and blind brothers because all are sons of the same Father and were born together at the third moment of Trinity at the first creation. What most interests to us, humans and inhabitants of the Anti-System engaged in the System reconstruction work, it to examine this evolutionary process where we are. We observe the fall against the original organic state to determine what happened to each of individuations. Also with regard to all that, we now observe the reverse reconstruction process. We are then able to answer to the last part of the question that refers to the *future of human personality*.


How the universe has been reconstructed. The fall resulted in a separation between its component elements. Bricks composing the building are all scattered on the ground. Reconstruction is made by put them back together in their respective places. This is exactly what has been occurring. According to the law of collective units, our universe is being restored at increasingly broader and more complex aggregations that are progressively closer to the System model. Evolution shows a trend to unification. At his position in evolution, man can see, by looking back, a long stretch already crossed.

Among the elements comprising the center that are still






undiscovered, the creature has already managed to reconstruct this first unit. By joining the center to other elements, they have already constructed the atom, which is a small system. Evolution has then reached the state of matter the way we know it. Then, by using atoms, they constructed molecules and cells and then tissues and organs, which were improved to produce nervous and cerebral cells close to spirit and able to guide the most complex organisms of life. That way, the creature was moving from the inorganic state to life, from unicellular to more and more complex organisms, from vegetal to animal and continued to ascend to man and grow rich with more complex functions until reaching spiritual functions. But the way has not come to an end yet. The several human individuals constituted of so complex organisms are not isolated. They join together in increasingly broader groups: family, classes, cities, political parties, religions, and then nations or peoples, society, mankind and humanity of mankind.



As such, reconstruction takes place gradually by unification. And evolution will more advanced as long as it manages to unify elementary principles and coordinate them organically. Man has reached today, in social terms, only a certain unification level, but by proceeding along the road we are able to realize the future aspects of human personality. All are engaged in that process of continuous reunification. Peoples will join together politically and economically, religions will gather together spiritually, and little by little everything that divides will disappear to give place to what unifies. As soon as the whole universe is reunified into a single organism and all creatures cooperate by free adherence to a sole center, God, the System will be fully reconstructed and the great fall adventure shall be finished.



Which transformation will human personality suffer in the future with evolution? As mentioned above, in chapter XI, “The Vision Against Biology”, that reunification process is not sterile. Each unification is added a value that is greater than the sum of all its components. But there is more. The organic state, as such, not only values, for its originality, unification beyond its real weight, but also values each of its component elements beyond their natural weight. Moreover, each of them becomes strengthened for being a part of a much more powerful group than when it was alone. Man feels stronger and safer when he is in his group, army or

nation. This explains the gregarious spirit that is also common in animals.

Now, we are able to understand that the type of human personality existing in our current evolution level should be considered only in relation to the level of development achieved, but also in relation to the organicity level of the collective unit where it is included. This makes us conclude that, in states of greater unifications to be joined by human personalities in the future, those personalities will not reach those states in their current form, but will be completely different from what they are today and somewhat inconceivable, especially when our personality shall have finally completed our long return trip to God. However, we can understand how the current type that is still so immersed in the Anti-System for its egoism, will not absolutely be able to rejoin and make part of the System as long as it remains like that.

But when all creatures in the universe are joined together again into an organic whole like in the System, their spiritual self, which represents the creature of the first creation, will emerge more and more from the depths of the matter. At ascending, personality is transformed, because evolution goes from matter to spirit. This is an organism that is constituted of forces individualized by vibration, wave length and frequency; it is an organism that is currently coated with matter and in the future coated with energy until putting aside that form and become pure thinking.

Those are deep transformations that will fully change our current way of conceiving. At the current state, for example, the proximity of two beings that are coated by a body in the matter is given by its dimension, that is, the spatial dimension. But for spirits only coated with energy, it not the spatial distance the approach them to each other, but is rather the affinity of vibrations, types of forces, wave length and frequency. It may then happen that at matter level, creatures are very close to each other in spatial terms, but for their nature are too far away from each other and vice versa. And it could also happen that two or more spirits that are out of matter, upon reaching an identity of vibration and types, also manage to join together into a single personality. The same and even more can be said with respect to personalities that are individualized only by thinking.


Now, evolution leads to harmonization among several elements due

to their tendency to joint together into increasingly broader and more organic collective units. For that, the more they ascend, the more the spirits tend to join into a unisonous vibrations and exist like they were one only thing. And that occurs until the maximum point where all spirits created by God shall have reunified in a single way to exist made of pure thinking, which is God's thinking. So, we can conceive the System. There, all creatures feel, think and exist perfectly in unisonous to form a unity as they were one only being. That is the System. That unity constitutes the third aspect or moment of All-Only-God that we know as the Son hat, after His internal multiplication into an unlimited number of beings, continued to be perfectly only one. As such, we may understand the meaning of the term: "God will reabsorb in Himself all creatures" and how this will be possible when all creatures shall have returned to tune in to Him.

In spiritual world, unification is reached through that state of tuning and full harmonization. It expresses the identification of creature's will with God's Law and will, what means to live God's life and think according to God's thinking. That is the original state of perfection of the System and will be the final state of return to Him. In that state, separatism is fully destroyed and unification takes place, as the creature shall have reached the perfect identity with God's thinking and will. This comprises the first unity of the whole and its last reunification like in the organic state of the System of supreme tuning where all creatures lived embraced, harmonized in the same vibration and guided to God by the same Love. That is the supreme musical orchestration of the System.

That is the future destiny of human personality. It is a great destiny to be achieved by deep transformations due to a double process: those of reunification (law of collective units) and spiritualization (matter evolution to spirit).

But we can also observe the destiny of personality in relation to a closer and immediate future. By drawing conclusions of the study of these pages related to maximum problems, practical, moral and social consequences applicable to our world. For that, we must refer to the Law of Collective Units. In this closer and particular case, the fact of evolution principle to take place through organic union also applies. For that, the Gospel, by intending to join us together with its basic precept "love your



neighbor like you love yourself”, shows to have a much deeper and vital meaning that is not only religious, philosophical or emotional. The Gospel has a biological sense and represent the redemption way to followed by mankind and has a universal importance because gives a direction for life development. The Gospel is a practical rule that guides man throughout his ascension toward the reconstruction of the System. This makes it current to us, human beings, as a evolution rule in all fields in the whole planet, and rationally explains us the deep reasons of that love language that expresses not only sentimentalism, but is justified by an inflexible logic imposed by an exact plan according which reconstruction must be achieved.

The consequences of all that are important. Abdicating your own egoism to cooperate with your neighbor is not just an evangelical principle, but also a principle of social development: that is law of life evolution for all, whatever is their religion or philosophy. Another consequence is as follows: man that instead of cooperating fraternally attaches to exploit is a backward and involuted creature that is closer to animal. Biological laws give the victory to the stronger both in our social world and in the animal world. Such selection methods that still prevail in our human environment are an evidence of man’s involuted and beastly state. He who overwhelms and exploits his neighbors with the purpose of winning and having value is a savage that must be expelled from a civilized society in the future, because he will represent what currently a criminal represents. All organizations based on strength shall be considered like that, as it is a method of the Anti-System, not of the System, toward which we must move.

The future of evolution lies on reciprocal understanding, reconstruction of broken unity, reabsorption and annulment of separatism, which are the major qualities of Anti-System, to be replaced with understanding and cooperation, which are the major qualities of the Systems. It is necessary to replace chaos with order, rebellion with discipline, prepotency with goodness and justice, and war with cooperation. Progress consists of eliminating everything that divides and harmonizing until unification. The greatest part of suffering that currently torments mankind depends on that state of animosity among all creatures, and therefore it will not cease as long as that animosity shall remain. We will only be able to reconstruct a collapsed building by reunifying the

separatism where it collapsed. It is indispensable to replace all such qualities of the Anti-System that emerged from the fall with the qualities of the System, which is the lost state that needs to be conquered again. It is necessary to ascend from hell, where discord generates unhappiness, to the paradise, where harmony generates happiness.

That consistence of principles set forth in this book with the reality of the facts of our life gives us an additional evidence of the theory of the fall. At every turn, man is repeating the reasons for rebellion. Because of his will to continue in error, man continues to sow pains that are as greater as more we want to live underneath close to Anti-System. Evolution is substantially a problem of happiness. We will only know happiness as we approach more and more the System order. Harmonizing oneself, as recommended by the Gospel, it is not only a problem of goodness or self-sacrifice, but is also a problem of intelligence and usefulness. Man does not want to live the Gospel because he is still a savage and greatly ignores the laws of life and the way to achieve happiness. Our human society is a body where each cell is an enemy of the other in prejudice to all others. This society does not sustain itself with the principle of cellular cooperation prevailing in the human body, but with the anarchical principles prevailing in cancer. For that, our pains are few as compared to those that we really deserve and will have to suffer until we learn. Which would be the benefit of pain other than teaching?

Those are inflexible laws from which we cannot escape. Rising against them would make the situation worse. This is evidenced by the logic of the whole process. Human stupidity is high, but it is produced by ignorance, which is a deserved result of rebellion and fall. And nothing is better to awaken intelligence than a suffering deserved as an effect of that equally deserved ignorance. And how one can force a creature, that should be free, to understand for his own benefit the way to force him to freely recompose in the right way unless by making him find himself through a wrong way full of suffering, to understand his error and its painful consequences? For today's man, there is only a way to be cured: suffering. He is free to suffer as much as he wants. But that pain is a salutary remedy. He will suffer so much that he will end by learning: one cannot ascend by descending, or cannot improve by worsening. Nobody can escape the Law by breaking through.



Man must understand that growing as an isolated “self” is wrong. That would be an inverted growth, that of rebellion and Anti-System, which can only result in separation and destruction. That growth descends instead of ascending. By acting like that, the creature loses instead of winning. Everything is constructed in a way that growth cannot be isolated. Egoism may obtain, as debit, immediate results at hand, what makes short-sighted creature believe in them. But later everything is paid and the momentary advantage becomes very expansive because remote and greater results other than those calculated by the Law are not obtained. The problem consists of being aware of the inviolable operation of the Law, and therefore of knowing how to rely on the Law instead of one’s own weak and misleading strengths. Egoism is an isolated impulse of the Anti-System having a limited scope beyond which it becomes antivital. Man exists and can only exist in the Law, and if he wants to exist, even if he is a rebel, he has only the evolution way to return to the System. The creature may continue to rebel as much as he wants. But this will cause him only losses. Rebellion against God will never be successful, but will only produce errors that will have to be paid later.

* * *

Before finishing this chapter, let us answer to other questions that are consequences of the precedent.

Question:

Was the fall fast or slow?

Answer:

The phenomenon of the fall cannot be measured by our time. It was also a collapse of dimensions where time was only one of dimensions crossed by fall, the same way that in opposed evolution that dimension disappears after the energy phase is crossed. However, by understanding the time in a broader sense, such as the change pace or transformation speed, we would say that, even by crossing in a reverse direction the stages



to be crossed later at evolution, the fall was fast, the same way how a house without foundation will fall down. Logic shows us this. Ascending stages were certainly crossed as descent, because if they link the System to the Anti- System at the fall, also link the Anti-System to the System at the return. They were crossed not in the slow way we live, but certainly in their substance, because the way of round trip between both poles can be only one: Not in the slow form how the creature would live later, because it was a sudden chain atomic disintegration where there is no way to awake, learn or reconstruct. The current slow process of experimentation and assimilation had not reason to exist. The fall was like an explosion where the unity was pulverized. Also in our world, all recomposition and conquest is slow and difficult, and as laborious as any reconstruction entrusted to the workers' strength.

In conclusion, the phenomenon of involution appeared in the vision as a fast event. But in this answer we wanted to justify that assertion with logical and rational arguments.

Question:

Which was the number of expelled rebel elements, and which remained obedient to the System?

Answer

The concept of number, associated to measurement, and therefore limitation, can only exist in the relative and finite, that is, in Anti-System. In System, on the opposite side, everything must be exactly the contrary. Everything is innumerable and beyond any measurement or limitation. We have already explained that we can imagine the System by inverting the qualities of our Anti-System. Therefore, we cannot try to understand the System on the basis of our concepts, number and quantitative measures by which we consider our world. We live closed within the limits of what is conceivable. We can try to construct for ourselves an image of the absolute. But, for those located in the relative, the absolute will be always substantially unconceivable. How could we overcome at one stroke our psychology of the finite, which is a product of our material environment, to

enter the opposed psychology of the infinite, where everything that constitutes reality and the most correct benchmark to us disappears completely? In the System, we cannot not introduce the concept of number, measure or limitation. Any concept of that nature would be an attempt to reduce from the infinite to the finite, that is, from the System to the Anti-System. There is no number to consider, as there is no metrics to measure the infinite. In the System, all conception should be exclusively in terms of infinite. We can conceive it as something beyond our possibilities of thinking and understanding. But we can understand the absurdity of wanting to measure the infinite, which constitutes exactly the absence of any measure.

Question:

Has the System incurred any loss from the evasion of its elements? Who performed the functions of those who, with the fall, were excluded from the System? In the hierarchy of functions, would that absence of some elements cause any imbalances that could disturb the general order and the functions of other elements? Have the order and perfection of the whole System been changed?

Answer:

If the creature had the power to change not only his own position, but also the System itself, he would have the power of an Anti-God able to damage God's work. It is absurd to admit that God could have included such a disastrous possibility in a perfect System created by Him. Logically, by admitting the impossibility of the System suffering any loss from the fall, let us focus the observation to see what occurred with the System after the evasion of rebel elements. We have always been concerned with seeing what happened to them without considering those left behind.

Let us use the argumentations of the preceding answer. As the number of elements in the System was infinite, regardless of the number of rebels, an infinite number would remain in the System. Our quantitatively established measures can not exhaust an entity of different

nature like the infinite that remains inexhaustible regardless of the finite quantity taken out of it. Therefore, the System remained integral as before. The concept of number and measure was rather born on the side of rebels that, for their division, have become a part and could not exist in the infinite whole. Right after the division, concepts specific to Anti-System appeared immediately in the separated zone, including those of measure and number. In this sense, a quantification of rebel creatures is conceivable, at least as long as they remain in the Anti-System, because a measurable quantity is only possible in the Anti-System, not in the System.

But another problem arises here. Which units do we want to count? According to the law of collective units, the creature individuations are different in relation to the evolution level crossed by them. We have seen above how ascension takes places by means of increasingly greater progressive groups of fragments of unity that have been pulverized by the fall until their last elements. To allow a headcount, it should always be made in relation to the evolution level achieved by countable elements. We can only say that their number, because of the reunification process to which they are subject at ascension, gradually decreases as evolution takes them from multiplicity to the unity of the System. But whoever wants to have an idea of their number could consider the number of elements that constitute the Anti-System, for example, in the field represented by matter, by trying to count the components of atoms existing in the whole universe. As seen, if we do not find the infinite, since we are in the Anti-System, we will always find incommensurable quantities practically equivalent to the infinite.

With that, we have improved the answer to the preceding question. Let us return to observe the System. Its structure was hierarchical, not of a homogeneous whole constituted of equivalent elements, but an organism made of different and specialized functions. In such a case, the absence of some elements cannot disturb the operation of the whole organism. All this is true. But it is also true that any level, field or subdivision of hierarchy was organized and each function was performed by tuned and therefore equivalent elements (unified by the fact of having the same type of vibrations). Among them, those necessary for the System operation have remained in the System, which continued orderly as before. Full classes were not corrupted, but only some of their elements, while the classes, the

group of the level remained upright in their entirety. Since the number of elements in the System is infinite, the loss of some of them cannot change anything. The loss of a part can reduce a finite number, but not an infinite number. It is fruitless to try to subtract from the infinite. Arithmetical operations cannot be made between entities of different nature. The concept of infinite is completely different from that of indefinite, numerable or incommensurable with which it is often mistaken. A finite quantity, regardless of its size, could never exhaust the infinite, which could only feel any subtraction when another infinite is subtracted from it. Like in a finite number, we could say in mathematical terms:

$$\infty \pm n = \infty$$

what means that if any finite number is added to or subtracted from the infinite, the infinite remains infinite.

Then, regardless of the number of elements expelled from the System, an infinite number remained there. The System has a nature different from that of the Anti-System; the incommensurable absolute remains invulnerable, because it is beyond the measurable quantities comprising the relative. The System, in spite of the subtraction of rebels, continued complete and working perfectly. The only loss was suffered by expelled elements that were abandoned to themselves and subject to a specific law created to replace God's Law. Vulnerability is not a quality of the System, the absolute or God. It only appeared when creatures separated from all that to join the opposed position of Anti-System; it appeared as soon as they left the order, hierarchy, and organic state that constituted their health and strength.

The loss did not affect the System, but the whole Anti-System. Who became imperfect and displaced was the Anti-System that inverted into the negative and, to survive, was forced to exist only in the form of evolutionary transformism. Now, if it wants to continue to live, there is no other way than ascending to the state of System, thus becoming its negativism positive, that is, destroying itself as Anti-System. Being able to live only in the form of evolutionary transformism means to exist by destroying everything that represents the rebellion and reconstruct oneself in everything that constitutes obedience. Obedience to God, the permanent center and master of everything.

16 | Organic Reconstruction of the System and Development of Conscience

At this point of composition of this book in November 1956, after the completion of two courses in São Paulo and Rio, a third course was started in Santos about the same topic. That gave us the opportunity to make another repetition of several concepts related to the vision and exert a new control on that matter. As such, new chapters were added, where new questions are answered to face the same and related issues under different points of view. Would it be possible to have doubts about the veracity of the vision after such an extended control?

Question:

In our current world, the greater interest is related to our progress. We ask then explanations about the evolution phenomenon: a) the reason of its existence; b) its forms; and c) how the organic reconstruction of the collapsed system occurs.

Answer:

a) Human thinking appears to agree with this matter, that is, we live in an evolution process. Well, evolution means development, improvement



and ascension. To understand this, we must first ask ourselves where all that came from, how that process was born, which impulse gave life to it and why exactly in that direction. Since nothing produces anything, the evolution process cannot have arisen from nothing. That is a positive and undeniable fact and therefore it is necessary to find its root cause. To understand that effect, it is necessary to return to its cause. There is then the logical need to admit a preceding involution period, that is, evolution requires an involution. A movement toward a single direction without a reverse and complementary movement that justifies and compensates it would result in an inadmissible imbalance in universal order. There is also another fact. Concept of evolution implies expansion and growth that, in turn, impose the Idea of a starting point from the negative to the arrival point, that is, the positive. So, we must admit that the evolution process started at the negative pole (chaos of Anti-System) and not from the positive pole (order of the System). This gives rise to this question: if the cause of everything can only be God, how could we assign to Him the direct genesis of a process the starting point of which has negative characteristics opposed to those of God, Whose qualities can only be affirmative and positive? Then, if we cannot assign all that to God and in the whole there is no other primary cause, the evolution process lacks its respective cause and we cannot explain how it has arisen. The impossibility of having come directly from God is logical and absolute. God is located in $+\infty$, while that process has its starting point in $-\infty$. We can then conclude that there is no way to explain the evolution phenomenon other than inserting between the primary cause, that is, God, and the period of the fall, the rebellion phenomenon where the original positive values could be inverted, at involution stage, until reaching the negative state, which is the only starting point acceptable for evolution.

In other words, since evolution is a reconstruction process, it assumes necessarily a preceding destruction period. Reconstruction cannot originate in a perfection state, that is, it cannot originate directly from God. One can only ascend after having descended, and can only be reconstructed after having destroyed. If we accept evolution, we have also to admit the Anti-System, as there could be no other starting point. And if we admit the Anti-System, it is also necessary to admit the theory of the



fall. Involution and evolution are reciprocally related within the same cycle that leaves the System and goes back to the System. The perfection of the starting point in God thus coincides with the perfection of the arrival point in God. In that cycle, the fall phenomenon interposes like a fact that is as necessary as the fact of evolution. That is another evidence of the theory of the fall, which has a quality in its benefit: the great harmony and equilibrium of the parts, the almost musical correspondence of concepts prevailing in their several moments, since they are guided and coordinated by an architecture where each element logically finds, in the order of the general picture, its respective place consistent to those of all other elements.

b) By explaining the evolution phenomenon and the reason for its existence, let us consider now, to answer the second part of the question, an issue that interests more to our human world, and then the way how the organic reconstruction of the System occurs.

In man's evolution field there is a singular fact. A single well-established law that is strictly followed by creatures does not prevail, like in vegetal and animal fields. In such biological fields, life deterministically rules the creatures and is obeyed by them. They follow their instincts and there are no fights or principles of choice. The rule is only one and is easy to be followed. In human biological field there is a new fact: ethics, which fights against animality to overcome it. Man lives in a contrast derived from the shock and conflict between the principles of two different biological fields. They compete for it: the inferior, to keep it in animality, and the superior, to take it to spirituality.

Why that? In vegetal and animal world, life is seen in a static position represented by a relative perfection achieved in relation to a certain evolution level. We see no transformation moment. On the contrary, we see it in animal-man-superman stage that life is now carrying out in our planet. To move from plant to animal, life had to conquer movement. To move from animal to superman, man must conquer intelligence.

Which is the meaning of that contrast between different levels? Why is there that fight? How can the law that governs life have so different principles competing for the domain of creatures to the point of creating a conflict among them? From a broader view, we see in each phenomenon a principle of order that protects, maintains and wish to improve it, as well as

a principle of disorder that attacks, damages and wants to take it back to destruction. We have noted the presence of a goodness law that fights against a law of evil. For that, progress in everything is given by the ascending impulse against the opposed impulse leading to descent or to a standstill. Evolution ultimately manages to win although emerging from that continuous fight. So, in spite of everything, progress advances. Although it is undermined at all times by the opposed impulse, it finally manages to prevail.

Where are the roots of such opposed impulses? Only the theory of the fall can give us an explanation. One of impulses comes from the System and the other from the Anti-System. Evolution represents the ascension of the latter, which does not want to die, to the former, which must be born. And the System can only be born by killing the Anti-System, which can only survive by avoiding to be killed by the System. Its fighting field is the domain of creature. Evolution represents the return to the System and the definitive destruction of the Anti-System. In human level, the System is represented by laws of ethics, while the Anti-System is represented by animality instincts. This explains that contrast. Most of mankind is still dominated by the principles of separatist egoism of Anti-System. For that reason, in human world the law of fight for life and selection of stronger still prevails. That is a typically animal law that, in practice, continues to stand up against the different principles of moral and ideals that even widely proclaimed remain as just a theory. We are still closer to Anti-System, but that fight in human world is stronger than in lower levels because the more one ascends and approaches the System it appears to be more powerful, while in lower levels the Anti-System rules without sensitive contrasts. It rules the more involuted zones, while the System has an exclusive domain over evolved zones the more we ascend.

Only that way we can have a metrics to evaluate positively the value of individuals and civilizations. The more a man or a people harmonize with the principles of the System, the more they are evolved. The more the Anti-System principles are followed, the more they are involuted. In other words, the civilization level is given by the evangelization level achieved. This is the true criterion to consider, the reasons of which we show here. Criteria based on political or economic domain are products of

Anti-System and belong to involution state.

c) Let us try now to answer the last part of that question, which refers to the organic reconstruction of collapsed System. We mentioned above that the fall represented a dissolution of organicity. Well, it is logical that evolution consists of reconstructing the same organicity. To return to the System it is necessary to reintegrate the organic unity that had disaggregated. That reconstruction process has already been discussed (chapters XI and XV), and takes place according to the Law of collective units. Evolution works toward reunification, which is a movement opposed to that of involution that Works toward pulverization.

