

**PIETRO UBALDI**

**GREAT MESSAGES**

**6<sup>th</sup> EDITION**

**Translation from Brazilian Portuguese by  
MÁRIO R. FONSECA**

**PIETRO UBALDI COLLECTION:**

***Great Messages***

The Great Synthesis

The Noures

Mystical Ascesis

A Man's History

Fragments of Thought and Passion

The New Civilization of The Third Millennium

Future Problems

Human Ascensions

God and Universe

The Future of the World

Commentaries

Current Problems

The System

The Great Battle

Evolution and Gospel

The Law of God

The Functional