Evolution acts in the form of an increasingly greater achievement and a continuous increase of organicity. The return way is represented by a process of reabsorption of separatism and disorder through union and discipline. That is how the reconstruction of the collapsed System takes place.

This implies significant consequences with respect to transformations to be undergone by current human personality. According to what has been explained so far, we can understand that is an absurd that our “self” may return to be a part of the System the way it is constituted today full of qualities that are specific to the Anti-System. Then, it is interesting to answer to this question: how will our human personality achieve the state of existence specific to the System? Today, we, human beings, do not comprise an organism, but against the new great collective units of the future we represent the same thing that unicellular elements represent against the most complex organisms created by life. Well, it is logical that component elements cannot enter in the form of disorderly cell heaps like components of higher and complex biological units. Such separated and opposite cellular individuations rotten by the attrition of an internal fight against one another, which consume only in a way that is counterproductive to collectivity their own energies and ignore how to live organically and its resulting power cannot be admitted to become part of an organism.

The same way the unicellular elements must undergo deep transformations to become a part of superior organisms, human individuations need to return to the System to constitute great unities. Man must overcome more and more his separatism to learn how to live

collectively. It is necessary to understand that the evolution task is to destroy all qualities of the Anti-System and replace them with those of the System. That is a condition to reenter the System. It is therefore indispensable that most of qualities that now constitute human personality are destroyed. They must be not only driven away, but replaced with opposed qualities, as qualities definitively conquered.

Then, we, human beings, will go return to God with a quite different form of personality, that is, not like we are today, that is, a disorderly crowd of separated and antagonist elements, but in the form of an organic biological type representing a completely different way of existing. In a closer future, even as a part of mankind, man will not be just an element in an army of microorganisms, but in conditions to arise to nobler functions of cells specialized in more significant activities, including nervous and cerebral cells, like in the human body. Unification, union and reorganization also mean specialization, improvement and empowerment that would be impossible otherwise. In this sense, reconstruction appears to be a real creation.

Let us not deceive ourselves by thinking to be able to return to God the way we are, alone, but only joined with one another, embracing our enemies whom we have forgiven, the ignorant people that we could teach, the inferior people that we have raised to our level, and the wicked people that we have transformed in good people.. The same way as in our current stage, atoms, molecules, tissues and organs, joined together in increasingly greater unities, got to constitute the human individual, in the future men, families, social groups, peoples and nations, humanities of humanities jointed together into increasingly greater units, will manage to constitute increasingly greater, complex and perfect collective units to constitute the System at their last evolution state. If, at the bottom of the fall, the creature reached the state of maximum separatism, at the top of ascension he will reach only the state of maximum reunification.

By summarizing the answer to the question, we have explained why, as a logical requirement, there is the phenomenon of evolution (as a consequence of the precedent reverse period of involution), and the reason for the form how evolution operates, especially in human field (fight between impulses from two opposite poles), and showed finally how the reconstruction of collapsed System occurs (by organic fusion into

increasingly extensive collective units).

* * *

As a consequence of preceding explanations, another question is raised.

Question:

In was said in the last answer that, to move from animal to superman, man must conquer intelligence. What will then occur to our human personality upon conquering knowledge and conscience and which will its effects be?


Answer:

We have seen that evolution makes a series of transformations in creature's nature by replacing the qualities of the Anti-System with those of the System. Let us focus our attention on that specifically human quality, that of intelligence. Why does evolution develop intelligence? Where that development comes from? Is that a creation or restitution? That is, is it the emergence of a new state not included in preceding states or a return and reconquest derived from a preceding state?

Let us answer to this question with another question: what happened, upon the fall, to the intelligence that guided the System? It continues to guide the Anti-System to save it, as said before. But we have also said that, for the creature, fall means the destruction of understanding light into the darkness of ignorance. Then, with regard to the cognoscitive and guiding qualities prevailing in the System, the same thing that happened to the other qualities upon the fall may have occurred. So, for example, as the fall did not represent, as seen in the preceding chapter, a destruction of different individuations, but only the destruction of the organic state of the System by reducing it to the disorganized state of Anti-System, in the case under study the intelligence represented by cognoscitive and guiding qualities was not destroyed, but remained in the mind that governed the

System and the Anti-System, that is, in God and His Law, while escaping from the hands of the creature that had fallen down into the deep darkness of ignorance. Knowledge remained unchanged, but only in the System, not in the Anti-System that lost it. It is now incumbent to the creature, as a consequence of rebellion, to have a stronger obedience, because it will be forcefully performed by a blind creature tied to a deterministic law; an obedience that is harder than that freely performed in the System by a conscious creature, which accepts it because understood it and has convinced himself. Therefore, with the fall, knowledge moved from the creature's hands, which previously were a conscious contributor of the Law, to hands of the Law that the creature, which can no longer perform free directive functions because he rebelled and fallen into ignorance, now must obey rashly. The more the creature goes deeper into the Anti-System, the more he will be immersed in ignorance and will lose his freedom; that is not a quality to be given to unconscious creatures, as they do not know how to make a good use of it.

That way, as a consequence, rebellion produced not the subversion of the Law, but the subversion of rebels. God's Law remains unchanged, even in Anti-System, with the purpose to raise it again and impelling the creature, who had become ignorant of the Law and constrained by error and pain, to know it again. Then, like the fall, knowledge has been transformed into ignorance, but evolution makes the creature drive away from ignorance toward knowledge. We have then two opposed intelligences guiding the creature: that of the Law, which supersedes that of the creature as more as he goes down to the Anti-System; and the creature's intelligence, which is reconquered by evolution. The former belongs to cosmic conscience of God's thinking. The former is an individual asset of each creature that owned it in its entirety in the perfect state of the System, but came to lose upon falling down to Anti-System, and will reconquer it by evolving to the perfect state of the System. Until now, when the creature reconquers his position of a creature conscious of the Law and its plans, he has walked blindly: The Law takes his hand and guides him without his knowledge to abstain from violating his freedom, by means of instincts and diverting him from wrong ways through painful reactions and rewarding him at every effort to progress. But, with evolution, the creature gets more and more free from that determinism,



acknowledges again the advantage of complying with the Law by preparing himself to obey it spontaneously; then, the Law allows him to get hold of control levers and gives him gradually the directing functions until it personifies the principles of the Law like in the System. That way, with his effort to resume ascending the downward way and reconquer conscience, the creature recovers the lost freedom. That can only be given by knowledge. God's thinking that governs everything, is logical and provident. Those who walk in darkness cannot have the choice of guiding themselves, but only those who have sufficient knowledge to avoid falling into ruin. For that, freedom is given as long as knowledge and intelligence develop at the same time. This explains because free will, that is, the possibility of a certain extent of choice, only emerges in man in a certain point of evolution, not before. But, very often man fails to conceive freedom as depending on knowledge, which is the only that can ensure a good use of freedom, but wishes and uses freedom to escape from the restriction of the Law, rather than complying with it. That understanding way comes from the Anti-System, that is, the freedom to rebel to return to animality. It is natural that man, who is still immersed on a great part of the Anti-System, is preponderantly controlled by its attraction, that is, is taken by the impulse of rebellion and instinct of drawing back.

As such, the growth of intelligence plays a very significant role in evolution development, as it represents the quality that always becomes more independent from determinism of low levels, by assigning more and more to the individual directing functions until allowing him, how it will occur with the future man, to assume the reins of evolution phenomenon and guide the development of life in his planet. The greatest loss to our current mankind is the involution level. An evolved creature works with fully different principles and instincts.

In lower levels immersed in the Anti-System everything is determinism as long we go deeper. If matter was not closed within the scope of deterministic laws, science could not construct its theories. If each phenomenon did not obey blindly its law, it could not be discovered by observation and experience. In matter, everything is automatic and predictable because in that field, in overall, there is no freedom. But everything is different when we go up to life phenomena; and even more if we arrive at psyche and spirit phenomena, which make the creature get

more and more free from determinism and become the autonomous master of his acts; for that, it is always more difficult, at this evolution level, foresee and study them, because that have a freedom of choice that is ignored in the physical world. Having become freer with evolution, it is difficult to establish the general rule that directs the phenomenon, as it tends to results that are always different in each personal case, the higher is the evolution level achieved by the individual.

In lower levels, not only everything is determinism, but also everything remains in an unconscious state for the individual. Wisdom is not in him, who remains immersed in full ignorance, but in the Law that guides him. It is not possible to deny that atom has such a great intelligence that the human mind only now has come to understand the intimate operation of that first element of matter. Now, the atom knows nothing about this. The atom has no conscience of the intelligence that makes it work, and we cannot admit that the atom is a mathematician able to calculate the course of its movements and the impulse of its inner strengths. It represents the state of fall in the Anti-System, where the conscience has disappeared and it can only work deterministically. It knows nothing, has no freedom of choice and cannot work in other way. It is the Law, which it ignores, that rules and thinks in its behalf.

Evolution represents a freedom from that determinism and unconsciousness. As the creature ascends to the System, he acquires an increasingly greater autonomy of individual behavior, and an increasingly greater capacity of freely guiding himself. In man, instinct represents the backward part that is under the domain of determinism and unconsciousness of lower levels, which is a bestial zone where man has only to obey nature like animals. But, on his highest side, the spiritual, he starts to give the first steps toward freedom and knowledge. The light of the System starts to shine in the deep darkness of the Anti-System.

Mostly closed in the circle of his material needs, man hardly can control his own life and lives deterministically under the power of the Law that he still ignores. His ignorance maintains him slave. His free will is just a small oscillation of choice to allow him to learn at his own cost by experiencing it. His knowledge is the inside-out knowledge of the Anti-System that has remained in him in the negative like a science of appearances, that is a science of illusion provided by sensitive perception

of the external world, which is a perception that the science has started to discover that corresponds very little with reality.

Then, between slavery to instincts and the optical illusion of a relative world, man fights to reconquer freedom and knowledge, through errors and suffering. Each creative action, discovery and progress is a conquest of a greater knowledge of the Law, a freedom from slavery of instincts, a reconstruction of a little part of the System.

For that reason, man is a biological type in continuous evolution, rather than a definitively established model. According to the way covered so far, men are totally different from one another. Life may have, for each individual, according to his evolutionary position, a completely different sense. For inferior men, human level may be a very high arrival point. For more evolved men striving to ascend to higher levels, Earth may be a low starting point. Then, living in our world may represent for primitive individuals the greatest and most cheerful achievement in their existence, while for advanced individuals it may constitute a painful state of suffocation of life. The fact is that, for involuted men, youth, when body's life is steady (that for them is the whole life) is joyful while old age is sad, when the body decays. The opposite occurs for evolved men, for which youth, when the physical life is steady, is painful, because it represents the obligation of identifying themselves in a biological state lower than their nature, while old age is joyful because physical decadence sets the spirit free.

To the former, closest to matter, old age represents a real disruption of their whole being. Their individual physical functions constitute more a cerebral than spiritual activity and weaken as the physical thinking organ, the brain, weakens. For then, old age means the end and death of both their material and spiritual being. To evolved individuals, whose spirits are stronger, old age means the end and death of their external material form, what actually does not kill, but rather sets free the spiritual part of their being, whose life is strengthened by old age instead of decaying. Once their spiritual functions are more developed and powerful, and therefore more independent from the physical thinking organ, its weakening hardly manages to disrupt them. Since the brain, for evolved individuals, is just a secondary means for existence, a transitory expression instrument, its aging



cannot drag their intelligence and thinking.

For that, the more the creature has conquered in evolution a stronger level of conscience, the less he will die at crossing the death. This is because he who has evolves ascends to the System, where death does not exist. Substance of life is expressed by conscience of existing. Substance of death is given by the loss of that conscience. Now, involution means death exactly because it represents the loss of that conscience, while evolution means the conquest of life, because it constitutes the conquest of that conscience. At descending, everything tends to die in unconsciousness, which is a property of Anti-System. At ascending, everything tends to revive in conscience, which is a property of the System. Therefore, evolution represents not only the conquest of freedom and conscience, but also the conquest of life; it represents not only the freedom from all negative qualities of the Anti-System, that is slavery in determinism, ignorance and death, but also represents the conquest of all positive qualities of the System, namely, freedom, knowledge and life to the point that, upon reaching the System, death definitively disappears.

* * *

But, let us try to answer more exactly that question to know what will happen to our human personality as knowledge, that is, which are the new states of conscience that evolution will develop in human personality.

If, as mentioned above, knowledge, upon the fall, has moved from the hands of the creature, that was before a conscious contributor to the Law, to the hands of the Law, to which he had to obey blindly, the opposite occurs with evolution, that is, there is a return of knowledge from the hands of the Law to the hands of the creature that, by becoming again a conscious contributor, is no longer constrained to obey blindly, but only by free and convinced adherence. With evolution, a process of expansion of conscience and knowledge occurs in creature, which is implied in the development of all individuations of life, which is, in turn, widely implied in reunification by the law of collective units of elements that became separated in the Anti-System and now return to the System.



With evolution, in creature's conscience occurs the same thing that occurs in that reunification process. With group unification, a different directive principles appears for the new organic state of the being, which is guided by a new law; as at every greater unification, one reaches a value above those reached by lower precedent unifications, with evolution a new law and a different directive principle appears for the creature's conscience, due to his new organic method of conceiving (no longer analytical, but synthetic), and a greater understanding and conception power is reached.

That way, man will move, by evolution, from current logical and rational mental form to a mental form represented by intuition. That is really, as mentioned above, a new thinking law, a different mental form and a conception organicity that was previously ignored; that means new directions and research methods to achieve a knowledge that was impossible previously. That transformation of human conscience by evolution is the problem on which we now focus to answer the question. And it is serious and important, from philosophical standpoint, to assert that the problem of knowledge cannot be solved by current logical-rational ways owned by man, but only by inspiring-intuitive means that he will achieve in the future with evolution. This is an approach to the problem in a different way: we declare that obtaining knowledge is a problem of biological maturity, above all. In other words, the level of existing knowledge and of a relative truth in continuous process of conquest depends on the level of evolution achieved.

Likewise, as we have seen that evolution takes from separatism to reunification by joining the separated individuals in increasingly broader organisms, for conscience we also see that evolution takes from the state of distinction between "self" and "non-self" to a different organic state where a different superior "self" appears. Then, separatism is eliminated, divisionism specific to our Anti-System disappears, and the union that is specific to the System appears. In the development of each phenomenon, we have always moved from qualities of the Anti-System to those of the System. The current biological type of personality, which is constituted of an isolated "self" closed in its own individualism as a clear expression of Anti-System separatism, with evolution pulls down the walls of its prison and expands to a form of a new universal "self" and then joins and meets again all other "selves" of the universe. We move then from a type of

individuation specific to lower levels of life to a type of personality that is specific to higher levels of life.

Once the general principles that govern the phenomenon, it would be now interesting to know that reactions that such a biological transformation will produce in the individual's conscience, as well as the feelings and different ways to conceive. Just like some matter laws are transformed according to speed, the thinking laws are transformed by that expansion of the "self". Transformation personality, by ascending from a life level to a higher level is full and arduous. That resurrection of the "self" from the depths of the Anti-System where it had fallen down and that awakening from the lethargy where it was put to sleep is a process of transformation corresponding to a real biological revolution. It appears then, with all characteristics of a life crisis: not a crisis of dissolution like death, but a crisis of development specific to the ascending creature.

Human being dragged by that transformation process feels like a caterpillar that has to go through the chrysalis stage to become a butterfly. To do that, the caterpillar closes itself in cocoon, while the human being must transform himself by continuing to live a life that is common to everybody, with its burdens and concerns without being helped or understood. He must not admit, therefore, that the excessive nervous pressure from the transformation effort will cause nervous and psychical disorders, depression state, breakdown, irritability, and sleeplessness, physical and especially mental states considered by doctors as pathological states. That modern medicine under a predominantly materialist guidance that ignores or denies the possibility of spiritual development phenomena is fully unqualified to judge and control them. Even psychoanalysis is just a science of the psyche, not a science of the spirit. Problems of human personality cannot be solved unless there is a previous general advice including that phenomenon and so many other problems shall have been previously solved.

To the doctor specialized in nervous diseases and psychotherapy, those who study such awakening phenomena and the victims of such evolution crises we offer a safe clue to recognize the cause and meaning of such nervous and mental disorders that are so similar and even equal to those suffered by the actual nervous and mental patients and very often

induce the doctor and the expert to errors. But, if the syndrome is so similar, its origins are quite different and even fully opposed. In case of nervous patients, it includes real deficiencies or degenerative disorders having a regressive aspect or based on subconscious inferiority. In the process of transmutation for conscience awakening or development, such pseudo-pathological states are compensated by creative reactions, advances in evolution course, an evident strengthening of personality and a group of symptoms indicating its increase in the form of a disease. While in real patients it is stationary without any natural or compensatory reactions, in case of spiritual awakening, in case of spiritual awakening it is just an implied effort in a normal increase process. Frequent pathological symptoms disappear spontaneously as long as the crisis of which they derive is remedied and its root cause ceases to exist. The effective nature of such disorders is shown by the fact that, sooner or later, they are compensated and naturally corrected in evolution process. Ultimately, they tend to increase, while the disease tends to decrease. That shows its true nature, which in any way is pathological.

Those are very important phenomena of particular interest of future mankind where such unusual phenomena in our savage world will take place during its evolution more frequently than in the present days. Men's current effort, which is summarized in their fight for life, that is, the stupidity of overpowering one another, will transform into that more impressive and intelligent effort, that is, the fight to get free from animality to ascend. Then, medicine will understand such pseudo-pathological cases that are not, as they could be considered, the return of a sick subconscious, but laborious explorations of superconscious by evolution pioneers.

Now that the negative syndrome of the phenomenon and its nervous and psychical effects on human biological field, let us consider its positive syndrome. Let us observe, instead of the destructive part of low qualities existing in the Anti-System, the constructive part of high qualities existing in the System. There is no doubt that the pathological symptoms appearing in that biological transmutation are products of the opposed resistance of the Anti-System to remain alive. In effect, such symptoms have the characteristics of deterioration, which are specific to them. But, at the same time, growth symptoms appearing in that phenomenon can only be the product of the System approach reviving in the creature. In fact, such

symptoms have the characteristics of amplitude and power, which are specific to the System.

Those are then the transformations occurred in conscience upon moving from one level of life to another. The fact that current philosophy insists greatly in the difference between “self” and “non-self” shows that this is the prevailing human mental form. In spiritual awakening phenomenon, there is an opposed trend. To fully confirm what was generally said above about the process of reunification of Anti-System separatism, in that particular case the feeling of separatism, that is so critical in today’s man, disappears, the first idea of which is its different environment. In such a case, the contrary occurs: “self” and “non-self” tend to join each other. We can immediately consider that a strange consequence for our world: the feeling of personality, as a separated individuation, like it is usually understood, belongs only to lower levels and disappears in higher levels like evolution. That way, conceiving our self egoistically separated from the whole would be only a quality of our evolution level, not of higher levels. This confirms the theory of the fall by which the more one descends to the Anti-System, the greater is the division; and the more one ascends to the System, the more the unity occurs.

Therefore, the current way to conceive our “self” only represents a corruption or split of the original unitary state, which occurred in the period of descent, as now, in the ascension period, we see the evolutionary transformation moving from one level to a higher level in an opposed process, that of reunification. In effect, all those who have studied or experienced that evolutionary maturity know that it is constituted of an expansion of the “self” by going beyond its ordinary limits to expand to everything that, in ordinary human level, constitutes “non-self”. That gives rise in the creature to a different conscience with new feelings and insights and an unlimited psychology like a cosmic conscience. Then, life changes from a fight against everything and everybody into a universal complex where everybody embraces all their neighbors. And all that is unified around the supreme center: God. Are not there, in that state of mind found in mystics that have made the great spiritual catharsis, all qualities specific to the System? We manage to realize our own "self"

united with the whole, and the whole united with our own "self". Does not the full achievement of that state of conscience represent exactly the final state of evolution with the creature reintegration to the unit of the System? For those who, by ascending, start to approach, the universe appears no longer separated from the external and intensive "self", but as a conscience of oneself like a whole penetrated by the vital presence of God, the thinking and intelligence of His Law, like a live creature guided by a universal "Self" that encompasses our "self", of whose conscience our conscience is a part.

Man arrives gradually at that state of spiritual enlightenment as he evolves. But it is logical that, in addition to the positive side of the phenomenon, there is a negative side. What the creature gains on the spiritual side, they lose on the material side. That expansion of the "self", which returns to life in such an unusual form, gives the creature a feeling of concern. Personality that is used to feel established supported and almost constituted of the walls or its prison feels lost in an infinite having no delimited benchmarks. By changing its own form of conscience and losing his particular type of "self" as a separated individuation, the creature feels disintegrated in that decentralization opposed to his previous psychology where he was the center and in which all its vital power was based. At expanding he fills as evaporating. The creature feels so expanded that he no longer recognizes himself and thinks he is no longer the same. This gives him bewilderment and a sense of dispersion and annulment. To avoid dying, he clings to the old relative world. That is phase of fight and contrasts that give rise to disorders referred to above.

What happens then? The "self" will not die in any way. Even that the transition moment may give him a perception of his end (mystics refer to it as the dark night of the soul), once the critical moment of the phenomenon is surpassed, the "self" comes to feel more alive than before, although in a different form. That transition looks like crossing over the ultrasonic barrier at high speeds. That is a dangerous moment because, very often, unconscious starts to attack, although protected by the wisdom of life laws. That is moment when one moves from rational to intuitive way of conceiving. Then, personality blow up from its form of being isolated in the whole to live in a state of unlimited freedom, as a citizen of the whole and in its new infinite home, that is, the universe. The creature feels

confused because he lacks its particular way of living that he considered unique. All that fills him with an anguish of death. But then he wakes up and feels more expanded and powerful, no longer identified with his small “self”, but with the whole, and able to know how to live not only in himself but in everything. He wakes up before the unimaginable, the inconceivable and a new perspective that makes him feel dizzy.

That has not made our universe change. It remains the same. It was the creature’s perception and conception, because his relative position has changed. All depends on the perspective achieved by our sensory means. Nobody can affirm that our logical-rational thinking technique is the only able to understand everything and that we do not need others to learn other values that are unattainable by our current psychological position. On the very contrary, it is possible that, to solve the knowledge problem, as the prevailing mental form does not know yet how to solve it, other thinking techniques that are still considered irrational or unconceivable will be necessary.

Undoubtedly, man makes of his universe a concept derived from a view achieved at his evolution level. That is so true that, with human progress, all aspects of truth always change. The fact that we are inexorably immersed in the relative make us think that it is possible to conceive everything in many other different ways and admit the possibility of, in addition to the logical mental form, there is the intuitive or other mental forms. Evolution can change everything, including our knowledge skills, and we ignore to which concepts and ways of conceiving new plans the evolutionary maturity can take us. We are crossing an ascending way and ignore the perspectives that it may give us tomorrow. And the whole universe joins us in that travel in a continuous transformism. It is true that the whole universe is vibrant. But which are such vibrations? What may the vibrations that are still unknown reveal us tomorrow? What may our continuous increase of sensitivity reveal us? What will we see upon achieving a different perception? How will we think when we learn how to think differently? And what do the creatures that perceive differently see? We can imagine the universe perceptible and conceivable in many ways; we can also conceive the whole universe sensitive in infinite ways at each of its points and think that its infinite points are viewed by different infinite eyes.



Who knows how many claims are made to which we are deaf; who knows how many debates could be made to which we cannot answer because we do not listen to them! We do not know which world can be revealed to us if man is able to go beyond the current limits of his perceptive capacity. The correct is to be ourselves and, with our nature and evolution level, establish the limits of our knowledge. Many other continents, in addition to those on Earth, are also to be discovered in the spirit world!



17 | Meaning of Death and Reincarnation

Let us answer to other questions before completing this book.

Question:

In the previous answer, death was incidentally mentioned. Clarifications about the determining causes of that phenomenon, and the justified reasons for its existence and real meaning, as well as the causes and meaning of its related reincarnation phenomenon with respect to the theories raised by this book.

Answer:

Phenomenon of death is part of a series of negative concepts that, because of their negative nature, can only be part of the Anti-System. That fact implies the presence of an opposed series of positive concepts that, for their positive nature, can only be part of the System. Both opposite poles, affirmative and negative, constitute an equilibrium of opposites that assume and subject to each other and can only exist in function of each other. The base and origin of that concept are in the negative pole, in the form of

assertion. The opposed part is only conceivable as its derivation by inversion. So, everywhere we find both concepts joined to each other, which constitute the same principle, first in the positive aspect and then in their negative aspect.

As such, in the case now being considered, the base and origin of that concept are on the positive pole in the form of assertion, having the meaning of life; its opposed part, that is death, is only conceivable in function of life, as its corruption by inversion. For that, like in all other things, we find those two concepts joined to each other like two opposed poles of the same principle, first in its positive aspect and then in its negative aspect. The former represents the whole position located in the System and the latter represents the fallen position corrupted in Anti-System.

Well, in the state of perfection of the System, everything is life and conscience and there is no place for the concept of death and unconsciousness. In the state of the System, the spirit remains always present in itself, at the full light of consciousness. We placed those two concepts of life and consciousness close to each other because, as Said in the preceding answer, the substance of life is constituted of consciousness of existing, while the substance of death is constituted of the loss of that consciousness. It was also said that, at descending, everything tends to die in unconsciousness, which is a quality of the Anti-System; and at ascending, everything tends to revive in consciousness, which is a quality of the System. That explains the current state of man who, after crossed a section of the evolution ascension, is in the midst of the war between Anti-System and System; and therefore divides his existence between the form of life and consciousness, specific to the System, and the form of death and unconsciousness, specific to the Anti-System.

Then, what is death? Death is a state of conscience darkness caused by the fall into the Anti-System, by inverting the conscience light that the creature had in the state of the System. Then, it results that death is more and more death (that is, loss of conscience) the more the creature is immersed in the Anti-System, that is, he is an involuted being; on the other hand, death is less and less death (that is, loss of conscience) as more the creature approached the System, that is, he is an evolved being.

Then, between the extreme sides of life of full life and conscience in the System and full death and unconsciousness in the Anti-System, the involution stage represents the transition from the former to the latter, while the evolution stage represents the transition from the latter to the former. So, as mentioned above, the more one evolves, the less one dies and the less dying means death. The same way involution created death, evolution destroys it.

In intermediate levels where man lives there are the physical part, which is the body made of Anti-System matter, and the spirit that represents the part that is closest to the System; the spirit, upon repeating the reason for the fall, reincarnates and falls down into the Anti-System. Those two parts represent in man the two extremes referred to above, Anti-System and System, between which man oscillates at every new reincarnation to drive more and more away from the former to the latter. What then happens to death? At that moment, the physical part that belongs to the Anti-System dies while the spiritual part closer to the System remains alive. That is an effect of the principle that everything belonging to the Anti-System dies and everything belonging to the System can never die because it made of life.

Now, if for the body that in all human beings has more or less the same level of biological evolution, death causes the same level of physical disincorporation that is specific to all organic matter that dies and is equal for all, the same thing does occur with the spirit. If at human level all spirits fall into the same experience crucible offered by the earthly environment, even that exceptionally, they may belong to higher evolution levels than the average. So, if body death is potentially equal to all, it may be different for the spiritual body. That difference will be as greater as the creature is more spiritually evolved and keeps away from the ordinary and lower levels of life. In other words, death will be less death and the spiritual body will remain more alive and conscious in death the more the creature is evolved, that is, is closer to the System, by reconquering its qualities. For that, the evolved creature will feel death much less than the others and will remain in death and after death much more alive and conscious than the others, according to the evolution level achieved. Only the evolved creature recovers his full consciousness after death, which will be as more complete as more he is evolved. Consciousness means knowledge of the directive

thinking of the Law, the general universe plan and his position to perform, as a God's worker, his own duties and those of the ascension destination.

Animals live only in the physical body level and therefore cannot enjoy, after death, a conscious life that they have not conquered yet. They leave the physical life and return to it through an automatic deterministic phenomenon, like rain drops. Involved mass of most human beings are a little above that level and remain semiconscious, that, their conscience is limited to their sensory mental form in the earthly environment. That was the center of life and remains there. Death cannot change the type of personality. Prevailing insights are conquered by a long repetition until becoming a habit; which are new qualities that constitute the new instincts are created by automatism technique, not without preparation, not even with death. It means that mediumistic communication with dead people represents, in most cases, nothing but an overflow of low human material of which Earth is full and has much little to teach us. It is not usual high-level spirits come down to communicate with men. This only occurs for special reasons, and not everyday.

With evolution, life center moves more and more from the material level toward the spiritual level. The more the creature is involuted, the more earthly life is his true life and the whole life, is highly valuable and losing it really means to die. He who has no intellectual and spiritual life free from the body fears death, because there one really feels to die. On the contrary, the more evolved the creature is, the less the body life represents to him the true or the whole life. He knows a higher life where he knows that he is eternal and indestructible; nobody can kill him, except his own will to involute by doing evil. His enemy is no longer his neighbors, whom he is no longer interested in winning as he does not compete for the vital space. His fight is against his own animality, which is the only thing that he cannot dominate by ascending. The evolved man, upon discovering that higher life, no longer fears death, because he knows that he will not die in any way.

Where does man's natural fear of death come from? It is the symbol, the recollection and evidence of his fall into the Anti-System. It represents the denial of the first quality of the creature, that is, to exist. Death means a continuous and repeated attack of the Anti-System against the System to destroy it. It reproduces suicide attempted by the spirit

upon throwing itself down into the abyss of matter. That is the terrible call by the Anti-System to destruction and the return of its impulses that demolish everything. When it approaches, the creature feels to fall again into the abyss of annihilation where he had already been thrown down at the fall. He feels scared upon seeing him again captive in the cycle of the fall that catches him again to take downward.

This shows that the creature knows the System and its state of plenitude of life that he longs for, and also knows the Anti-System and its state of denial of life, to where he was thrown down by the fall. His greatest instinct now is to drive away from the Anti-System to return to the System. Only the theory of the fall can explain that instinct of escaping from death where the Anti-System reveals itself to enter again in that state of perpetual life where the System prevails. The creature longs for his full life that he had in the System and abhors the Anti-System that, with death, tries to demolish his life at all times. The fall of original integrity is a painful blindness, and then the creature clings desperately to life to avoid falling down in the abyss that the fall opened beneath his feet.

That means the eager desire for immortality, that uncontrollable desire of surviving to one's death in any way like any imperishable work. That eagerness expresses the will to escape from the prison of Anti-System quicksand that tries to swallow life. On the other hand, there is a desire for growth, which is parallel to that of surviving. Not only surviving, but also developing more and more. Creatures want to make plants, animals, children and men grow by conquering wealth, power and glory; they want to make people grow from the progress of their civilization. If the former wish expresses the will to escape from the Anti-System, the latter expresses the wish of approaching the System. It is evident this fact that all can note: the creature's continuous effort to survive and defend desperately his life to prevail over the principle of destruction represented in everything by the presence of the Anti-System; it is also evident his continuous effort to extend and reconstruct his life to win based on the principle of reconstruction, which represents the presence of the System.

All that shows us that we have an eternal life, like in the System, which has been torn to pieces upon having fallen into the Anti-System. It also shows us our substantial indestructibility, that is, that we made of an



immortal life and cannot die. The creature knows instinctively that, in spite of the fall, he is a product of the System and rejects to submit himself to the Anti-System, as that is just a transitory effect of an error and can represent no definitive state. Although submerged in Anti-System, he tries to achieve what there is considered an absurdity: plenitude of life. However, that instinct makes no mistakes, because the fallen creature can only exist in function of the reconstruction of the System. The creature even tries to foolishly win death because his instinct tells him that he is made of a life that is stronger than all kinds of death. Freedom dream that burns in all hearts, although apparently unachievable, says that some day it will fatefully come true. That is the meaning of human immortality and development instincts, which are never wrong. The great dream of never to die will come true as soon as the creature has reached the top of the evolution ladder, where he will meet the System again and the eternal life. Long life elixir searched by medieval alchemists to achieve eternal youth actually exists, not in the form of a drink, but of an effort to evolve, because evolution will cause the reconstruction of full and eternal life that will no longer be interrupted by death.

We mentioned in the previous chapter that evolution, once we drive away from the Anti-System, releases us from death upon taking us to the System where it does not exist. Facts evidence such assertions because, as more life is evolved, the quicker the life-death change to which it is subject takes place. What does it mean? In unicellular or microbial state, the individual's life can be reduced to a few minutes. Now, it is obvious that the presence of death is more frequent and life uncertainly is greater the more we fall down into the Anti-System. However, evolution takes us to life, reinforces its positions and the more is ascends, the longer and more resistant it becomes. We see the same phenomenon in civilization progress. The greatest wisdom of involuted savage consists of knowing how to make war and producing in his world a regime where the greatest skill and highest value consist of knowing how to kill the beasts and their neighbors. On the contrary, wisdom of evolved civilized man consists of joining his neighbors for the benefit of all of them, rather than attacking them, what means a victory over death. That way, with evolution, ferocity disappears to give replaced with intelligence. And which is the benefit of so much fight of plants, animals and men against themselves other than




developing intelligence, which is a quality of the System? Death, a quality of the Anti-System, is always ready to threaten the basic instinct of life. However, as life does not want to die, it is required to defend itself and, for that, it is required to develop the qualities necessary for that purpose. That is why our senses emerge and develop to perform their most urgent tasks, that is, attack and defense, just like in new scientific inventions that are first used for warlike attack and defense purposes.

That way, the creature is impelled to evolve by fear of death and wish of living, that is, by his instinctive rejection of the Anti-System and attraction to the System. His first conquest of sensitive powers tends to be completed at a later time upon the conquest of intellectual powers. For the animal, perceiving is everything and, in effect, they have more sensorial acuity than man; man, in turn, has already conquered other intellectual powers, which allow him to control the value of results obtained from perceptions that are blindly and unquestionably accepted by the animal that is unable to evaluate their real value. As such, both animal and primitive men are much more slaves of sensorial illusion of external world than a man that is used to control himself and his own means of perception. Obviously, a monkey, with its very quick eyes, is cleverer than the ordinary man and is able to see at the same time everything that happens around it. But the monkey is much less able to evaluate the meaning of perceptions received.

Evolution then operates a different development, not in the extroverted form produced by sensorial means, but in the form of introspection that, with the rational control that was ignored by involuted beings, increases the critical value of sensorial observations. That way, the evaluation of external reality is fully transformed because it ends by revealing aspects that are fully inaccessible to sensorial means. As such, not only a new perception of the external world emerges to allow a greater protection of life, but evolution drags the creature more and more to the inner world, which is the spirit world and return to the System realm.



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Lets us try now to answer the second part of the question related to reincarnation. The critical aspect in the theory exposed above, without



which nothing can be understood, is reincarnation. We have always considered death and birth as two opposed poles of the same phenomenon, life, like two parallel indissoluble moments that are a condition indispensable to each other. Without that conception of a broader life connecting all short lives over the time it is impossible to conceive the evolution phenomenon or even the spiritual phenomenon on which all religions are based. The concept of a spiritual creation occurring individually at every birth knocks down all concepts of equilibrium and continuity and makes the material-spiritual universe an absurd and chaotic disorder where nothing else can be understood. That conception of creation of a soul at every new birth may be compared to the conception that Earth is the center of the universe around which sun rotates, that man is the only inhabitant of the universe and the purpose of creation, and the anthropomorphic conception of a God that thinks and acts like a man.

In fact, the creature evolves throughout that continuous oscillation between those opposed and complementary positions, that is, life and death. With rebellion, the spirit did not die. His life only inverted to its contrary, that is, death, from where he is restored to life as he proceeds along the evolution way. And through countless deaths, he revives more and more with evolution. By thinking to deny God to assert himself, the creature, with rebellion, did not touch God and denied only himself by throwing him down from life to death. With evolution, he is now able to ascend from death to life at increasingly slower oscillations where the death stage is reabsorbed as he drives away from the Anti-System until reaching the plenitude of life in the System where death no longer exists. Many people affirm that fact of reincarnation, but only a few of them ask themselves why evolution has taken that form of life alternate with deaths. It could perfectly take place through a progressive continuation without interruptions and inversions. If it was true, like many people sustain, that God created all spirits simple and ignorant to become complete and wise upon their own evolution, what could have given cause to that game of returning from life to death at every new step? There would be no reason for that and evolution would take place along a straight line, which is the shortest way between the starting point and the arrival point and logically develops an impulse toward a correct and clear direction. If the development does not correspond to the nature of that impulse, it means





that other impulses must be considered. It is necessary, then, to identify them and study their development, as we have made here. It is not possible to solve the problem by discarding and ignoring them, and the worst solution is leaving the minds unsatisfied and without answers. It is necessary to make this very clear: evolution does not tend only to ascend, as it should occur in an imperfect creation intended to improve, but also tends to retrocede intermittently. It is necessary to explain that strange construction technique by which evolution constructs, demolishes and then reconstructs later; then, it demolishes again to reconstruct later, and so on. That is a strange way to progress by retrogressing at every step! The fact of a first simple creation does not justify that in any way. Only in theories exposed here we are able to find a full explanation.

However, what is stranger is that exactly some of those who accept the theory of reincarnation; because it is a part of their religious doctrine, reject the theory of fall, because it is a part of the doctrine of another religion. When Galileo declared that the sun does not rotate around the Earth, by it is the Earth that rotates around the sun, he was stating a scientific truth, not a religious truth, and the Bible had nothing to do with that. Likewise, we want to state here a scientific truth, not a religious truth, and science does not use to take into account the way how religions solve their problems. In addition, those who admit reincarnation and reject the theory of the fall do not realize that both things are closely interconnected and that, by rejecting the fall, they reject the Anti-System and everything else that could explain the existence of death and death-life alternation known as reincarnation. Without the fall, reincarnation has no justification and he who rejects one must also reject the other, as he has no elements to justify it. If the greatest explanation of the root cause of reincarnation lies in the theory of the fall, it is not possible to admit logically that one can believe in reincarnation without accepting the theory of the fall that regulates the former. Only based on that theory one can understand the need of that continuous retrocession, or death, always occurring in that impulse forward, which represents the greatest impulse of life. Only the theory of the fall explains those continuous contractions of evolution conquests in relation to an incomprehensible past if one is not located in the Anti-System that derived from the fall. Only that way we can understand that trend to alternation of evolution courses and retrogression





to death while everything is ascending to life. Those continuous slips backwards would be unexplainable and unforgivable defect in a work that, for having derived directly from God's hands, should have no defects.

That explains the intermittence of life of the creature. Without the fall, life, although imperfect, would be continuous and evolve continuously, rather than through a contract between two opposed poles, life and death. That is the reason of weariness and periodical need of rest in death, which occurs in the life development phenomenon, which always resumes its normal development. That phenomenon cannot be attributed to life weariness, as life represents a divine principle, which is a basic quality of the creature and can never feel tired. Actually, that phenomenon continuously and inexhaustibly reconstructs everything and life revives invincible from death ashes. In spite of its continuous attacks, death never achieves a definitive victory and is always won by life.

At every existence, the spirit constructs for itself, according to its evolution level achieved, an adequate building, and at every life it tries to take it to a higher development level. But, at every death, that building is demolished and its organic construction is unmade to the state of inorganic matter, and at every new life it is always reconstructed in a state of organic unity somewhat more complex and perfect than the previous one. Then, evolution occurs through a continuous reconstruction where the creature's spiritual part that guides his progress retrogresses to carry with it the material part located in the opposed pole. Life represents the impulse of the System bending over the Anti-System to make it revive. Death represents the Anti-System that is resistant in its state of destruction. The creature, as a prisoner of that contrast, can only exist dragged by each of those impulses, that is, by always dying and reviving. That will continue until the creature, after having learned and ascended, by living and dying, learns how to live without dying. The more the creature move forward, the less he retrogresses toward the Anti-System, where death prevails, and more and more approaches the System where life prevails.

That way, the reincarnation phenomenon is not static, but is in continuous transformation to become more and more life and less and less death. Evolution is intended to destroy the Anti-System and reconstruct the System. As such, reincarnation is a transitory phenomenon





that tend, though evolution, to come to an end; the more one ascends, the more death is reabsorbed by life, the same way the Anti-System is reabsorbed by the System. When, by ascension, death shall have completely disappeared upon the creature's return to the System, where everything is life, the reincarnation phenomenon will cease. Once the reconstruction of the destroyed building is completed, the reincarnation cycle is closed, because it will have no other purpose or reason to exit. The great adventure of the fall shall have been completed and everything shall reenter the original state of perfection of the System.



18 | Other Facts and Explanations

We bring together in this chapter several quick remarks made during conversations and discussions. They will be exposed in the same disorder and liveliness that they were born during the courses. Their conception and report was intended to make a greater contact between the concepts of the vision and the reality of our world to conclude this second part of the analysis and critique by providing further evidence that the theory principles correspond to fact that we are living and confirm it. That way, we will not only provide a further evidence of its veracity, but will also be able to find and establish a connection between the very remote root causes located in the absolute and their last effects located in the relative of our day-to-day reality.

This analysis and critique work in the second part of this book has been guided by the reality of all kinds of material and spiritual phenomena that are occurring in our world and provide the only way to establish a positive control of the vision veracity. This analysis and critique work tries to be objective, rational and scientific. We have given the words to the facts more than to philosophical conceptions of human thinking or dogmatic and traditional assertions of religions. All doctrines have been replaced with the undeniable voice of the facts without arguing to attack or destroy, but always respecting all of them and asserting to construct. The objective of this book is, in no way, to defend any human group or to be absorbed by any of them to increase their followers, as they would wish; it is rather to give to all of them an unprecedented contribution for the search

of the truth. That way, we are not interested in defending several human groups or their interests.

We are now approaching the end of this new work. While in its first part we showed the vision perceived by inspiration, in this second part of analysis and critique we make a rational control of that vision with a completely different mental forms. That way, what could appear in the first part to be a dream that could only be acceptable by faith has now taken a rational and positive form and constitutes the conclusion of a logical process the development of which takes us to a conviction generated by doubt with respect to a free discussion and control based on facts. We may then say that now we have a conviction that we had not before. What we just believed in the first part, now we feel sure.

That does not mean that we intend to impose such conclusions. But, to those who are irremediably skeptical, we cannot stop from saying that concepts set forth in this book represent at least the most acceptable hypothesis today, which solves the greatest number of problems and leaves blank the least number of questions. Such results have not been reached by theologies appeared so far on Earth and in man's possession. This does not mean, however, that we claim to have achieved the last and definitive truth or that further approaches cannot be attained in the future with evolution. On the very contrary, we expect such approaches and are at all times ready to accept them and even try to ascend to prepare them. Always loyal to the principles that Truth in our world is relative and progressive, we are underway with that truth by helping to all those who also accept it. We accept then, from anywhere, stronger lights, provided that they are true lights supported by reality of facts, rather than only theoretical doctrinaire assertions that are not evidenced by that reality. Will we will always continue to look for new evidences and confirmations to develop, examine thoroughly and improve them. Old theologies and doctrines that are based on the principle of authority no longer convinces modern minds, which discharge them and turn their eyes to science, the only source of knowledge that is still worthy of credit. We have arrived at the point where science, not religions, is today the driver of human thinking. As such, if theologies and doctrines shall intend to survive, at least among learned people who know how to think, they must become



rational and scientific and provide evidence of their truth against the facts.

By concluding in this second part of this book the critical control of the vision exposed in the first part, we have now the full picture before our eyes, where everything appears logically placed and harmoniously working, from the primary causes to their last effects in this world. Very remote causes located in the absolute have been linked to their very remote effects located in the relative. In the general picture, each phenomenon has freely found its place upon the logical explanation of its existence, position and function. A work of ideal reorganization of chaos was developed and a confusion of details have rise to a System that links everything not only because of its magnitude and power that reunifies into a single organism the infinite multiplicity of the Whole, but also because of the musical beauty that drives the operation of all parts to a single purpose and guides all creatures to the sole center, God.

In a cosmic view, we could see the System to fall down into the Anti-System and then the Anti-System to be reconstituted into the System. We follow, that way, the creatures' whole cosmic adventure from the positive to the negative pole and then their return to the positive pole. We could then see what is real behind the great illusion represented by our collapsed world. That has given us, amidst the sad reality of suffering, the most optimistic philosophy. By tearing the darkness curtain that surrounds us, we could manage to understand how much light there is behind it. Therefore, we could see life beyond death, happiness beyond suffering, and love behind hate. The vision has shown us that we are eternal and have the right to be happy and how to achieve happiness, which is our greatest wish. By showing the way to Anti-System straightening to become the System, the vision fills our unhappiness with hope and teaches us how to overcome it. By driving us to the good, it has a high ethical value the beneficial effects of which can be immediately enjoyed in this same world.

The vision appears to be complete and exact, as it offers us a System that is philosophical, religious, scientific, ethical and social. In other words, it is a universal System. It reunifies and reorganizes the infinite dispersed in disorder. By providing evidences made accessible to everyone by reason, it shows what was before only indistinctly achievable by faith.

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Let us consider, then, other facts explained by the vision. This will allow us to understand the deep reason of phenomena the primary causes of which we would not otherwise be able to understand. We will be able to answer more completely certain questions raised since the beginning in Chapter V - Guidance.

Why, for example, the spiritual part of our personality must live in a material body that represents the opposed pole. What does that mean?

In our physical-spiritual human personality along the evolution way, that is, along the return way, we find again the three stages, that is, matter, energy and spirit, undergone by the fallen creature both during involution descent and evolution ascension along the return trip of the full cycle, as set forth in the vision. The spirit represents the most evolved part that foresees the future and has the System as its end point. The body represents the most involuted part that remembers the past (animality, unconsciousness), the end point of which is the Anti-System. In human being's composition, we find the elements that go from mineral to spirit, because it is crossing the ascending way to evolution by transforming one into the other.

Here, the vision answers another question. Where does the matter that constitutes our universe originate? Theories exposed above explain not only the genesis of matter, but also address the problem of its final extinction, this giving a sense to its existence, explaining its purpose and justifying its presence. Without such theories, nobody would know the origin of matter, how it was born or how it will disappear. That is because its final elimination is indispensable, unless we intend that its inherent state of imperfection shall remain forever, what would make God's work to fail. Only the vision shows the logical need of everything returning to the perfection state in God.

Now, if we witness the change of matter into energy in atomic disintegration, and energy to spirit in our organism, electric energy that gave birth to life reached in man its highest evolution level in the form of nervous energy, by transforming through the brain in immaterial thinking that constitutes the spirit. The cerebral cellular structure represents the highest level of complexity and perfection reached by the matter through

evolution. We have then, before our eyes, the full evolution way from the physical world to the spiritual world.

We can now give a best answer to those who ask why our spirit must live in a body on Earth. In fact, we note that live only achieve its psychical functions when it has taken the matter to such a preparation and perfection level that ended by changing the mineral substance into a cerebral substance. Note the state of complexity to be reached by the simple atomic structure of inorganic matter to become an instrument of such high functions! And we can reconstruct the whole way crossed to reach that state by evolution, as well as the way that is left to be crossed. How many preparations, from the inorganic matter in the soil to plants that assimilate them, animals that assimilate the plants upon eating them and men that assimilate all of them until the atoms of the first inorganic substance has achieve more and more complex conditions. They end by being arranged in very particular ways in evolved cerebral cells! However, ascension continues. Upon reaching that point, the spirit has strengthened and gotten free from its material form in such a way that evolution occurs beyond that form that is no longer necessary to support its expression. Then, the spirit operation will be supported by energy, first in that circulating in the nervous system and in radiant energy and then beyond such means as a pure thinking.

The spirit is ahead of all that transformation, which excites and sustains the matter, although being nourished by the matter, to reconstruct itself. For that, the spirit must inhabit a physical body that will represent the field of its evolutionary transformation, and because, by reconstructing itself in lower levels, it manages to clean the fallen substance left behind to allow ascension to be universal and compact and avoid, in the unity of the whole, very great and threatening separations. This does not mean different substances, but only different forms of the same substance. Matter and spirit are contiguous and joined together, and therefore the spirit cannot be reconstructed without transforming the actual substance of its matter state into spirit state. That is the engine that hauls the whole train from the lowest evolution levels along the ascending way. It was the spirit that led the rebellion and put itself in the descending way. In is incumbent on it to make the return effort, which is the reason why it needs to reincarnate on Earth. Evolution work can only be carried out by the spirit, which is



required to go downwards to the matter to transform matter substance into its other form, that of spirit.

This explain at the same time why the human being finds on Earth everything that is necessary to construct a civilization and wellness, provided that he wishes and knows how to carry out that work. In the involuted past, man had to live naked in a hostile world where, if he wanted to live, should strive as much as possible to transform it into a favorable environment, because reconstruction must be performed by man through his efforts and pains. In his past, man was surrounded only by disorder created by himself at the fall and the decayed forms of substance, such as matter, energy and the most elementary organic forms, such as plants and animals. It was then required to impose himself on that disorder and establish his order until becoming the leader of the earthly evolution phenomenon to transform the planet into a home more and more comfortable. It was up to him to go through and overcome the whole stage represented by the law of fight for life, what means to reabsorb the separatism of the Anti-System to unify the System. To advance in that way, man must learn how to destroy all his individualist egoism that is specific to the Anti-System and start to live with his neighbors, joined together into a single organic unity: mankind.

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Based on the theories set forth above, we can understand the reason for the existence of instincts currently prevailing in man, as well as to understand his evolutionary position and the reason for being there. More exactly, we can understand why man currently lives the egoistic separatism instead of the unitary organicity. Biology has discovered the law of fight for life, but not its meaning or the reason for its existence. We know that man's target in the System is harmony in unity, and his target in the Anti-System is the discord in fight, and also that man is crossing the way from the latter to the former, although still immersed in the divisive law in the Anti-System. This shows the fatal need of wars, which is inherent to the current evolution state of mankind; however, he will fatefully get free from that state and emerge with evolution. The fierce law of fight for life will cease someday and then man will consider his past as




the past of a beast under whose blind prepotency the elementary powers of life burst into the darkness of the deepest unconsciousness. The vision shows us that all that will fatefully come to an end, why and how this will occur, and the new future life conditions. It shows the contrast between the involuted man, who believes that his value is as greater as more people are overpowered, and the evolved man, who believes that his value is as greater as more he joins his neighbors to cooperate with them.


The above explains why aggression and destruction instincts have a greater number and are stronger the more man is involuted. The more the creature approaches the Anti-System, the more he considers his neighbor an enemy and considers the destruction of that enemy a conquest of vital space and a joyful life. To the primitive man, killing is a victory and a feast, rather than an act of ferocity. He thinks only in himself closed in his own egoism, and everything else out of him, such as the others' suffering, has no importance. Our society is full of such primitive creatures that, because they cannot kill for fear of penal sanctions, express their instinct and pleasure for destruction by maintaining in the cities, among the works built by the effort of their neighbors, the same psychology of animosity against the environment, which would be a logical position in a forest or in a hostile world. It is impossible to abstain from realizing how that psychology becomes day after day more dangerous and unacceptable when man needs to adapt himself to living in society and civilized forms of life.

The closer the individual is to the negative pole of the Anti-System, the more are his negative qualities; the closer the individual is to the positive pole of the System, the more are his positive qualities. We can, then, consider the instinct of destruction, the spirit of aggressiveness and controversy, egoism and indifference to his neighbors' suffering as an effective indicator of involution. On the contrary, we can consider the instinct of conservation, the spirit of compassion and conciliation, altruism and sensitivity for the neighbors' suffering as an effective indicator of evolution.


We have, then, a measurement unit out of our world to evaluate an individual. Even here unifications are attempted; however, they are not based on union principles specific to the System, but on disaggregation principles specific to the Anti-System. They are only coalitions of individual egoistic interests to which the collective "self" is of no interest, unless for



someone's own advantage. They are temporary agreements between separate "selves" that are always ready to separate again as soon as remaining united no longer suits their individual egoisms. As a construction of the Anti-System, it is obvious that it is made upside down. Where egoism is the critical point, no cohesion will be possible. In effect, it is not a real construction, but a counterfeited reproduction. What prevails in that case is not the sense of unification, but the sense of separation that tends to annul the unification. The more it appears to be a target, its actual trend is destruction because the method requires an enormous effort as it is not focused on an advantage for the group, but on the advantage of each individual member of the group in a way that all effort is absorbed by attrition among the egoisms of all members and no contribution is made to the group, what makes it weaken until disaggregating. In such a world that can only work through groups, universality and impartiality are incomprehensible words that refer to concepts inherent to higher levels that have not been achieved yet. An idea of universality is reduced to the limits of what is conceivable and understood only as a new party: that of Universalists. But it is unavoidable that System concepts will find no place in levels close to Anti-System. And that occurs frequently in front of words expressing high ideals that, when transported to Earth, take another meaning exactly because they come down from the System levels to upside-down levels of the Anti-System.



One of aspects where we can identify the presence of the System on Earth is love. Love, at its first and lowest steps in the physical field, always represents the principle of unification and is a full joy when it drives man to his harmonization that will be complete in the System. For that, love is not only cheerful, but it is also genetic and creator at all fields; and it keeps improving as man ascends from the physical to the spiritual level. Love is more cheerful and more creator as we approach its plenitude that is only achievable in the System, the first quality of which is unification. Since its lowest steps, love is entrusted that important harmonization function that breaks up egoisms and rejoin together the elements separated by the fall. Joy experienced by the creature in love is represented by the joy of returning to the System, which represents the realm of happiness. In ordinary human love, opposed principles of the System and Anti-System are at war it is egoistic and exclusivist, joy is easily corrupted by rivalries



and jealousy; the more love is material, that is, involuted, the easier is its corruption by disgust, vice and suffering.

The fight between the System and the Anti-System can be noted even in the development of human family. At its formation, the unifying attraction of love, the joy of joining together and the creative vital power prevails that are qualities of the System prevail at the first moment. Right after its formation, a different period having the characteristics of the Anti-System occurs in the family. Grown-up children tend to withdraw from the body to live their own life. Unity tends to break up. Egoism occupies the highest level. Rivalries occur among the children and result in their withdrawal from the family center where each one tends to create a new center. The mother family is therefore disaggregated. That is a destructive and negative period where the Anti-System prevails. It is like a fall into separatism and a contraction to egoism until each son or daughter finds his/her complement by which he/she returns to the System under the principles of unification, love, joy and creation. This occurs in the family where every step toward the System, with positive unifying qualities, is followed by a step backward to the Anti-System, with negative separating qualities. But in the fight between both impulses, love, life and the System always prevail.

Love is creative, because it represents the positive, constructive and vital principle specific to the System, that is, God. Hate represents the negative, destructive and deadly principle specific to the Anti-System, that is, Satan. The more love gets rid of its materiality, the more it loses the qualities of the Anti-System; the more it achieves spirituality, the more it acquires the qualities of the System. This occurs until love, which is in principle limited only to animal functions of sexual reproduction, is transformed in evangelical love by rising to the power of not only joining together two creatures to create a family, but also unifying the whole human gender to make it become an organic unity. The power of love, as a principle of the System, is entrusted the task of progressively removing the creature from the biological level where the hard law of fight for life prevails to make him ascend to the fraternal cooperation level. Like the System, where God is, is stronger and determined to win the Anti-System, love is stronger and intended to win egoism and separatism of lower levels.

That unification is an implicit requirement for the development of



life laws. An involuted creature is a generic individualist in terms of knowing how to think only of himself and how to do a little of everything. An evolved creature is collectivist, organic and specialized in terms of living jointly with his fellow-creatures and day after day adapts himself to perform his specific function in human society. That way, at producing that biological type, evolution takes necessarily to unification, which will be the form of life of evolved man in the future, that is, an organization of specialists joined together in cooperation. The more he evolves, the more he will become a social individual unable to live alone, because he will have learned the qualities that make him able to live socially and understood the great advantage of doing that. So, we see the general principles of the vision being fully confirmed even in its remote effects in our world.

* * *

According to the guidance provided by the vision, we are able to also explain some widely accepted psychological positions without axiomatically discussing why many people agree with them as, for being true, they need no demonstration.

The psychology of miracle gives us a clear evidence: most men still live in the Anti-System. It looks strange to those who do not live in the order of ideas of the Anti-System, which is made of rebellion, but lives in the psychology of the System, which is made of order, that many people require a miracle to believe in something, or that at least that miracle constitutes a great evidence in favor of its author. To those who live in ideas of the System, the contrary occurs. The fact of requiring a miracle as an evidence of value and truth, even by constituting a set of laws above those of the lower levels of our world, is generally understood as an imposition to our world by a will to dominate it and violate its laws; that shows exactly the rebellion psychology of the rebel creature thrown down into Anti-System. That way, the miracle generally is not interpreted as an application of natural laws prevailing in higher levels, which look miraculous to an ignorant involuted creature. That creature, to believe and respect requires an evidence of power, something exceptional that rouses him to wonder the unusual phenomenon, while the great miracle of normal life that occurs every day in the field of natural things escapes to





his notice.

As such, the spirit of original rebellion reappears, even in front of an act of faith in God, by taking as the basis for respect and faith the capacity of imposing himself on the pre-established order with a different law opposed to the prevailing law to win it. A man who respects God and accept Him as his Master, but only as long as that God, according to his point of view, is so prepotent that can impose Himself on His own law to violate it – that is, as long as that God, by miracle, gives an evidence of power by contradicting Himself – shows that he belongs to the Anti-System. To him, the value of the creature consists exactly of the power of rebellion and disorder, rather than the power of harmony and order. Those are the principles of the Anti-System that still survive in mental form of most men. The evolved man who has approached the System cannot accept, as evidence, a miracle understood as an imposition by which God shows His violation of His own Law. He who lives in the psychology of the System thinks otherwise; God, instead of breaking His own Law, obeys it and respects Himself without contradicting Himself. That is the evidence that most induces the creatures to believe in Him and respect Him.

The dualistic conception of an opponent to be won and that value consists of knowing how to impose oneself to that opponent is a principle of separation and contrast that is specific to the Anti-System. He who uses that psychology has fallen down from the unity to the upside-down state of the state System. In the System, any separation is unconceivable because there is only one organic unit where everything is linked. To man, that concept of division and antagonism constitutes a truth that is so deep rooted on his instinct that he accepts as an incontestable axiom, and reappears everywhere, including in the religious field. This shows how much man is still immersed in the Anti-System and has no idea of how conceiving God out of fight, thus creating for himself an anthropomorphic God in his image and likeness, that is, a God split into dualism who fights against Himself, what is a maximum absurdity. The current human psychology gives us an evidence of the Anti-System, and therefore of the veracity of the theory of fall.

That theory explains how our life is based on contrast while representing a balance of opposites. As soon as a force appears, the





opposite impulse also appears to rebalance it. Thereby, upon the emergence of a wish, which is the first movement of soul from where everything derives, it includes the trend to unlimited expansion, which is constituted of egocentrism, which has made the spirits exaggerate the power of the “self” until rebellion and fall. For their nature, our wishes are unlimited. Their achievement is limited by reactions of the environment, opponent creatures and their respective strengths. That results in the continuous attrition of fight. Eliminating that dispersion of forces would be of the maximum interest of everybody, while enjoying that advantage requires an intelligence that man still lacks and is striving and suffering to conquer. As each individual ignores the extent of his insatiable wishes, equilibrium is reached according to the opposed greediness of his neighbor, which he limits by force by causing him damages. That way, the only equilibrium possible in the Anti-System is reached, which is a forced, coerced equilibrium that is neither intelligent nor spontaneous, and represents losses and suffering.

The fact of man pursuing the victory through violence and disorder shows that he is still immersed in the Anti-System. At every wish, the reason for rebellion and uncontrolled and undisciplined unlimited expansion is repeated, which are qualities inherent to the System. Like in the first rebellion, the instinct remembers and reproduces the trend to excess and abuse like a resonance of the first impulse that took the creature beyond the limits established by the Law. Along the ascending way, the more he approaches the System, the more the opposed impulse contrary to order and discipline appears. Then, the true reequilibrating principle appears to settle the conflict, that is, together with each defect, abuse, and vice the corresponding concept of virtue appears with the specific purpose of curbing the abuse and correcting the defect. This represents, in opposition to the destructing impulse specific to the Anti-System, the redeeming impulse specific to the System, to restore the spiritual values undervalued by the fall. The concept of virtue represents the reequilibrating impulse tending to take back to their respective limits and discipline to the order the rebel excess of egocentrism that constitutes the rebellion. As such, evolution constitutes a spiritual and moral ascension to forms of life where the state of virtue specific to the System increases more and more while the opposed imperfect and corrupted state specific to the Anti-System is weakened. The more evolution ascends, the





more it becomes a reconstruction of moral values. The saint represents a reconstruction of the System that is much faster than that of ordinary man. That is why the more creatures evolve, the more noteworthy virtues, such as order and obedience to the law, appear in place of disorder, rebellion against law, vices, which in turn increase as much as man goes down to the Anti-System.

However, a fact may occur, which also confirms the theory of fall. That health recovery impulse, even appearing in the bosom of the System, goes down to operate in the Anti-System. When the impulse enters the Anti-System environment, the opposite forces of that environment start to act. This represents a trend to corrupting, perverting and reversing the beneficial correction descending from the System to the forms existing in the Anti-System. In other words, the idea of virtue, when it comes to Earth, takes generally the characteristics of fight and aggressiveness specific to involuted creatures; then, the concept of virtue is used to be imposed to the others rather than to improve the creature because, as it represents a sacrifice, it should be imposed first to the others. Other react immediately to the attack by attacking the virtue preachers to determine whether they follow what they preach with the purpose of hitting them back and requiring them to make first the sacrifice that is not pleasant to them. So, everything is reduced to attack and fight. But, how to prevent the descent to the Anti-System when its general trend is to turn everything upside down? That way, virtue, as a principle of the System, is used in an inverted way, not to improve oneself, but to condemn the others. Then, a System principle is used upside down in the Anti-System. The determination of the fact of a function of the System being used in an inverted way, in the form of de Anti-System, that is, not to raise but to fight, condemn and divide, constitutes one of the greatest evidences of the existence of two opposed terms, System and Anti-System, and therefore of the theory of fall.

* * *

Our world is based on a contraposition of opposed concepts that complete each other like two poles of the creature; they are opponents, but



they can only exist in function of each other; they fight against each other but, when fighting, they support each other and one cannot dispense with the other. Now all that is allowed by the first System/Anti-System model that is reproduced in all forms of creatures, on which all of our way of conceiving depends. Then, assertion derives from contradiction and we are only able to assert as long as the opposed denial term exists. Thereby, denial leads to assertion while assertion implies the possibility of denial.

Actually, we do not know how to conceive the infinite and absolute except as the inverted state of our finite and relative state. The conception that, in our position of Anti-System, we are able to make of the System is negative to us, although it is the most positive thing that can exist. The fact that we are only able to make of infinite and absolute a conception that represents the inverted state of our finite and relative, instead of a correct and positive conception, is also an evidence that we are located in the Anti-System as a result of the fall.

Let us see a more specific case. One could say that atheism is one of evidences of existence of God. Atheism is a denial that presumes assertion and can only live in function of the latter. Denial both presumes and evidences assertion and is part of both concepts that are reciprocally interlinked in a way that one can only exist in relation to the other.

Additionally, the presence of denial, upon denying, reinforces the power of assertion. When two concepts are together, saying *no* on one side means saying *yes* on the other side and the more one says *no* on one side, the more one says *yes* on the other. Ultimately, *no* can only exist to annul itself and to reinforce the opposed assertion. He who denies ultimately denies himself, that is, destroys himself, while he who asserts, asserts himself, that is, strengthens himself and constructs. He who denies an assertion denies himself in favor of that assertion that is strengthened and is increased by that denial. Deniers make that mistake. We may then conclude that, when a concept has an intrinsic value as an assertion of the truth it has nothing to fear from denials that, if any, will operate in its favor. Effort to destroy the new truth is made by life laws to diffuse that truth like destructing stormy winds are used to take farther the fruitful seeds of a broader life. The actual negative position assumed by deniers will serve to destroy them in favor of assertion by nourishing it with their

own flesh.

Let us consider the model of two opposites, System and Anti-System, which is also reproduced in two opposed terms: spirit and matter. Instinctively, man sees God and the paradise, that is, the System in the heavens, and the hell sunk into matter in the depths of earth. Why that? It was because the fall occurred in the state of spirit to the material state through energy. Here, the conception of fall is reproduced in spatial sense, from heaven to Earth. From Dante's view, Lucifer fell down from heaven to hell until the center of Earth, where in the farthest point from heaven the greatest rebel against God lives. Ascensions to heaven are conceived otherwise. Dante's purgatory is the ascending mount through which, level by level, one arrives at the paradise. Hell and purgatory express exactly, in their inverted position, being the former excavated in the depths of matter and the latter emerging from its bosom, the two opposed and complementary halves of the fall cycle constituted of the involution period (fall into hell) and the evolution period (purgatory) of purification toward God. In another way, we find there the substance of the vision exposed above. Dante's hell has all qualities of the Anti-System: darkness, pain, hate, evil, etc. Dante's paradise has all qualities of the: light, happiness, love, goodness, etc. In hell there also a certain order and discipline. However, order is constrained and discipline is that of a handcuffed slave, while in paradise order and discipline are by free will and conviction. That corresponds to concepts of determinism to which matter is linked, and freedom, which is the first quality of the spirit.

The foregoing explains many forms of conceiving found in several religions, and the forms that represent after-death states. We come also to understand the contraposition between spiritualism and materialism, where the former is conceived as elevation and the latter as denial. It explains the division of modern thinking toward such two opposed directions in a contrast that represents the fight between System and Anti-System in our world. Modern materialism constitutes a descending movement to matter to allow the creatures to understand better, in relation to God and the spirit, the meaning of the universe and our lives. It emerged as a correction and reaction to encroached spiritualism of religions, as freedom and renewal, to move from old ways to new ways; as redemption of dogmatic crystallization, to prevent thinking from remaining internally dead and



allow it to revive and advance. Only at a first moment science appeared as an enemy of faith, upon expressing itself as a reaction to cure the human thinking, which was at risk of remaining closed in some dead ends. But later the materialist science could not abstain from walking, enlightening itself and constructing because, by watching honestly the facts and phenomena, it was expected to meet God's thinking that guides such facts and phenomena, and listen to the voice that speaks about God. That way, the true positive and creative function of science could emerge, which is specific to that return to matter, that is, to make a stronger impulse to ascend higher the spirit evolution way. Only now that fact starts to be noted, although it represents the true sense, value and future of science.

We have seen that evolution advances with continuous returns that are later compensated by greater progresses, as explained in *The Great Synthesis* by the graph outlining the development of the course of phenomenal impulses in cosmos evolution. Now, the current materialist stage of the development of human thinking represents the movement shown in that graph throughout an involvement period that becomes smaller against the greater development of the whole course and therefore, notwithstanding its continuous returns, it always continues to advance. That way, the materialist science will continue to advance and will now assume the task, which is no longer performed by religions, to make the human thinking to progress. That is not destruction, but progress. The role of science is not to kill faith, but to fecundate it with reasoning and observation and demonstrate it by giving evidences of its statements that have now become, in their primitive form, excessively inaccurate and elementary to be accepted by more evolved modern mental form.



19 | Deeper Aspects of the Vision (Part 1)

As we approach the end of our work, let us close it by offering a last and more detailed representation of fall phenomenon, with the purpose to obtain a more accurate examination.

In the book **God and Universe**, like in the first part of this book, upon disclosing the vision we could only outline the general aspects and the basic characteristics of the phenomenon of System inversion into the Anti-System, by explaining its respective characteristics. We will try now to improve our study of the vision by addressing new particularities and going deeper and beyond the concepts already obtained from preceding examinations.

In effect, at the beginning of the second part of this book, we arrived at a more accurate analysis of the fall phenomenon, especially in Chapter VIII - "System and Anti-System". We could then understand the phenomenon, no longer as a top-down descent as previously considered, but as an explosion that gave rise, due to banishment from the System, to a second sphere in its periphery.

Let us improve then that concept. After having examined it thoroughly, we will be able to achieve a better accurate and analyzed third representation of the fall phenomenon. We must do that by successive approaches, as it is impossible to challenge its essence directly and immediately, as it is unconceivable and impossible to be reached by ordinary abilities of human mind. That is a phenomenon located out of our relative world, from where it consequently, being therefore in its substance irreducible to our normal mental level. That is the reason why the first representation has been added a second closer representation to be followed by a third representation as we ascend and achieve maturity. We will never abstain from explaining and warning that we are not able to present the reality of the phenomenon in its substance, but only human mental images of that reality the essence of which is overlooked by us. It is then necessary to accept them as they are, instead of understanding them as



a definitive statement exhausting the reality. It is understandable and logical that it must be like that, because an observer located in the relative, having only its own benchmarks, lacks other fully different benchmarks that are necessary to guide him in the absolute and the concepts to understand it. Obviously, to express in the relative the whole infinite reality contained in the absolute would require a corresponding infinite series of mental images and representations. Only that way it would be possible to reproduce all infinite aspects of the phenomenon in our level of existence. In these researches, we must always consider the concept of limit, which is inherent to our universe and be satisfied with overcoming the barriers imposed by that limit, which shut us in the relative. Therefore, we offer here three different and successive images of fall phenomenon to try gradually to approach it more and understand it better and better. All of them are accepted, because each of them is relatively true and shows us one side while making evident some try aspects of reality. They include several separated incomplete reductions that are necessary to complete one another reciprocally.

We are making our best efforts to translate, in terms of current relative mental form enclosed in a limit that establishes the dimensions of what is conceivable, the specific concepts of higher dimensions. There is no way other than images based on benchmarks existing in our spatial, temporal and mental dimensions. We have no conceptual material or words other than human language to make us understood. Through those means, we must express what is inexpressible and make the inconceivable conceivable. Thereby, in this book we avoid drawing concrete images, as they tend to induce to error by being mistaken for reality, or a representation exhausting the whole reality. That does not mean that the readers cannot draw their own graphic schemes for which all required elements are provided herein. They may resort to that representative support, as necessary, and use it as a means to fix the concept, by assigning it the relative value of mathematical symbols. We must satisfy ourselves with verbal means that, for being less concrete, fix and capture the idea at a lower level under definite like the exact outline of a drawing. Word development can give us a better expression of an image in motion while indicating that it is developing to a successive image. Movement is





the only way by which the relative can approach the absolute by pursuing its immobility. In our universe, truth for fallen creatures can only be relative and progressive. So, we can only offer a relative and progressive image of the vision, rather than a static representation, as well as the development of a representation that develops and improves gradually. It was necessary that the reader and we were aware if the thinking method adopted in this book and the technique used to express the results of intuition that, as shown above, remains controlled at all times. We could then establish the value to be assigned to such representations of the fall phenomenon and finally add that even in the progressive verbal form used this book they are just a clear projection of the reality contained in the vision and can be only reduced upon being reflected in our conceptual dimension. Our mind is a product of the relevant environment and therefore cannot work beyond the limits of that environment.

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Before stating the next representation of the fall phenomenon, let us try to complete the second representation addressed in chapter VIII - – System e Anti-System with some new aspects. Let us go back to the beginning to resume the development of the creation concept to understand how rebel creatures left the System, that is, their banishment or projection out of the System periphery to create the Anti-System. To avoid closing that representation with an absolute assertion that could prevent any development and make it more acceptable to positive minds, we will address it in the form of assumptions that are quite acceptable, as they explains many facts, although subject to further improvements.

We have already mentioned that the first creation consisted of a transformation of All-One-God sphere that constituted the third moment of Trinity, where its divine substance moved from a homogenous state to a differentiated, organic and hierarchical state. Now, by considering more accurately the phenomenon, we are led to realize that said creation did not take place simultaneously at the same time, but rather in progressive phases and successive levels where the impulse originated from the center, God, spread out across the System sphere.

Let us then observe that the sphere idea has a spatial nature and





give us only a close idea rather than the whole reality. But that is all that we can obtain at the moment to have a conceivable representation of the phenomenon, what makes us accept it. To make that representation simpler, let us consider the sphere under its full representation, that is, as a circle. That will show more exactly how creation occurred. From the center - God – the first creative impulse originated to involve the first level or circle of creatures, that is, the first level of life. Then, God would have made that impulse involve the second level through those involved in the first circle. Then, through the creatures of the first and second levels, His impulse would have reached a third level, and so on. That ways, God's creative impulse would have been transmitted across the whole All-One-God sphere to transform it from its homogenous state to a differentiated state, what constituted the fact of creation. More exactly, the dissemination of that divine creative impulse is supposed to have transformed the substance of the whole, which was in a homogenous state, into a new differentiated state constituted of separated individuations, that is, creatures that are hierarchically organized in circles into a System. That would have been the creation technique that we can now conceive after a thorough examination of the phenomenon. What would have derived from nothing, that is, from a state that was inexistent at that time, could not be the eternal and increate substance of God, but only its current new form individualized in creatures that are hierarchically organized into concentric centers around God.

That representation of the phenomenon allows us to see immediately and more accurately an important feature. At the particular creation act, creatures have, right after their birth, been requested to cooperate with God and actively work as His instruments in the System and vehicles of operation of His Law. All this confirms that love is the predominating principle in God and in the System and represents, since the first moment, the genetic filial relation by which each creature derived from the other through the lowering of the divine creative impulse from circle to circle. Love does not exist only among System individuations, but between God and all of them, which have not family ties but are also children of the same Father and united by the blood relationship that is represented by the creature constituted of the same substance of God. That is a love that constitutes the basic cohesion power that consolidates



the whole building of the System and keeps its organic hierarchical unity compact. It is maintained like that because love's creative impulse emanated from God has not only penetrated and transformed the whole sphere, but also continues to provide it with life like blood circulates in our veins.

Such concepts are confirmed are confirmed by the same method used by God to redeem the Anti-System and take it back to the System through its creatures or spirits that remained in pure state and are now called to cooperate as redemption vehicles. In effect, in our world we can never see God acting directly, but only indirectly through His instruments that are assigned missions, like in the maximum case of Christ, a non-fallen spirit entrusted by God to redeem our mankind. In less important cases, God may use fallen spirits that are more evolved and capable than others because of their advanced position to help and redeem their brothers that are less capable because of their lower evolution state. In everything that comes from the center of the System, love, fraternal cooperation, hierarchy and organic unity always prevail.

The creative transformation from which the System genesis deviates was obtained by that filiation method, which establish among all creatures a kin relationship that is narrower than that represented by the fact of being constituted of the same substance. That is the organic structure of the System, which make us understand how that quality is critical and deeply rooted due to the fact that creation occurred by a filiation process joined by creatures. That reciprocal filiation process constituted the first model that was later transmitted to our world during the reconstruction development operated by evolution, that is, from parents to children, in genetic multiplication of seeds and growth through the ramifications of a single trunk. It also continues in the Anti-System and constitutes the unity and organicity model that is expressed in us by the first attempts of unitary organic reconstruction of the System, which includes family, nation and mankind.

That filiation worked at creation time as a thread joining forever all creatures to the same Father – God – who is therefore entitled to rule, while the creatures are required to obey, all united to one another by the love of the same family represented by the System. In that organicity, each



creature has remained linked to the other. A more attentive observer will realize that creation occurred like that, as a result of a progressive emanation from the center – God – to the periphery upon a gradual development transforming the whole substance from its primitive homogenous state into that organic state that constitutes creation.


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We can now understand more precisely how emigration of rebel creatures from the System, their banishment or projection outward the System periphery occurred to constitute the Anti-System. We can also have a more exact conception of Anti-System structure and better understand some of its qualities.

The fall phenomenon can be represented by the same model of creation, that is, by the same gradual propagation of impulses, although toward an opposed direction, because instead of having been generated and started in the center, God, the movement was generated and started in the peripheral creature. Then, the fall must have been progressive through a succession of filiations that resulted from rebel spirits, rather than from God or pure creatures of the System. The dissemination of that inverted impulse, instead of generating circles or order like in creation in the System, generated the circles of disorder in the Anti-System by inverted filiation. That was how the structure of the Anti-System was born inverted in relation to the System, that is, constructed by concentric circles and levels or fields of existence, according to which the creatures were classified.



It can be perceived now that emigration of rebel creatures from the System or their projection outward the System periphery did not occur by chance, but was rather regulated by a law under which everything had been anticipated. That structure of the Anti-System constructed in circles in a position opposed to that occupied in the System derived from the fact that, at the emigration of rebel creatures, their projection outwards occurred proportionally to the respective impulse determined at the rebellion by the power of each creature and established by their position in their circle and its position in the System. As such, the Anti-System was constituted of circles opposed to those in the System. From the position





occupied in System circles, each creature was projected to an opposed direction represented by their corresponding circle inverted in the Anti-System. It occurred then that the former became the latter and those closest to God were thrown farther; the most beautiful angel, Lucifer, became the most horrible angel, Satan, who was projected to the deepest abyss of the Anti-System. He was followed by a procession of creatures located at a lower point of the pyramid, that is, in more distant peripheral circles.

Then, the System model and the organicity principle remained upside-down in the Anti-System, together with a destructive evil organicity in lieu of the creative good organicity. In effect, our universe is truly constituted of existence levels where fallen creatures are positioned according to their evolution levels that are farther from or closer to the System perfection. This explains that structure of our physical-spiritual universe built on superposed levels, the nature of which tends to deviate from the System in a centrifugal direction during the involution period, and approach again the System in a centripetal direction toward God during the evolution period.



We are then before a more exact concept of the fall, that is, instead of a single fall applicable to all rebel creatures, a fall proportional to the creature's position in the System, to his power and projection impulse. The potentiality of that impulse according to the creature's location determined the power of banishment from the System in a way that the arrival at the destination point in Anti-System circle was proportional to the corresponding departure point in the System circle. According to that method, the Anti-System was established resulting in an organism where everything was in a position opposed to that occupied in the System. Then, elements located in circles more distant from the center became closer to the center and vice-versa; those located in the System circle closer to God, because of their greater power, were thrown down to the most peripheral circles of the Anti-System and more distant from God. The concept that we are using to give a greater accuracy to the fall phenomenon shows that the fall is proportional, that is, constituted of an exact deviation in terms of knowledge, power and value or specific weight of each creature, which are qualities that established the nature and power of impulse outward the System. Therefore, the fall was proportional to the responsibility for the

rebellion, to the culpability of each creature, which threw those occupying a higher position in the System and was closest to God farther into the Anti-System and deeper in involution. Lower-level creatures that fell down from a smaller height, upon being projected outwards by their impulse of weaker creatures, were thrown down to a lower involution depth and remained in the higher circles of the Anti-System. That indicates an effect proportional to the cause, a reaction proportional to the action and to a fall proportional to the rebellion. Then, the greater the fall, the greater the ascending effort, because the sway back is longer.

We can then see an important fact: not all creatures would have fallen to the state of matter, and could have fallen to higher circles or less involuted existence levels. As such creatures ignore the lower levels, the level to which they were thrown by the fall must be reached by those creatures that were thrown down deeper through the effort of their own evolution. As such, the evolution way to be crossed by each creature to reenter the System is not the same for all, being rather proportional to the depth achieved by their own fall. Therefore, there is a perfect fairness in levels of original position, culpability, involution and evolutionary work to be made to return to redemption. The guiltiest and the last to return to the System because of the longer way to cross will be therefore Satan, what is quite fair. At the inversion, the former became the latter. But they will also return to the System and be redeemed.

That makes us think of a new way of conceiving evolution. If in its general principles, it can be conceived, as explained above (refer also to chapter XI: "The vision against biology"), as constituted of an ascending way toward its telefinalism, we can now consider that evolution has started for each creature from different points along that way. Such points would have been determined by point in the Anti-System to which each of them fell down, located in the corresponding circle of the System where the creature was created and was banished by rebellion to the Anti-System. Exactly because that is a real inversion of positions, the creature has found himself in the Anti-System circle opposed to that of the System. We have then a series of different positions from which the evolution way back could have started, which had been previously established for each creature at the time of their creation, rather than casual or arbitrary positions. The individual was free to disobey or not, but not free to fall

randomly where he wanted to, as he had established previously the fall amplitude upon selecting the disobedience way. We can admit that the creature started his evolution way from the point where the fall had thrown him down corresponding to that occupied in the System and established by God for each creature in His creation.

So, according to that theory, the position occupied by the fallen creature may have derived from two facts: 1) the creature fall down to the bottom of the Anti-System (matter) and evolved to the point where he is now, 2) or the creature did not fall down to the bottom of the Anti-System, but only to a particular point, from which he has evolved and currently occupies.

The fact that, in both cases, the same result is to be in a particular evolution level does not, by itself, allow us to discover the causes that have determined that result; therefore, its position is not sufficient to give us an evidence of the veracity of this theory.

There is however the fact that only this theory can conciliate the two greatest statements about that matter, which are those of science and revelation that are currently incompatible, namely Darwinian evolutionism and the Bible. According to the theory in this chapter, both opposed assertions would remain admissible, that is: man could have derived, through revolution, from lower existence levels of mineral, vegetal and animal (Darwin), or could have started his evolution at human level, where the starting point was man himself (Bible).

We could then logically and scientifically accept the Bible as a truth, that is, after the fall of angels and Adam's disobedience, which this fall assumes and repeats, admit the emergence (creation) of man as he is, rather than the product of a preceding evolution. Evolution would have started at human life level, where man would have fallen only to that level, having started his return evolution by taking the material human form (creation described in Bible).

Those are two important assertions having significant grounds: science based on Darwinian evolutionism and Bible revelation. It is difficult to condemn any of them and declare it wrong. So, both would be correct. There are other evolutionary theories that admit that several forms of life have derived from different starting points and separate causes. Even the theory of collective units is not discarded, which admits the fall as relative

as the creature, upon falling to the bottom, has not been completely pulverized in Anti-System separatism and therefore has not been completely deprived of his organic state. His falling point has become his starting point that, by having a certain organicity level, did not have to be reconstructed (theory of collective units) by evolution process.

As seen above, that theory opens the most important perspectives to such an extent that other books would be necessary to study them and develop new details.

All that makes us deduce that evolution may have not started for all matter levels, but also for higher levels, such as vegetal, animal, man and even higher levels to which all will arrive one day. The final target is the same to everybody: the System. At the return stage, the same phenomenon seen in the descending stage or fall takes place. Returning to the System means reenter an organism of differentiated parts; it means, therefore, to recover the place occupied by each creature in the System circle according to the exact preceding type created by God. Being that way meets the requirements of logic, equilibrium and fairness, because fall inversion and straightening through ascension must correspond to both phenomena. In all falling process studied here, we must always admit necessarily that alpha and omega coincide with each other by overlapping each other. The arriving point of evolution can only be the same that was occupied by the creature at the start of his involution, rather than any other generic point. Also, the arriving point of involution to which the creature was thrown at the fall can only be, in terms of position, proportion and quality, the opposite of the starting point occupied in the System.

That way, we have arrived at this exact examination of the involutionary-evolutionary phenomenon of the fall and say that, even that evolution is, as a general principle, a universal return of all creatures to the System, the length and type of way is different for each creature, that is, each one develops oneself along a specific channel. Creature must return to the perfection and knowledge level before rebellion at his creation time, because only this can annul the effects of rebellion. Return to God is therefore understood not as a return to Him, as the center, absolute perfection and omniscience, but as a return to God as the System, that is,



to the corresponding point of each creature in the organism of that System. Therefore, in involutory-evolutionary process, the creature both maintains his individuation type, even that it is corrupted and then cured according to its type, and makes his respective return trip according to his starting point in the System and arriving point in Anti-System, which are determined by his original nature and position. That makes us understand how perfectly God's creative work was conceived and carried out, where everything, including the technique, measurements and proportions of straightening process in the case of fall had been anticipated. Although with the greatest respect to the creature's freedom, each movement had been implicitly included in a potential well-established possibility based on the Law, which had been previously anticipated and regulated even before the creature intended to rebel.





20 | Deeper Aspects of the Vision (Part 2)

Now that the second mental representation of the fall phenomenon is completed, let us consider it through an image that is most appropriate to highlight its other aspects that could not be explained by the two first images.

If analyzed more attentively, the second representation described above does not fully represent the reality, as we had to conceive the System closed within the limits of a spherical surface or even its flat projection like a circle. Well, it actually is the infinite to which the concept of limit or the representation of a limited geometric figure is not applicable. However, we had to resort to that closed image because, although the concept of unlimited sphere or circle cannot be represented by a geometric figure, it was needed to fix the ideas to the best extent possible. If we had not considered the System closed within a spherical surface, we would not have understood the concept of moving out of that sphere if it was unlimited and extending to the infinite. It would be neither possible to conceive the formation of a second sphere, that of the Anti-System, around the System sphere. So, we had to content ourselves with relative representations, as it is not possible to find in our relative world a representation that could include and show us the full reality of the phenomenon.

Other aspects of the phenomenon may be seen through a third image that would allow us to better focus on our vision. The deeper we analyze, the more we see that the concept of sphere is not exact. If the System is the Whole, we cannot imagine it delimited by a surface. Being



close within borders and having an internal and an external portion cannot constitute a property of the infinite. So, it is not possible to imagine the fall as a projection of rebel creatures outward the System to build an external zone, the Anti-System. We have then to find another way to represent that phenomenon more precisely and accurately. As rebel creatures cannot exist beyond and out of the infinite or withdrawing from it, we must conceive the fall in a way where all remained in the System.

According to that representation of the fall phenomenon, rebel spirits were not thrown away from the System but remained there. Then, what was the fall and how did it occur? Let us try to understand this by conceiving the fall phenomenon as follows: upon the creation of spirit, many thinking centers constituted of specific vibrations were established in the homogeneous substances. That gave rise to a new differentiated state comprised by individuations of several “selves”. Now, many complied with the Law and remained in its bosom, because they were constituted of a pure thinking vibration. The Law represented God’s thinking that guided and ruled everything; spirits that continued to live unisonous with that thinking remained in the order. But other spirits, on the contrary, thought against the Law. And being constituted of thinking, they found themselves out of the Law. That way, the spirits that rejected to live harmoniously tuned in God’s thinking represented by the Law were banished from order to disorder. They sequestered themselves into a personal way of life opposed to that of the whole.

That is a new form of representation of the fall phenomenon that now, in terms of spatial conception, would mean that spirits were banished. However, that is relative to our mental form and is only applicable to its use. In fact, there was no space and therefore there could be no spatial separations or withdrawal from the Whole. Therefore, rebel spirits remain in the Whole as previously. Nevertheless, a difference emerged, which has been so far expressed by the idea of spatial separation, that is, spirits that remained obedient continued to live in the Law because they were in line with It, while disobedient spirits, for placing themselves willfully against the Law, were placed out of It.

That is the meaning of separation. Rebel spirits were not banished and isolated by a partial separation, but because of their behavior. If we



want to make a real representation of the phenomenon, we can conceive the System constituted of many white balls, some of which, at the time of rebellion, were transformed into black balls which, even beside the white balls, started to constitute the Anti-System. Such positions remained unchanged. Only the quality of constituting elements was changed, as the rebellion produced an inner transformation in their nature. The Anti-System remained in the System from which it was distinguished by being constituted of elements of a very remote and substantially different nature unable to mix with another. Then, even remaining everything in the System, white balls constituted the healthy part of the organism, while the black balls constituted its sick part known as Anti-System. Instead of white and black balls, they could be designated as spheres rolling toward a positive direction and spheres rolling toward a negative direction. They could also be designated as electro-positive spheres merged into a circuit to constitute the System, and electro-negative spheres merged into an opposed circuit to become the Anti-System. We could only say that the healthy cells of the Whole have remained working coordinately to keep its health, while the other cells have become sick and worked disorderly, even within the System.

While we are exposing such new forms of representation of the phenomenon, let us consider the many different ways how it can be expressed, even taking into account that none of them is sufficient to fully express it. At the same time, we may represent the evolution phenomenon in many different ways. For example, like a return, an ascension or a reabsorption phenomenon in the System, or like returning to think, work and exist according to the Law after having acted otherwise.; like a cure of the corrupted nature of creatures; like a straightening of the inverted position; like the direction of the personal rotating movement by reversing the electro-negative charge of the Anti-System to the electro-positive charge of the System, etc. The examples could continue. But the conclusive effect on which we now focus is that the ways how we could represent in our relative world the creation, rebellion and fall phenomena occurred in the absolute dimension and out of our conception are infinite. We have selected just a few of them and let the readers' imagination to consider all the others that they may find useful.

However, notwithstanding we can have so many considerations in



the relative about the phenomenon representation, the phenomenon actually has and had well-established aspects and behaviors that a more attentive observation will always represent better. The fall did not occur by chance or by itself. The Law, that is, God's thinking, had anticipated that possibility; this is evidenced by the fact that its occurrence and consequences had been established even before its occurrence. Undoubtedly, Law must have some principles that later, upon the occurrence of the fall, would regulate the involutory descent and the subsequent evolutionary ascension as shown by its evident telefinalism.

In the whole phenomenon, we note a wonderful correspondence between the parts, a development of equilibriums and an existence of opposites that compensate each other; there is a never-contradicted foresight, wisdom and harmony that the more they are revealed the more our observation goes deeper to details. For that, the fall phenomenon takes more and more the characteristics of an incident necessarily left to the creature's freedom, because that freedom should also necessarily exist to satisfy other requirements of the plan. Therefore, everything was anticipated, subject to accurate regulations and corresponding to requirements imposed by the logic of that plan.

We could then say that the fall disorder occurred in an orderly way, that is, within the limits established by the Law that always remained the master of the phenomenon. That phenomenon has never escaped from its hands or stopped from being subject to its control. Those who consider the fall an inadmissible imperfection in the System perfection do not realize that it is an imperfection included in the perfection, while regulated and ruled by that perfection. That is obvious. It is inadmissible that, after a perfect plan established by God, something could escape from His domain and control. Therefore, both the rebellion and the fall could not be out of the limits of the Law, which represented the presence of God in the System and the regulating principle of everything that existed at any time and in any form. It was basically and logically necessary that the Law encompassed everything or something could escape from it, as that would constitute a loss of the Creator's power and control over His work, and therefore His defeat and failure. That same logical need makes us admit the possibility of an anticipated and previously regulated fall to occur at the creature's discretion. He could join the rebellion, being entitled to

return to perfection after his errors and respective consequences, rather than by accepting it. But he had no power to change God's plans that had anticipated and previously regulated everything. God was in the Whole with all possibilities. Everything was in God and even the rebellion could not be anywhere but in God, as nothing can exist beyond or out of God. Therefore, the fall was also included in His thinking and was a part of His plans that had organized everything in advance. So, we must recognize that even the fall would take place according to a law as we actually see it, thus representing an orderly disorder and a perfect imperfection that is so well regulated that gives one of the greatest evidences of God's perfection.

After such considerations, let us try to reach and state the third mental representation of the fall phenomenon by adding further clarifications to the question about how the fall occurred. According to that new picture of the phenomenon, the fall consisted of an individual contraction of each creature to evolutionarily lower dimensions. Each creature had his particular fall according to his fault. The evolution period would have started at the time of rebellion of each rebel creature with an inner transformation, having all remained in the System and in the same environment of All-One-God. Upon his individual rebellion, the creature became subject to an involution process that transformed him to constitute the Anti-System together with all rebels at the end of that transformation. According to this third picture of the phenomenon – banishment from the System or projection outward the System – it takes another conception: a change in the creature's nature rather than spatial displacement.

Then, the conception of the preceding picture where those who occupied higher levels had proportionally fallen deeper, or those located closer to the center of System had been thrown farther into the Anti-System, can now be translated as follows: the highest have become prisoners of a inner transformation process that took them to a state of deeper contraction of dimensions. The process of banishment from the System would have been constituted of qualitative rather than spatial seclusions, that is, an involutory return that was later corrected by an evolutionary progress to straighten that process. In addition, that transformation would have occurred along the line according to which each creature was created, that is, specifically for each individual according to his nature and along an involutory-evolutionary channel specific to each

one, by descending to the point located in the Anti-System from the position occupied in the System, and then follow an opposed direction toward the starting point. As such, the evolutionary-evolutionary cycle of the fall is constituted of a destructive-constructive movement caused by an inner transformation that changes the creature's constitution, first along a stage of involutory immersion and then along a stage of evolutionary emersion.

That way, as everything remained in the System, the rebel creatures had fallen to their own inner detachment, where that pathological change did not impair the healthy part of the System, which remained unchanged in a perfect health. This makes us realize that the Law was provided with automatic restraints to an epidemic expansion of the rebellion. The automatic restraint was the impossibility of falling down in the involution range beyond the point determined by the impulse that was proportional to the height occupied by the creature in the System. It occurred in the same way of the repeated model applied to our organism where a pathological condition appears, when the nature tries immediately to isolate and restrict the disease to prevent its expansion and better fight it.

* * *

Let us try to conceive more exactly the concepts of the vision. We mentioned above that it was a contraction, an involutory return, an inner transformation and an inner detachment with the purpose to represent the phenomenon. But are such expressions exact and explain everything? Could it not there be a deeper concept in addition to such first approaches? At every step forward and a great adjustment we perceive that a consistent reality is about to appear as soon as one intends to consider the vision more thoroughly. Then, which other concepts could lie behind the first representations of the phenomenon? Let us consider them more attentively.

We mentioned above that the fall did not occur by chance, but occurred in compliance with to a Law under which each action, even made at the creature's free will, had been anticipated and subject to a discipline required for its development. Then, how did the phenomenon that is expressed by such words as contraction, transformation and

detachment occur? Which is the reality that lies behind to its meanings?

Evolution gives us a sense of expansion, exceeded limits, upward emersion, and freedom from prison. Involution phenomenon has opposed characteristics. It appears as a contraction process, while evolution, on the contrary, appears as an expansion process, what makes us think that in the spirit structure, in the pure state where it was created when everything had been anticipated, there would have been positions across which the transformations that constitute both the involution and the evolution processes could have been made. In other words, within the structure of created spirits there would be, in a latent or embryonic state like seeds, the positions that would appear later in the evolution period, that is, energy and matter. Without that pre-existence, we cannot conceive the source of that model that was later followed at descent and ascension; however, a purely potential pre-existence likely to take place as soon as a rebellion occurred through a first impulse, like in sparks that activates a dynamite that can remain indefinitely inert if no spark occurs.

We can then conclude that the Law, upon anticipating the possibility of a rebellion, had also anticipated its course, should it occur, by providing the germs of its development. It had delineated its whole course. Nothing could escape the Law, the sovereign order of which would control that disorder by producing its appropriate effects to teach and save with equilibrium and fairness, rather than destroying, to redirect everything to God after their collapse into chaos. Without that prescience, it is impossible to explain how involution and evolution phenomena has resulted, in such a proportional, balanced and guided way, in its development, regulated by an accurate and reciprocal compensation of opposites. The fall occurred and recovery takes place exactly according to a Law, the same say sickness and cure occur in a living body according to a particular law. God's Law could not be absent, disappear or remain strange in such an important phenomenon without prevailing over it. So much power could not either be left, by God's will, in the hands of some rebel elements, to modify the Law. It could not abdicate its guiding functions or abstain from remaining at all times alive, present and active even at the fall. That makes it go only to a certain point with equilibrium and fairness and come back bunched by regulations across several levels of life and guided by a precise telefinalism known by us. Only that way we are able to explain



why our universe has taken the current form, its meaning and the source of its model. Only that way we can understand how so much perfection was possible in imperfection. But, let go back to consider the vision. Would it be the structural model of the spirit that would allow, in case of rebellion, involution to take a single form, before and after evolution, as it has actually taken? We have said above that spirits had not an absolute perfection like God's, but a perfection subordinated and relative to their position in the several circles and functions in the System. They fell into imperfection and were prone to err and fall as soon as they moved out from those positions and functions which constituted their perfection. Now, according to this third picture, the fall was constituted of an introversion process known as contraction, indicating that the vital center of rebel spirits had been displaced to inside themselves. In other words, they became to exist as a vital vibration in other levels of existence where their inner awakening was a possibility provided in the Law in case of rebellion. Once the spark burnt away, it was possible for the rebels to exist and move to lower levels of existence. That was the result and the meaning of inward "self" displacement, the causes and effects of contraction phenomenon. It was exactly a logical rebounding reaction that would correct the creature's exaggerated expansionist impulse of intending to exceed the established limits. It was a contraction proportional to the rebellion impulse of each creature according to their position and power to lower levels of life internal to themselves to which, by the equilibrium law, the creatures that had intended to expand too much to higher levels of life external to them and beyond the limits established by the Law were thrown away. However, we ask further: why has such an inward displacement produced involution? The mental image of the phenomenon that is now formulated consists of thinking that the fall has not occurred like in the first case where the fall was conceived as a top-down spatial descent, or occurred like in the second case where the fall was conceived as an emigration from a second sphere projected to the periphery of the first sphere of the System; and the fall has consisted of an individual contraction of each creature as considered in the second image, that is, proportionally to the impulse determined by the position occupied by the creature in the System, according to his circle and power. While in the second image that was seen in an inverted position moving from the System to the Anti-



System, in this third image that reversion is not caused by the projection outward the System, but going back to inside each creature by contraction.

As seen above, such positions of creatures and forms of existence of substance have not started by chance. Nothing could appear unless conceived before by God at the formulation of His first plan in the first aspect of the Trinity. And where in the System could such positions of creatures be located except in elements constituting the whole System? It is then logical to consider that such qualities were inside them and ready to develop only when any disorder would disturb the equilibrium by moving the impulses of disorder. So, in spirits that remained disciplined under the Law, no impulse was determined to provoke that displacement. The germ of the disease, in the lack of a favorable environment, could not develop. The reversion impulse produced by rebellion, intended to set up in the position of Anti-System, although within the System, removed the order barriers that kept disorder prisoner, which were broken down and provoked the fall. Everything was ready. It was like God had put in the creature's hands a loaded gun and warned him to refrain from pulling the trigger because it would explode. Obviously God did not speak or the spirits listened, as mentioned above, because that occurs only in our world. But the concept was contained in God's thinking, always present in the Law and perceived by the spirits immersed in that thinking atmosphere. Continuing with the image of the gun, for obedient spirits that had not pulled the trigger there was no discharge and the loaded gun caused no damage. But it was discharged for those spirits that pulled the trigger intending to increase their power by exceeding the limit of obedience. That gave rise to that contraction that we call involution.

According to that third representation of the phenomenon, such positions that indicate other possibilities of existence potentially located inside the creatures include energy and matter. In this image, rebellion would have projected the creature's vital center from its status of spirit to the status of energy and then to matter. The more powerful the spirit and higher its position in the System, the stronger was the rebellion impulse generated by him and greater the effect of that contraction, that is, the spirit was thrown deeper into the state of matter, and thicker was the matter shell where he was imprisoned. We believe that we could translate,

in this third mental representation of the fall phenomenon, the concept used in the second image of this phenomenon where the creature was projected from the System to the Anti-System in an inverted position.

We mentioned “imprisoned in a shell” because the inversion put the creature in an upside down position in the Anti-System, which is his current position. By that inversion, not only everything that was positive in the System would become negative in the Anti-System, but also everything that was internal would become external and vice versa. That would explain why and how in man the spirit is intimate to the body like the spiritual principle is intimate to the form and governs everything. That makes us realize that, in spirit, there would be the possibility of a state made of matter, as a potential inner form, and that existing in the form of spirit has moved to a reverse position, not with regard to power, but to achievement and material position, which constitutes the form of existence in our current world. With such words the spirit would have moved from the state where he imprisoned and dominated the matter as its master to the state of matter, where it remained closed and asleep in a latent state of non-existence, to the state where the matter imprisoned and dominated the spirit, as his master, where he remains closed and asleep in a latent state more or less reduced to unconsciousness. This explains the current state where the matter, that was previously imprisoned and dominated, came to imprison and dominate. To explain this in spatial terms, if the image was not too concrete, it could be said that what was inside moved outwards to constitute (involution) the shell of the physical form, and what was outside moved inwards when the spirit remained imprisoned in that form of matter. It can then be understood why evolution consists of the opposed process by which the sleeping spirit must wake up, the prisoner of the matter must get rid of form, and the spirit dominated by the matter must return to rule. If, at the fall, the spirit remained closed in the matter, now, at the return, it must move inside out in the plenitude of its life.

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We accept that third mental representation of the phenomenon because it appears to be more appropriate to shows us, with greater details,



some of its aspects, even recognizing that it cannot say everything. For the same reason, we accept the two other representations, because they can highlight other aspects of the process. Each of them reveals us an aspect. The absolute, to us that are located in the relative, is inexhaustible and we will never be able to cross it entirely. We have considered several representations and could continue to do it infinitely by focusing successively on different details. Images that have been examined complete one another under the most diverse global view possible, but we understand that they mean only different expressions and points of view of the same vision that, in its basic lines, remain unchanged. In some cases, the same concept appears in another representation and translated into other images. In the relative, the same thing can be expressed in many different ways.

For example, that last image of imprisonment in a shell due to an inward inversion and vice versa, can be expressed by other concepts that, by suppressing the spatial “in” and “out” idea, that is, by materializing it less, also move away from the phenomenon reality. Then, the idea of displacement is replaced with that of changes in the state of substance that constitutes the spirit. In other words, with the fall the creature displaced his center of existence and changed the way of existing of the pure form of substance – the spirit - to a less pure form – energy and then to the most corrupted and polluted form - matter. We may then realize that such inner states of the spirit were only the anticipated phases of a progressive process of corruption of the spirit that would be current upon its departure from the state of order that protected its integrity and health. In other words, the provisions of the Law also included that principle by which if the spirit wanted to move away from a healthy life regime it would be affected by the involution disease that would take it to energy and matter, which is the course of the disease. So, energy and matter could be considered states of progressive corruption or decadence of the perfect state of spirit, which is the sense that should be given to the fall.

It could then be said that substance can take several states, including its perfect state as spirit, as well as other states that are as more corrupted and imperfect as its way of moving the spirit to matter. With the fall, the substance that was in a pure state was damaged to later become healthy again upon crossing the opposed evolution way. The material form



freedom process would be a purification process; dematerialization into increasingly spiritual forms of life would represent the cure that, in religious terms, has been called redemption. This is the sense of this word. The fall has been reduced to a great transformation of the first substance, All-One-God, beyond which nothing can exist. That substance remained unchanged in obedient spirits, but has become corrupted in rebel spirits.

That concept of corruption prevents the spatial concept if several previously examined images and replace them, thus completing the concept of contraction and making better understood how it would be possible for the spirit to take the form of existence represented by the matter. That way, the concept of creature's contraction by the inward displacement of his life center and the concept that it leads to the state of matter have been replaced with the deeper concept of a transformation of the creature's substance as an effect from and by a process of progressive corruption from the state of spirit to the state of matter. As such, the concept of a spirit potentially having in itself the states of energy of matter to which the spirit contracts and emerge from rebellion has been replaced with the concept by which energy and matter constitute a corruption of substance leading to spirit sickness and decadence as a result of rebellion. With that last aspect of our mental representation of the fall phenomenon, the wrong concept of spatial displacement that we had come to accept in the first two representations upon interpreting the phenomenon is fully put aside.

To avoid taking the discussion to the infinite and to conclude the book, we must stop by now our description of several mental representations that can reduce the substance of the vision to our understanding in clearer and clearer details. Our way will be resumed in other books. Research is unlimited and whenever we discover new horizons, another farther horizon immediately appears. Our travel across unexplored knowledge oceans is very long. When we cross an ocean, new continents appear where the future mankind will live happier because they will be more intelligent. We have shown the first route where other navigators will better guide themselves later. We have now general rational and understandable principles that had been so far only indistinctly mentioned but not proven by religions and theologies. They provide us with the keys to open other knowledge doors that will give access to

increasingly greater details and contact with the phenomena and explain then in the specific field of science.

For us, it is sufficient, by now to have fulfilled the task of this book, which is the result of the new knowledge achieved so far, that is, describing the vision in a way much deeper than in the book *God and Universe*. We have then ascended a little more and come to understand the phenomenon of genesis, fall and ascension from which we have derived, a little more than we have understood at the end of the preceding book.

Then, we go on ascending laboriously and constructing the great building. Our thinking improves progressively by learning, analyzing and proving what we have said since the beginning and using concepts that have been confirmed and have never been modified. We have never disavowed a single word due to a new fact that could have considered it inaccurate. The work consists above all in showing, through the analysis, the veracity of all conclusions or all operations made before the discussion when we still fully ignored in principle the future development. However, the main purpose has been achieved, which is that of showing the general provisions of the Law that guide everything and everybody and contains God's thinking. Others, by facing other approaches, may continue the hard work of approaching more the absolute and discover new its aspects while crossing the relative. According to the pre-established and still ignored levels will continue to perform our task until everything is completed.

Conclusion

We have come now to the end of the book. Our analysis and critique word is over. As a consequence, concepts of the vision have made contact with the reality of our world. The fact that said reality confirms the concepts has given us the evidence that they correspond to the truth. We have gone down to details and seen that they confirm the overview from which we started, that effects in the relative are explained by their consistence with their causes located in the absolute. Our logical and positive control of the vision obtained intuitively has really shown us the consistence or surrounding facts with the principles of the vision. That consistence from one end to the other of the whole, i.e., from the System, which is beyond our knowledge, to the Anti-System where we live, constitutes an assertion that the vision is true. By observing and analyzing logically, we have clarified the indistinct aspects by answering to questions and objections and settling doubts and difficulties.

The picture is now complete before our eyes. At its first presentation it was limited to the earthy environment, by addressing only matter-man course in the book *The Great Synthesis*. Then, the general features of the picture were enlarged to include the full cycle of the creature that, after having been created by God and turned away from Him returns to God. That was shown in the book *God and Universe*. Finally, in this book, *The System*, the picture has been completed in many details confirmed by evidences provided by the reality where we live, having better considered and showed to be true based on new points of view. Such three books: *The Great Synthesis*, *God and Universe* and *The System O System* are the three stairs of a same truth that has progressively revealed itself through the stages of development of its instrument that becomes able to understand and explain it more and more thoroughly like in the last two chapters of this book.

That way we can understand how the inspiring phenomenon works,



by moving from general principles to their details. That is an evidence of the authenticity of the phenomenon. If it was a man's mental creation, it would start from the analysis of the study of specific cases like in science, as the only way means used by reason to reach knowledge. In other words, one must not consider the general theory as the starting point, which usually constitutes the arrival point, as the completion of researches. Here, on the contrary, we have started with the absolute to reach only at the end its consequences in our world. This appears to be the direct method in the System, while otherwise it would appear to constitute the reverse method, that of the Anti-System. If the reason wanted to face alone the risk of using the first method that comes down from the High, instead of the human method that ascends from our world to the its guiding principles, it would risk to be required to review the positions taken and correct the general assertions that are not confirmed by the facts. It would be easy to make a mistake for failing to foresee everything. How would the failure to be corrected be explained?

Human mind seeks the truth through several attempts and assumptions and manages to find it only at the end as a conclusion of its researches. Even in such a case, it refers to partial truths and theories restricted to particular orders of phenomena in a way that, before a universal synthesis the science, according to its method of observation and experiment, can immediately declare itself impotent to reach it. How could our case be explained, where rather than making attempts and assumptions as one usually does in the search of the unknown, we followed a safe guide of truth as it were already known, by decisively asserting it since the beginning, clarifying it more and more and never correcting it? How to explain, without the inspiring phenomenon, that all operations have been considered as a premise placed before them, without performing them and without the author's knowledge? Such operations only little by little are known as they are being written. And how later, upon analyzing them, could he determine that they lead exactly to those totals? It is evident that human mind alone could not work like that or produce such results. What then? Those books are a positive fact. A problem is not solved by being ignored. When we are in front of an incontestable effect that cannot be destroyed, we are required to find its cause if we want to understand it.





That way, any readers that have considered conceptually the whole vision disclosed and developed in this book will be able to view a full picture in their minds. It will appear to them as a compact harmonious whole the points of which are logically interconnected without insoluble residues or mysterious gaps, which will solve all problems, exhaust the subject, appease the mind and satisfy the spirit. The whole appears to us as a true building, in the form conceived by God at the first moment, built at the second moment and translated into reality at the third moment of the Trinity. That building, the construction of which is shown here, represents the victory of the unity. Monism presented since the beginning of the book *The Great Synthesis* has received here a new and full confirmation. Universe alpha and omega has joined together at the same point: God.

Until now, mankind had only a vague knowledge of all that from religions and myths, without analysis or control, rational demonstrations or evidences. But now it is time to know all that. Therefore, over the time a poor instrument has been allowed to read more clearly God's thinking. Those who understand that we are all immersed in that thinking that constitutes the atmosphere that we all breathe and take our life will not be surprised at such words. There is nothing extraordinary in the fact of somebody to discover and perceive God's thinking, what may occur to all those who have eyes to see and ears to hear.

That new way of understanding is not intended to destroy the preceding revelations, but rather to confirm, develop and explain them through necessary clarifications and evidences, because today to make people believe requires convincing them instead of only imposing by authority. Intelligence has developed and nobody other than a primitive creature accepts blindly what is not clear and proven. Mankind needs to know the building where they live because very soon they will have to take the guidance and management of this part called Earth. Mankind needs that new evidence, which is indispensable to allow them to start to learn how to behave better and without which one cannot live as a civilized creature. That spiritual food has arrived to provide the nourishment that is required to continue to live by advancing.

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That way, this book of the second work was born as its main support and positioned at the beginning of the second trilogy. We will continue persistently and faithfully to bring our contribution to the construction of the knowledge building, to guide in vital matters and answer to those questions that man makes and hardly finds an answer.

Unfortunately, it seems that it is inevitable that new constructions, even the most peaceful and necessary ones, will disturb the old ones. Although any new thing seems to be irregular, because it is revolutionary, unconstitutional and unreligious, progress cannot be stopped. It has been said that such books shake the foundations of all religions. Would it not be otherwise, that is, would not have they come to strengthen such foundations, especially with respect to their common general principles, by using the power of logic and facts to show that their principles are true and real and excel the still indistinct and uncontrolled form based on faith or myth accepted so far? In addition, we have always stated our greatest respect to all doctrines, and even that such theories are accepted as true we do not intend to impose them to those that reject them as they have been presented as hypotheses. Everything has been plainly offered to allow each one to seek, according to his/her desire, what may be useful. However, those books have been condemned by those religions that more opposed to them for the reasons above and reciprocally exclude one another. What is new always face a dogmatism barrier wherever it goes, because it finds previously conquered positions that try to increase their power and reject to follow the progress roads. Human instinct prevails at all times to store everything in one's own house, exclude and condemn what is new because, according to old concepts, it always appears as a revolution. The instinct of sticking to the form and replacing it with substance prevails at adhering to words that kill instead of to the spirit that vivifies.

But now the construction has reached some 4,000 pages. To destroy it, a new building of the same size should be constructed. It is easy to criticize and condemn. Only those who have constructed under the everyday's stress know what to construct means. That is why many people criticize and few people construct.

According to the way they act, they seem to be more interested in

keeping their particular group complete than advance to know the truth. They think that they already have the full truth, what authorizes them to avoid hard and dangerous researches. As such, religions show to oppose to any new inquiry that may lead to new conclusions different from their own conclusions and then undermine the old building. Truth has already been conquered and owned; to make it advance means to attempt on a sacred asset. It is life minoseism that stands up against the renewing impulse of progress. Therefore, any attempt in that direction disturbs, is suspicious and opposed. Everything would remain stagnant in old formulas if we could stop evolution. But, how to stop it when it is a basic law of life?

In addition, there is another law against which is difficult to rebel: the law of solidarity under which he who has moved forward is instinctively taken to look back to help the others to ascend. That is a wise law that is necessary to prevent the progress driving the creatures away and then breaking the unit, which is the principle of the System toward which we are all moving. To reconstruct it, it is necessary that all creatures would achieve redemption and therefore, as soon as some elements are more advanced, they become evolution instruments to help the others that remained behind.

Given the foregoing, we can realize how much effort must be faced and how many difficulties must be overcome by those who wish to construct. No group or religion would defend them, because each one would only be interested in adopting them as members to increase the number of followers, without caring for their evolution to a higher knowledge. He who constructs a new thing is always alone. On one side, he sees the doctrines and the texts of religions with their specific solution of problems, although incomplete and obligatory. On the other side, he sees the facts that show more complete solutions and their urgency. That was Galileo's feeling at reading in the Bible that Joshua had stopped the sun, which was opposed to his remarks that said that, in such a case, it was the Earth that would have stopped because the sun does not rotate around the Earth, but it is the Earth that rotates around the sun. To satisfy the tradition, Galileo described what was considered as an error and heresy without helping from recognizing the facts, by adding his famous: "eppur si muove" (and, however, it moves).

How to modify the facts, turn down and distort evidences to make them fit this or that doctrine that teaches differently? If they fit, how to make reality be silent? No man has the power to change it to put it in line with the past texts the same way that Galileo had not the power to stop the Earth to make the sun rotate around it as mentioned in the Bible. In such cases, the only thing to do is to respectfully disregard the doctrines, which have a function to perform, and remain with the facts.

Those who reject to accept the resulting conclusions should interpose other positive facts. We are in the science century where man wants to understand and then to believe. That is the right of children that become men. If everything is not explained, mankind will soon believe in nothing else. And that is starting to happen. Consensus of ignorant people does not influence the progress of the world. In any religion, they always follow their instincts and get into line behind the winners that cry louder. What most interests is the consensus of thinkers and leaders, who are followed by the crowd. Today, one can only accept a religion that addresses everything, is rationally controlled and is put in contact with facts that can explain and confirm it. If we leave mankind buried in mysteries, it will retrocede and animalize in materialism, being dominated only by its own instincts. If the condition to be saved is to cut the head to avoid understanding, man will prefer to maintain his head instead of being saved without it. Today, science offers us many new concepts that were ignored in the past and man has become more mature, and therefore mind enlightenment is an obligation and a need.

* * *

Our work was constituted of a pure impartial research to understand how everything really happens, rather than to defend any doctrine or human group. As such, it was not possible, as usual, to condition the research to the rules of each doctrine for the fact of being its follower; neither it was possible to reject, *a priori*, the truth sustained by any doctrine because it was not our doctrine. He who looks for the truth cannot have any other purpose: he advances without knowing what expects him and must be ready to accept without prejudice anything that shall come to be proven as true.

We need to understand the role of a researcher. His/her state of mind and purposes are completely different from those of a believer or a priest that has to defend his faith. They look for proselytes rather than knowledge. They have a particular benchmark to measure everything and consider as true only what corresponds to that benchmark and otherwise.

They have a ready-to-use truth that admits no transformations and to which nothing should be added. Researches intended to enlighten and advance bring disorder to groups, being therefore a censurable practice with a taste of insubordination. However, the state of mind of an honest researcher is not that of aggressiveness. His interest is to seek and know the truth rather than defend or demolish human institutions. Of course, it is opposed to the interest of the great majority.

In light of that objective research behavior, it was not possible to take into consideration those theories not susceptible of control which could not be subject to any critique that could evidence their veracity. For example, the deep religious thinking in ancient India that has come to the western hemisphere through several schools says many things but, even when translated, continues to be expressed by words that we ignore and have meanings that cannot be translated by our mental form or rational and scientific language; in addition, they are expressed in a symbolic way that hides more than reveals the thinking that our western mentality requires to be expressed by new images closer to our reality. Eastern mentality is quite different from western mentality, the same way its benchmarks, evidences and clarifications are different. It lacks that critique and control psychology that is so important to us because it serves as a basis for our scientific progress. For that, the magnificent religious building constructed by ancient India remains as a non-evidenced or demonstrable assertion that could have a higher value as mythology than solution of problems.

All that has come to us through Theosophy. The same applies to Rodolfo Steiner's Anthroposophy. Kardecist Spiritism does not provide sufficient material about the topics addressed in this book because it has not decisively faced such problems and therefore this constitutes an unexplored field for spiritism. Catholicism remained gloriously during Saint Thomas' century: an old deep thinking that ignores modern problems in addition to having been corrupted by scholasticism abuses. The Bible,



which was adopted by others, was written in other times for other minds and purposes rather than to solve our problems that were then fully unknown.

Now, all that is too far from being wrong. Such doctrines have sparks but lack a universal framework to exhaust the matter and solve everything: a theological, scientific, rational and positive system that would coordinate everything, even the last achievements of human knowledge close to unity. That way, we do not want to declare that we have come to see the whole truth. However, we expect to have achieved our objective, i.e., to view a more complete, deep and convincing aspect of truth. We will continue tomorrow and others, including doctrines and religions, will later follow this same way, because it is the fateful and unstoppable way toward human thinking progress. However, to skeptical and still unconvinced people, we do not intend to offer the results achieved so far as a full, definitive and absolute; we offer that truth just as a working hypothesis to be controlled by their observations and experiments, and be accepted if evidenced by the facts or rejected in the lack of such evidences, and then construct a better truth to replace the previous one. And with respect to the several doctrines and religions for which we have the greatest respect, we do not want to replace any of their truths or impose the system stated herein, but to asking to them the result of our work, because nothing is more important than to make the human thinking advance. This is our only objective.

One of first reasons for condemnation of *The Great Synthesis* by the orthodox Catholicism was the monist and pantheist conception of the universe. But, how to conceive a universe where God is not present in all of its parts as an encouraging principle in a perfect unity? However, that was the thinking of the major Christian mystics! It was Saint Francis of Assisi's thinking upon feeling God in all things and creatures. Pantheism is equally condemned because it frequently consists of believing in that all things and creatures are God by themselves. But that is just a materialist interpretation of Pantheism.

To fight that wrong Pantheism, both the healthy Pantheism of mystics is condemned and an opposed error is made, i.e., to accept only a personal and transcendent separated from His creation. With that separation, God and the universe are placed opposite into an irreconcilable dualism. That gave rise to the idea that God is not





omnipresent in our world, but is only in the Heaven, far away from all us. He only comes to His temples through His ministers and can be found nowhere of that place where there is error and sins. That way, the conception of God's omnipresence disappears, as God becomes a prisoner of monopolies closed in material forms of certain religions. There is then a separation between the spirit and God and between our life and its generating center which it continuously needs. That way, the concept of His wonderful sanitizing power and continuous presence is lost, even in the secrecy of our faults, which is a presence that is not only a hard justice but also the beneficial friend and saving doctor. Separation of dualism is then confirmed: God in churches and Satan in the world. But, if Satan is in the world, God is also in the world that is owned by Him, to Whom evil must obey. With that split, we pay Satan the homage of a power that he lacks, that is, to own a kingdom of which he is the absolute owner and in which not even God may live. Man would move from one of such kingdoms to the other and, when living in the world, would remain most of his life exclusively under the power of evil.

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Now, may be the reader is interested to know how this book has been written and my feelings at the execution of that work.

Hours of my greatest activity start around 08:00 o'clock P.M. when the others start to rest. Only then my work can start, because I am sure of silence and quietness and no danger of interruptions. It is not possible to work during the day, as it is used for activities that are common to everybody. Closed in my room and sure that my attention will not be deviated by external things, I quickly reach the appropriate state of spirit of deep perception and vision. The environment is already saturated by such vibrations under which I work continuously and can get involved immediately, as they constitute the real atmosphere where I live. It must be above all harmonious and constituted of peace and feelings of goodness and absolute abandonment in God: a state of full harmonization with His Law. The environment is also acoustically tuned with that harmonious state by means of classical music by the best authors that can work as a protecting wall and provide that environment with the high vibrations of



high spirits. So, upon reaching in a few minutes the appropriate state of spirit, I can resume the concepts developed in the preceding night and absorb them with the deep sense of intuition where the spirit is again immersed in that sea of thinking and everything is seen by the inner eyes of vision. Then, everything is recorded every night, chapter after chapter, sometimes until daybreak, when the body requires to be put to bed for a sleep that is no longer achieved. That happens for several months until the book is completed, after which another is started, until I fully lose the ability to fall asleep.

That means to ascend to higher life levels close to the System. That is not a usual mediumism phenomenon where the “self” withdraws from its own conscience to stay under the power of someone else. On the contrary, it is an awakening of consciousness beyond the usual to reach a state where, to an ordinary person, it may appear to be a high nervous tension, but it rather represents a state of high speed where, like in an airplane, makes us feel stationary. That is a phenomenon of which the theories developed herein can give us an explanation.

In such a state of inner awakening, the vital center power is fully transferred to thinking level and promotes a very sharp mental lucidity while the body is left only with its minimum mechanical operation necessary to maintain life that is later returned to its level. That is not, then, a passive mediumistic reception; on the contrary, it is an active spiritual reception where personality moves in no way to lethargic states, but is rather placed in conditions of extreme dynamism. State of abandonment in God means everything but inertia; it is the result of an adherence that is achieved by having understood and strongly sought; it is the result of an effort to ascend and be closer to God, higher than the normal life level. This is possible as long as personality moves momentarily to higher evolution levels and is transformed in a type of a more biologically advanced individuality, what gives it a much sharper paranormal sensitivity and perceptive capacity to allow a deeper conceptual penetration than that of ordinary mental form in its normal state. Then, abstract perception and conception that are generally difficult to be achieved assume such a quasi-solid evidence and materialization in the way how we view and touch our world that it becomes so clear and real to our eyes.

That state is known as intuition or inspiration. Due to the longstanding habit, once we obtain quickly the displacement of our vital center and enter a new mental state, I remained immersed there translating into the language of normal insights and feelings that are part of my day life the concepts that appear at the state of the vision. The phenomenon state at all times perfectly conscious and controlled, thus allowing me to be aware of its operation and take control of its technique.

As soon as I have entered that new state of conceptual vision, I have perceived the environment around me, no longer in the physical world but in the spiritual world, i.e., like a thinking atmosphere that fully involves me. I perceive it as vibrations from all positive thoughts, all good feelings, goodness and love, like a divine creative power that rules the existence of all creatures and things. I know that negative and bad thoughts of evil and hate are also there, full of a destroying power. They are in the same environment, but while the harmoniously joined impulses of the former add to one another, those of the former destroy one another because they fight one another. In addition, while tuned with good thoughts, I exist only in this world and environment. Then, I perceive only the good creatures and not the others, as I am not tuned with them; in the form of vibration, I do not answer, perceive or exist in its space, as in the form of vibration I only answer, perceive and exist in another different space, that of positive thoughts.

The matter now is to ascend. At arriving at this point, effort is focused on ascension. Making contact with disincarnated people, who sometimes know as much as we know or less than we know or are worse than us, can have no interest in such a work. Ascending, because this drives me away from the forces of evil and opens the doors of knowledge, is now the objective. How is that possible and how does it occur? God's thinking that constitutes His Law and guides everything and coexists with the physical and dynamic universe, constitutes its psychical atmosphere where everything is immersed and inspires it with the guiding rule and power that sustains its existence. Each individual participates in that divine life atmosphere, receives and understands proportionally to their spiritual awakening in their respective evolution level. Law, which represents God's thinking, is written in that atmosphere; there, knowledge lies, all discoveries are made and all problems are solved. Now, he who manages, even for a



moment, to ascend and come closer to the System at his evolutionary return to God, may read in that thought a little more than is permitted by the particular resources of the normal human evolution level. He cannot read everything, but can read a little more than is possible by normal means.

Now, it is logical that all depends in the tuning level achieved. He who is tuned up, according to his own personality, with involuted and spiritually low environments, will perceive in the same atmosphere the low vibrations and thoughts that do not affect those who are higher tuned up and cannot perceive them. When our spirit is made of involuted thoughts, we are only able to record the waves of evil, hate and pain. That state is called hell. When, on the contrary, we have evolved thoughts, we are able to record the waves of goodness, Love and joy. We say that it is the paradise. All depends on the spiritual state, which is a consequence of the improvement of our nature.

During the few minutes that are necessary to enter that state if spirit, which is so different from that of our daily life, personality is required to cross several adaptations and displacements to help with will and habit the required transformation. At such moments, I perceive an increase of psychical temperature of my self at the same time that the nervous system warms to nearly burn. That phenomenon may be expressed in many different ways. Upon reaching the incandescent state of high vibratory frequency or a strong nervous stress, the creature assumes a form of existence that is not normal during the day until reaching a vibratory and perceptive state that allows him to enter, with other well awake senses, the spiritual environment and communicate with it. He can enter there, not for having lost his conscience – what would drive him away instead of approaching – but for a conscience awakening beyond the normal; at a confrontation, what is normal looks like unconsciousness. Without that awakening that sharpens sensitivity, the environment would remain inaccessible and closed. That is how that other world is reached.

When I enter it, I cannot hear or read as much as I absorb, like a sponge in water, the thinking, feeling and power that constitute that environment. Absorption completes transformation, by giving to my brain a sense of unrestrained conceptual power that overflows from everywhere and is discharged in pages that are quickly accumulated during the night.



Concepts achieved by the spirit are transmitted to the brain that transforms them into words that are written down by the hand. The whole personality is involved in a vibratory power that is dazzlingly perceived in a luminosity and clarity that live such concepts as if they comprised its own life. And it continues more and more as long as such concepts emerge, according to the topic under discussion, like waves of feeling and power. Then, in the whole being, a feeling of euphoria, lightness, omnipresence and dilatation emerges, through which the thinking benchmarks will find themselves in other dimensions.

It is then necessary, once conscience is wide awake, to have a more rigid control on oneself by complying with some rules, such as, for example:

1) Abstaining from going astray and losing oneself's control. Remaining the critic and positive master of the phenomenon without losing the sense of reality.

2) Perceiving accurately and clearly the whole vision, while maintaining well awake as a rational mind to translate the concepts perceived in higher dimensions that would be incomprehensible by the common psyche according to their particular terms. Work to be made is exactly to translate the intuitively perceived thought written words where it may remain definitively. At the same time, with the rational part, to observe the phenomenon that is being lived and record all its particulars to study later its operation. This is also a work necessary to take control of the phenomenon technique and transform oneself from a blind instrument to an intelligent and active instrument.

3) Abstaining from moving away too much from the physical body, which is one's vital center. The term 'moving away' has no spatial meaning, but rather means a type of vibration. Therefore, one's whole life should not be focused only on the spiritual world by fully abandoning the physical body. The body should not be deprived of its whole vital energy, but should keep the minimum energy that is sufficient to continue to work and prevent its extinction, by remaining linked to the body, that is, by continuing to vibrate at that level to solve the problem of coming down and reenter it every night at the end of work..

Upon taking such actions, everything starts. The physical environment almost disappears, corporeal senses work quietly, while other

senses stand out and work with other powers and perceptions. In mind, a continuous glittering starts that it absorbs and makes it increasingly powered. That implies the need of discharging on the negative pole, through the written word, all that charge accumulated the mind in the high positive pole. Mind then becomes soaked and fully saturated of that atmosphere and outpours downward everything that it has absorbed. That is how this book was written and we are now completing its last pages.

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Let us try now to analyze more thoroughly what all that means and understand more exactly what happens in the inspiring phenomenon.

How can that cosmic thing be always available to an individual whenever he wants to perceive it? The fact is that, upon being penetrated, the mind is filled with a stream of uninterrupted ideas. In my own case, I do not study the matter beforehand. Everything emerges as I write. The books it started and researches are randomly made without knowing when it will be completed, How can an organic and coherent work focused on certain conclusions that were previously ignored begin without a guiding plan previous established? In addition, even if they exist, I do not know on Earth any books from which the contents of this book could be extracted. And, however, ideas are always emerging in a way that I feel the need to extend to another book some of them that found no room in this book. I then ask myself: if that cosmic thinking was not at all times ready in the surrounding psychical atmosphere, how could it be perceived whenever one wanted to perceive it? This confirms the standpoint referred to above, that it is not an ordinary mediumism phenomenon, but is rather a capture of universal thinking that has always been present and operating.

How this is possible and happens can only be explained by the new view provided by the third mental representation set forth at the end of the preceding chapter. We have explained that, with the fall, spirits have remained in the same System environment, as the fall constituted a spatial displacement, but a change in its nature or an involutory transformation. It is then deduced that we, creatures fallen to material form, coexist spatially in the original spiritual environment of the System,

that is, we are immersed in God's thinking like fishes in the sea, as God's thinking is omnipresent, penetrates everything and constitutes the System. Then, that thinking is always present, even in our material world, at all times and in all places, not like just a thinking that may be perceived by those who have the required sensitization according to their development level, but also as a Law; it is power in action to materialize that thinking and guides everything and can only exist as long as it is sustained and guided by God's power.

That is why that thinking is at all times ready to be captured whenever the mind moves toward it and is in condition to perceive it. That thinking constitutes the psychical atmosphere of the universe that coexists spatially with the dynamic atmosphere that permeates it, and involves the condensation centers of matter formed therein. As such, we could say that the three evolution stages, matter, energy and spirit, constitute three universes that reciprocally penetrate one another in a way that everything, including ourselves, are always immersed in God's substance. That is an intimate interpenetration by which we breathe at all times God's atmosphere and make it our life. We exist from Him and with Him, because it is not possible to exist without Him.

But, how do not we normally perceive Him? Of what that distance consist, once it is not spatial and even so keeps us far from God? Of what is that separating barrier constituted? Do we make Him so inaccessible to our perception? How is that possible, if we do not perceive in any way His so live presence?

Effectively there is a distance, but rather than a spatial distance it is an evolutionary distance, that is, in terms of nature and quality; it is an evolutionary distance derived from the state of contraction or chaos resulting from the fall. Not even so God has disappeared from lower levels of existence; what has disappeared was only the creature's perception of God before the fall, and the state of conscience and sensibility that could reach that perception. We remain, that way, immersed in His wisdom and His power, however far from Him and without knowing Him.

How could that distance be surpassed to make us reapproach God? By ascending the evolution way, what means returning to the System. It is sufficient to ascend to spirituality, which constitutes the highest levels of life, to neutralize the effects of the fall, by crossing the return way and

finding, according to the stretch crossed, the feeling of the presence of God and the perception of His omnipresent thinking. We will then be able to breathe that divine atmosphere, feeling and communicating consciously with it, while involuted creatures remain immersed there and ignore God's presence.

That is how the inspiring phenomenon occurs. Cosmic thinking is ready everywhere, like a psychical and universal atmosphere, to be reached as soon as an individual has achieved the maturity required for that. It is sufficient to arrive at that position, as God's book is always ready to be read depending on the reader's qualities. The condition to achieve that cosmic thinking only depends on the individual's nature and qualities that would make him able to perceive. It is always present, can only communicate with those having the required qualities, the same way the daylight is available to everybody, even blind creatures, although they cannot perceive it because they are too far away and because of their sensory impotence. What separates man from God and His cosmic thinking where is the solution of all problems, is only insensibility and the perceptive impotence of blind individuals. When man evolves and his mind is stimulated and his spirit has awakened, he will be able to read in God's thinking the solution of all his problems.

Let us try to clarify and explain further that inspiring phenomenon under other aspects. When the creature, during evolution, reaches the spiritual level along the ascensional way, it obtains a sense of expansion. Involution, as an effect of the fall, was on the contrary a contraction process from positive to negative, from happiness to suffering, from wisdom to ignorance, from freedom to slavery, from life to death, from spirit to matter, and so on. Evolution represents the opposed process of freedom and expansion of that contraction process.

All the above makes us conclude that:

1) The individual is immersed in the System, that is, in God and in the atmosphere of His thinking and His Law, like those spirits that have not fallen.

2) The involuted man, due to his state of involution, only perceives the vibrations of his world, very little beyond them and almost nothing of God's thinking that fully surrounds him.

3) The more the creature evolves, the more he becomes able to perceive all that. Perceptive abilities are proportional to the evolution level and increase and improve during ascension.

4) Everything occurs between both extremes represented by the two poles of the creature, that is: in the negative pole, which is the extreme limit of involution where the creature knows nothing about God, which is made of positive qualities that he fights as negative qualities contrary to life, although they are his own life. In the positive pole, which is the extreme limit of evolution, the creatures that have returned to the System and those who had remained there live in full conscience of God's atmosphere, know and participate in the plenitude of His life.

All that leads to an important consequence. Once evolution manages to break the shell that had imprisoned the first God's spark at the involutory contraction, that spark may find all lost qualities, including the sensitivity that will allow it to perceive the cosmic thinking necessary to find the lost knowledge.

That is how the inspiring phenomenon is explained within the theories exposed in this book. When the creature starts to evolve, he corrects the contraction process that had mutilated it, breaks up the shell and recovers the knowledge as much as he manages to ascend. That way, he is able to perceive the cosmic thinking where he is immersed together with everything else. At arriving to that point, it is possible to transport the vision theory far beyond the field where we have used it so far, that is, to inspiring observation, intuition or rational control in contact with its effects in our world; this theory can also be transported to the experimental field by applying and controlling its principles like a psychical and spiritual development course. The first product of the experimental use of the theory developed herein is this book.

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In this book, we offer the result of the analyzed process as a positive result. The reader will be able to create a concept of its genesis, of the technique adopted and the meaning of all that is included in the vision theory. The work is complete and as such it speaks by itself to represent the sustained theory brought to the experimental field. Experience confirms it

through its success.


We have considered the inspiring phenomenon at its genesis and then at its full operation. Let us consider is not at its final resolute moment when it disappears to allow the individual to return to his normal state and recover his daily ordinary psychology. Let us consider know, in my case, its perceptions.

Now that the book is practically finished, I consider what has happened. I look back and see that the picture is complete. It appeared before by inner sight like a hallucinatory vision that put me out of the dimensions of our world. It meant some months of great contact with other forms of life in higher levels. It was a great party for the spirit where the body deteriorating by burning!

Now, I come down to the normal world, to everybody's world, with effort and suffering. The work to record the whole vision and translate it to reduce it to human words in a way accessible to the current psychology is finished. I look back astonished and read again what I have written with another mind to understand it with my normal brain and assimilate it. I read it again with my ordinary psychology by stopping now and then to think over, understand and learn.

As such, another step has been crossed. Writing a book, in this case, is not a cerebral literary work, but to the individual it means to cross another stage of his evolutionary transformation. The reader may note in these books, in addition to the development of concepts, the phenomenon of a progressive evolution where the reader's biological type is gradually changing. It is a deep life work where exposed theories are experimentally lived, what provides the greatest evidence of their truth.


It is a real metamorphosis similar to that of a caterpillar transforming into butterfly. However, the caterpillar can protect itself in the cocoon, where it can peacefully perform its transformation work, while the individual must perform his work in the midst of life storm. Immersed in his effort, which is necessary to ascend to higher levels where he will find inspiration, he cannot fight to defend himself. And wolves are around at all times, ready to use their great wisdom to attack. It is hard to work under attacks, even when all nervous energies and intellectual powers are focused on inspiration work. It is necessary to




know how to make a spirituality and deep thinking work, when body and soul are fully engaged, among beats that have nothing to do and are at all times ready to cleverly devour. Immersed in the vision, it is necessary to have the power to be ready and defend against all treasons and exploitations comprising life. While the soul, involved in its meditations, keeps away from the hard reality, it is at all times ready to be hit by that reality to be reminded of its undelayable needs, and whatever it happens, fight for life cannot not stop at all even for a single moment.

We say all that to make the readers understand the need to defend against all robbers living in the world cannot stop in any way for the fact that we are immersed in a work that absorbs all life energies. It must be carried out under the hardest conditions, unquietly, and always under the threat of attack by voracious wolves. The individual working by inspiration must not only endure, in such a case, the wear imposed to the nervous system by stress, but must also strive to defend against a ferocious world that has very different accentuated skills. While the spirit is fully engaged in the effort to produce for the benefit of the others – as the Law determined that, to keep unity, one can only ascend by making the others ascend – a thousand of rapacious hands and a thousand of voracious mounts are at all time ready to grasp and devour everything. That is their fever that makes them destroy everything, even the fruit offered to them and the instrument necessary to produce it. It is terrible that, as long as we are lost in contemplation of God's things, we are besieged and suffocated by worshippers of god-money. Then, we perceive how great is the distance from a life level to the other and the heroic effort to be made by more advanced creatures to cross it. We can then understand how it is horrible, for a spiritualized creature, to live in such a world.


The inspiring work must be carried out under such conditions, when the smallest nervous disturbance can lead to fatal consequences. To achieve a relative peacefulness, at least to avoid any interruption, this book was fully written at night, while daytime was dedicated to ordinary works of courses, conferences, travels, visits, letters, talks, etc. This nigh work system would be tiresome for a 20-year-old youngster, but it is the only one that can be adopted. The miracle is that the physical body, at least so far, has managed to endure.



Even in the 21st Century, many people still believe that holiness can be achieved by traditional forms of self-sacrifice and self-persecution. That may have been the required and useful method in truculent times or even in present days for some people that, to grow spiritually, start by suffocating the body. To them, that mortification may appear to be a greater virtue. To more evolved creatures, body is no longer an enemy to be tamed, but it is rather an instrument to be used by the spirit. Then, mortifying the body means to deprive the spirit of the means to work and perform on Earth. The physical body itself is then changes from an enemy to be tamed to an ally that cooperates with the spirit, which takes all care that is necessary to preserve its useful instrument; virtue does not consist of useless abdications for the benefit of our neighbors, which we used to adopt in the past while putrefying in laziness, but is rather an effort to make a useful work for the benefit of the others. This absorbs all of us in a way that gives us no time to focus on defects fought by abdications, which fall by themselves without being reinforced by the reaction from any crushing. Today, positive virtues that are useful for our neighbors' wellbeing are more necessary and appreciated than negative virtues focused on mutilating vital expansion. The inspiring work represents exactly that highest expansion.



The case of body suffering is implied and should not be sought. Effort to be sustained is the maximum thing to ask from it. Physical pains, voluntary sacrifices, fasts and the lack of what is necessary, as used in the past, are no longer useful, as now one should give the body what belongs to the body, and to the spirit what belongs to the spirit. Less is always possible for the body, and more is always possible for the spirit, however one should give the body what is indispensable to allow it to better sustain the effort of a work performed by the spirit through the body. Stress from that work is already a sufficient sacrifice and abdication for the body. Let us abstain from demanding more from the body, to avoid mortifying it in the work to be performed.



That work uses all mental and spiritual personality like a cyclone. Life in lower levels trembles with fear. However, one could say that such a creation time is a great party, because it constitutes an indescribable vital expansion. Terror may come later, when the spirit must return to the body and finds it exhausted by the sleep lost in so many nights, by the effort of

mental concentration that it has experienced, and the nervous stress required for remaining in that inspiring perception state for months. Add to this the need to resume suddenly the fight for living on Earth, defending from attacks made by an person at that time, and performing the accumulated delayed work to get free from thousands of useless things invented and considered important by the world, because it does not know how to do any better things.

There, one thousand enemies are always waiting. When we are in an inspiring state, we cannot think of fighting because strengths and attention are all focused on the work; at ascending to higher level of life we are required to become better and love our neighbors who want to devour us. We cannot think of fighting, because fight is all focused on ascending to other life levels and against animality that besieges us, to transfer the vital center of our level to higher levels. We cannot think of fighting the others to defend ourselves when all energies are focused on higher levels and abandon our physical body.

The most difficult time is that of return, ant the end of the great ecstasy of inspiring perception. As long as it remains, we travel at supersonic speeds toward the System, and only perceive the astonishing great happiness of expansion and freedom. However, once the work I completed and the last word of the book is written, the spirit must return to the level where its body was left. This means to suffer the pains of involutory contraction in a collapse of dimensions, that of the fall, involutory fall, going downward deeper and deeper until the hellish earthy swamp populated by beasts. That is a regressive and involutive imprisonment in all frightful hellish qualities of the Anti-System. Upon returning to Earth, the only reward found by us is the prostration of a weak body; that is a new fight to be made to avoid being overcome; that is incomprehension, competition and voracity.

A civilized mankind should help to protect such creatures that perform such a hard work by suffering. It should at least leave them in peace instead of taking care of them only when there is a fruit to be expressed for the benefit of individual or collective egoism. Them, they must make the discovery in the midst of the road of their peaceful work for the benefit of all. If they have the help of men, they have the help of God. If such an effort made them ascend to higher levels, something operated in



the high and other forces and defenses were put into motion by coming down in the form of divine providence and looking like a phenomenon. Nevertheless, they are also helped, as they represent an important biological value to allow the life laws to intervene to save them. Being a part of God's law, they move to defend and save the defenseless creatures that have not been understood by the world. Even that nobody has understand their value, they are not only the authors of words, but constitute for life the germination of future and the tentacles extended toward the higher evolution levels, by anticipating the evolution and then conquering it; they represent the dynamism that creates the new, the engine that moves the train along the ascending way, which moves constituted of inert and imitating masses.

At such tragic moments, we remain only in the hands of God, Who slowly restores the nervous system that had almost been destroyed by high stress. Nothing comes from the world: everything comes from God. Good and powerful forces come down from the height to make the tired brain to be reintegrated to the plenitude of its strengths and resume tomorrow its instrument work in a more mature and higher way.

* * *

That way, we slowly go up the return way. That is a phenomenon of biological maturity, evolutionary advance and exploration of supernormal to ultimately take hold of it and transform it into normal.

Before finishing this study, let us see it from other points of view by connecting it to the whole process of fall and ascension. With the disobedience of rebel creatures, they lost the cohesion power that kept them united in the System. With the lack of that cohesion, the building promptly tumbled down, union was pulverized into separatism and the nature of fallen elements changed as if they had become sick. Upon reaching the bottom of the descending way in the Anti-System, they had to learn forcefully the law that they had rejected to freely accept for love in obedience; they had to learn at their own cost throughout the long evolution way, by making errors and painfully correcting their errors and then learning painfully to refrain from making mistakes.

Upon reaching the bottom that is inherent to each creature, the





fallen being starts to ascend. Let us observe his movements that are of interest of the case under study. To better understand the details of interest, let us consider that return trip as a travel from the moon to the Earth. The latter represents the system that, having a greater attraction power, guides and controls the moon, which represents the Anti-System and moves around the gravitational field of the Earth, that is, the System. However, the moon has also its own attraction power by guiding and controlling everything that is close to it and enters its field. Gravitational fields of the moon and the Earth may represent to us those of Anti-System and System. So, the former prevails, as an attraction center, over the lower evolution fields close to it and rotating around it, while the System prevails, as an attraction and gravitation center, the higher evolution fields.

What happens then in that return trip from the moon to Earth or from the Anti-System to the System? Earth or System power even reaches the moon surface, which represents the bottom of the Anti-System or the lowest evolution level and the destination point of the fall. At that point, the System attraction to return to God is minimal, while the attraction to the Anti-System is maximal, that is, the evolutionary impulse is minimal and the involutory impulse is maximal. But, regardless of how small it is, the former manages to determine a first ascensional movement, which is overcome by an involutory fall given the proximity of the Anti-System, as everything occurs within its domain area. But the System attraction has not stopped, but continues to work strongly in a way that right after the negative impulse of the Anti-System has prevailed, worked and exhausted the positive impulse of the System returns to prevail. However, if as a consequence of the greater mass from which it derives, that positive impulse of the System is stronger, it will become weaker on the moon or Anti-System surface because of the distance, when, the negative impulse of the Anti-System, for being closer, is stronger, despite the smaller mass from which it derives. As such, only minimum ascensional movements are possible at the bottom of the Anti-System. But attraction by the System never ceases from working; it is continuous, although remote and weak.

Those are the two opposed and different impulses that fight each other face to face: one is the Anti-System strength (physical) and the other is the System strength (spiritual). Evolution transforms one into the other,



where one enters into action as soon as the other is exhausted. The ascending evolution way takes, the way, the form of a wave. Let us analyze it to see the movements made by the creature throughout his evolutionary return way, because of the different power of both attraction centers and the different distances between them where the ascending creatures will successively find themselves. And that new wave will be constituted of an oscillation the form of which will change continuously along the ascending way. In the fight between those opposed impulses, the winner, to which the victory is ensured since the beginning, is the most powerful and comes from the greater center. The ultimate winner is the System; otherwise evolution would be a worthless attempt and we would not be studying it because it would have aborted a long time ago. To each of those oscillatory movements the true nature and the different power of both centers and their impulses become clearer.

Let us consider the forms to be taken by the wave along the way crossed by the creature during his return trip. Given the structure of the strength system, even that the first ascending movements were minimal, it is evident that each creature would reach a point closer to the System and farther from the Anti-System. That way, a continuous strengthening of attraction impulse toward the System is achieved, while a continuous weakening of the opposed attraction is reached. There is more, however. Is attraction operates directly proportional to masses and inversely proportional to the square of distances, its power will also increase due to the fact that, at each ascending movement, one comes closer to the attracting mass. That increased attraction power will be noted as more quickly as the System mass relative to that of the Anti-System is greater. We will have that way a continued ascensional acceleration due to both the greater mass of the System and the progressive approach of the creature.

At the time when the impulse of the fall has finished upon reaching the plenitude of its accomplishment at the bottom of the Anti-System, it would be sufficient that the attraction power of the System just started to operate (and it could that, as it represents a greater power, although more remote) to give rise to the first sign of the ascensional movement toward it; and the undulatory movement would have started with its characteristics that would always tend to increase. That way, the

ascensional wave would have in fact taken the form of oscillation; its height would increase along the way and decrease in its lower part. That decrease expresses the weakening of the attraction power of the Anti-System (physical world) and the progressive strengthening of the attraction power of the System (spiritual world). That is why evolution means spiritualization.

Given the forces at stake, a new type of wave is automatically created, the oscillation of which constitutes a continuous ascensional acceleration. Actually, once the impulse of the fall is exhausted the Anti-System attraction starts to operate at the bottom of involution, to produce the first minimal and ascensional movement. Once that impulse is exhausted, the Anti-System attraction recovers its supremacy by producing a return and so on. However, each ascensional oscillation corresponds to an increase of positive attraction because of the approach to the System, and to a decrease of the negative attraction due to withdrawal from the Anti-System. The result of each oscillation is the lower curve of the wave driving more and more far away from the Anti-System and its upper vertex approaching more and more the System. Therefore, at each oscillation the evolutionary ascension wins in two ways: first, because the lower end of the wave is increasingly higher and farther away from the Anti-System; second, because its upper end is increasingly higher and closer to the System.

Now, a wave transformation like that tends to increase more as long as it advances upwards. As long as the positive attraction becomes more and more powerful (because the System mass is greater and the wave approaches more and more), and the negative attraction becomes weaker and weaker (because the Anti-System mass is smaller and the wave moves farther and farther away), the wave tends to increase upward and decrease downward.. That way, it will reach the point where its ascensional course will fully prevail and reabsorb that of the descent, which will be completely eliminated. Then, in higher evolution levels, the wave will disappear like a straight line thrown toward the System.

All that makes us understand that evolution is as much slower and more painful when one is at the lower levels, and as much quicker and happier when one is in the higher levels. Man is still in the middle of the way. If for him, the wave may today be constituted of three steps forwards and two steps backwards, for more evolved creatures, that is, tomorrow's

man, it may be constituted of four steps upwards and one step downwards, until the descent is relatively abolished in relation to ascension. One could say today that man still retrocedes to the Anti-System two steps at every three steps toward the system. The more the creature evolves, the more he becomes spiritualized and attraction to God becomes more powerful while the opposed attraction of lower animality tends to disappear.

At stating all that, we try to explain better and better the evolution phenomenon, and specially make our case clear, as it can only be understood through evolution and what we have said so far. Writing one of these books represents the ascensional period of an evolution wave. Placed under the attraction power of the System, they go up to the maximum endurable vertex established by all developments achieved in preceding oscillations to which a small section ahead is added. Once the work is completed and the effort ceases the wave goes down again in an involutionary way; at that time, the spirit loses his intuitive power and remains tired and discouraged in the wave valley in his corporeal vestment. More exactly, the attraction power of the System has not worn out; it is the individual who gets tired, because the energy required to keep in high tension to match that attraction is exhausted.

Then, the nervous breakdown occurs, which represent a natural and necessary rest, after which the spirit is ready to rise again in a new ascensional jump, that is, to cross the way of the other oscillation and then reach a higher vertex. While previously, at descent, it was the Anti-System that tried to revive, now it is the System that recovers supremacy in a decisive and high way to write a much more advanced book with a deeper spiritual maturity. That is how the ascensional periods develop successively to reach an increasingly high production proportional to the spiritual progress. Step by step, they climb the knowledge and evolution stairs. Experimentally, Anti-System impulses are little by little demolished and reabsorbed by those of the System.

The useful product of that ascensional effort appears externally in all books written and remains internally in the treasure of personal values, where the individual will always find them as his inalienable assets. However, as the descent breakdowns are smaller, the individual endure them alone without disclosing them. Are they a disease? The official medicine that ignores those complex phenomena explained above,

consider them a pathological condition. We have already referred to that in chapter XVI, "Organic Reconstruction of the System and Conscience Development." They are natural development crises to which those who suffer of the evolution disease are subject. They are uncommon disorders and few people suffer from that disease. Most people remain stationary at their level where they consider proportional to everything and lack those impulses upward, without intending to sustain the related pains and risks. They do not oscillate and are constantly well placed in their biological level, while considering as a mad utopian those who risk to leave their place. However, that way ascension takes place whatever it takes, while for the others life remains safe and comfortable, although having no sense or objective. To the former, the torment of effort and the terror of unexplored things, but also the joy of and victory of discovery are left. To the latter, lower and delusive satisfactions are left, which give the soul a distressing sense of emptiness.

We prefer to suffer from that worrying evolution disease and its painful breakdowns. We prefer to join those who, by suffering and fighting, construct themselves and a better world, than joining those who are considered happy and lucky, but full of burdens, powers and wealth lose their own time and make the others lose their time. Let us bless then such crises, because they mean evolution and growth. If the body did not undergo such nervous potential collapses, how could it resume later the impulse toward new and always higher ascensions? Where would such highly constructive moments be born and how could they be born in another way? Those hours of depression of mind are the price of our own progress, express and fully evidence in facts the period of descent of the evolutionary wave referred to above. It is then confirmed what we said in the chapter referred to above: they are not pathological conditions, but are rather a natural phenomenon and a necessary condition of higher creative reactions. Only those who oscillate may also ascend, not those who remain stationary in the swamp of a medium intelligence, unable to go beyond the negligible things of this world. Only those who oscillate by throwing down into pain to rise again in joy will shorten more and more the return period of the wave toward the opposed period of progress. As such, for them, the former gets shorter and shorter while the latter gets longer and longer to approach more and more the point where the wave, forced to ascend, will

have demolished the descent period that took it to the Anti-System and transformed into a straight line aimed at the system to precipitate in it and finally return to the arms of God.

Life and Work of Pietro Ubaldi

Cultural Education

Pietro Ubaldi, son of Lavinia and Sante Ubaldi, was born on August 18, 1886, at 09:00 P.M. (Rome time). He was born in a Franciscan land, in the city of Foligno, Province of Perugia (Capital city of Umbria). Foligno is 18 km from Assisi, the birthplace of Saint Francis. Until the present days, Franciscan cities maintain the same mysticism left to the world by the great poverello of Assisi who lived for Christ by renouncing to all material goods and pleasures of this world. Since his childhood, Pietro Ubaldi felt a powerful leaning toward Franciscanism and Christ's Good News. He was not understood, or could be understood, as his parents were happy with wealth and its related comfort. His mother, Lavinia, was a descendant of Italian nobility and the sole heir of a great wealth, including Alleori Ubaldi Palace. The

Umbrian mystic was then educated under the rigors of a palatial life.

How could it be easy for a legitimate Franciscan to live in a palace? Obviously, he felt uncomfortable in that environment, as an expatriate from his spiritual world. He easily accepted the discipline in the palace. Everybody should follow the guidance of their parents and obey them in everything, including religion. They had to be Catholic and perform religious acts in Immaculate Conception chapel in the Palace. Pietro Ubaldi was always obedient to his parents, teachers, family, and in his missionary life, to Christ.

He graduated in Law (a profession chosen by his parents, but never exercised by him) and Music (also suggested by his parents), became a polyglot to communicate with other peoples – he was fluent in English, French, German and Spanish, and had some knowledge of Latin and Greek. He immersed himself in different philosophical and religious schools and stood out as a great Christian thinker of the 20th century. He was a man of enviable culture, what allowed him to fulfill his mission. His thesis defended in Rome University addressed the Colonial and Commercial Expansion of Italy to Brazil, which was highly praised by the examining board and published in 1911 in a 266-page book by Ermano Loescher & Cia in Rome (Italy). After defending that thesis, Mr. Sante Ubaldi rewarded him with a six-month travel to the United States.

Freedom

Not all palatial obligations pleased him, but he performed all them until his full freedom. His first freedom occurred when he was five years old, when he asked his mother to go to school and she complied with his request. His second freedom, which was a true spiritual blooming, occurred at the High School, when he heard his science teacher mention the word “evolution”. “My first inner revelation was made when my science teacher, at high school, mentioned the word “Evolution”. My spirit experienced a sudden surprise; a spark had broken out and I had a central idea. I then became a student of Darwin, but only to complete his thinking.” Another great freedom for his spirit occurred when he read books about soul immortality and reincarnation and became reincarnationist at the age of twenty-five, according to his

words at a presentation held in São Paulo Spiritist Federation on October 5, 1951: "By chance – I mean by chance, but certainly it was a work of the Providence – Allan Kardec's Book of Spirits came to my hands. I was young and confused and had not experienced the great problems of life. I read that book with such a great attention and I tell you that, at a certain point, I shouted: I found it!... Eureka! I could have repeated: I found it, I finally found the solution that I have been seeking and now has clarified me!

That was the first seed that gave rise to my spiritual maturity. From then on, a lighting clarification web started to be threaded in such a way that, by expanding, included science, philosophy, religion, social problems and all other kind of problems.

I must however tell you right here, tonight and at this place, that I owe to Allan Kardec the first guidance and positive solution of the most complex problem that most interested me, taking into account my condition of human being". (...)

Thereinafter, both material and spiritual worlds started to merger into a single world. Life on earth could not have a purpose other than to serve Christ and be useful to men.

Franciscan Renunciation

Pietro Ubaldi got married at the age of twenty-five by following the guidance of his parents that chose a rich, beautiful and very virtuous and highly educated girl to be his wife. To reward him for having accepted that choice, his parent assigned to the couple assets similar to those owned by Mrs. Antonieta Solfanelli Ubaldi. That was now the full name of his young wife. Marriage was not included in Ubaldi's plans and therefore is only explainable because it was a part of his destiny. He was focused on other objectives: the Gospel and Franciscan ideals. Even so, the couple Antonieta and Pietro Ubaldi gave birth to three children: Franco (who died in 1942 at the II World War), Vincenzina (who died when she was two years old in 1919), and Agnese (who died in São Vicente (SP) in 1975).

Little by little Pietro Ubaldi was relinquishing wealth by leaving it at the hands of the administrator Ettore Sestes Pacini. Fifteen years after

his wedding, in 1927, after the death of this father, he made a vow of poverty and transferred all his assets to his family. By approving that act of love for the Gospel, Christ appeared to him. That was to him the greatest acknowledgment of his attitude. In 1931, Pietro adopted a different behavior that astonished his family members: the Franciscan renunciation. From then on, he would live from his work and renounce all comfort provided by his family and existing material wealth. He competed successfully for a position of English teacher and was designated for Tomaso Campailla High School in Modica, Sicily – a region located in the far south of Italy – where he worked only one school year. In 1932, he competed for another position and was removed to Otaviano Nelli State School in Gubio, north Italy, where he was closer to his family. In that Franciscan city, he worked for twenty years and made his second home town by living in a modest room of a small and poor boarding house owned by the couple Norina-Alfredo Pagani – at Via della Cattedrale, 4/6, on the slope of a high hill.

The Missionary in Italy

In the first week of September 1931, after his great Franciscan decision, Christ appeared once again to Pietro Ubaldi, but at that time together with Francis of Assisi. The former on the right and the latter on the left stayed with him for twenty minutes during his morning walk along Colle Umberto road in Perugia. His position was then confirmed. Let us see the scenery described by him:

“In a quiet country scenery of Franciscan Umbria near Perugia, a 45 year-old man was climbing alone the mild slope of a hill. That shining morning was close to September 14, the day when Saint Francis had received in 1224 the stigmata on Mount Penna. (...)

He was waling when two parallel form were delineated. That took some twenty minutes during which he had time to control everything and fix it in his memory to analyze later the phenomenon under this rational and positive psychology independent of emotional states. (...)

He continued to observe. The two forms did not constitute only a



vague demonstration of a presence. Each of them gave the inner perception a typical and individual vibration that defined them as a person. That way, he could soon clearly and unequivocally feel that Saint Francis was at his left and Christ was at his right. (...)

The vision, however, remained indelible and printed by fire on that soul like a light burn, a love wound that the time would never be able to delete, made of longing and a continuous and tormenting expectation to meet again."

*More details are in the book *A Destiny According to Christ*, chapter 1. On December 25 of that year, he received unexpectedly the first message by Christ - His Voice - called the "Christmas Message". By inspiration, he realized that his mission was starting there. Other messages emerged in other opportunities according to a plan established by the Heavens, all of which with the same divine language and contents.*

*In Italian summer of 1932, he started to write the book *The Great Synthesis*, which was completed on August 23, 1935 at 11:00 P.M. (Rome time). That book containing one hundred chapters was written during four successive summers and was translated to several languages. In Brazil alone, it has reached twenty-three editions. Other books that are true sources of Christian wisdom were released in the following years to constitute the ten books written in Italy. That part of his work comprises:*

Great Messages,

The Great Synthesis – Synthesis and Solution to the Problems of Science and Spirit,

The Nours – Technique for Reception of Thought Currents,

Mystic Ascension,

History of a Man,

Fragments of Thought and Passion,

The New Civilization of the Third Millennium,

Problems of the Future,

Human Ascensions,

God and Universe.

The Missionary in Brazil



Brazil is the country chosen to be the spiritual birthplace of the New Civilization of the Third Millennium. Different people live here, which bind together regardless of races of religions. Now, Pietro Ubaldi exercised a fair and universal ministry and therefore the destiny wanted to bring him to that country to complete his missionary task.

He visited that Southern Cross land in 1951, where he made dozens conferences from North to South and from East to West. On December 8 of the following year, Pietro Ubaldi, his wife, their daughter and two grandchildren (Maria Antonieta e Maria Adelaide) landed in the Port of Santos to answer to an invitation made by some friends living in São Paulo to live in that large country. It is worth to remember that Pietro Ubaldi had relinquished to all his material assets, but not his duties to this family, which had become poor because the administrator who was a cousin of his wife had dilapidated all wealth entrusted to him.

In 1953, he resumed his apostolate, continued to receive books and the last Message - "Message of the New Age" - of the book **Great Messages**, in São Vicente (SP), in "Iguaçu" building at Av. Manoel da Nóbrega, 686 - apt. 92. Two years later he moved with his family to "Nova Era" building (it was just a coincidence, as it has nothing to do with the Message written in his previous residence) at 22 de janeiro square, 531 - apt. 90. In his room-office in that apartment he completed his mission - the second part of the Work named Brazilian because it was written in Brazil:

Prophecies,

Comments,

Current Problems,

The System - Genesis and Structure of the Universe,

The Great Battle,

Evolution and the Gospel,

God's Law,

The Functional Technique of God's Law,

Fall and Salvation,

Principles of a New Ethics,

Downfall of Ideals,

***A Destiny Following Christ,
Thoughts,
Christ.***

Catholic, spiritist, spiritualist authors, philosophers, poets and scientists have paid homage to Pietro Ubaldi and His Work, among which the following stand out: Ernesto Bozzano, Marc'Antonio Bragadin, Antonio D'Alia, Gino Trespioli, Paolo Soster, Enrico Fermi, Riccardo Pieracci, Franco Lanari, Paola Giovetti, Moris Ulianich, Antonio Pieretti, Monsignor Mario Canciani, Father Antony Elenjmittam, Dario Schena Sterza, Padre Ulderico Pasquale Magni, Albert Einstein, Isabel Emerson, Gaetano Blasi, Maurice Schaerer, Humberto Mariotti, F. Villa, Guillon Ribeiro, Carlos Torres Pastorino, Canuto de Abreu, Clóvis Tavares, Medeiros Corrêa Júnior, Monteiro Lobato, Rubens C. Romanelli, Emmanuel, Augusto dos Anjos, Cruz e Souza etc. Undoubtedly, Pietro Ubaldi's works reveal other horizons for a new conception of life. Their content is the crystalline revelation of the "Good News" for this century and for the third millennium.

Disincarnation of Pietro Ubaldi

São Vicente (SP), Brazil cellula mater, was the third home place of Pietro Ubaldi. That coastal city has a long past in the history of Brazil, from José de Anchieta and Manoel da Nóbrega to Pietro Ubaldi who lived there his last twenty years. The Christ Messenger and translator of "His Voice" anticipated the day, month and year of the end of his work – Christmas 1971 – sixteen years in advance in his book Prophecies. He also anticipated that his death would occur right after that date. Everything was confirmed. He disincarnated in Hospital S. José, in São Vicente, room no. 5, at 0:30 A.M. of February 29, 1972. To know the day of one's death and wait joyfully for the arrival of the sister death is a privilege granted only to a few individuals. The herald of the New Civilization of the spirit was a very privileged man.

 **José Amaral**
Christmas 1996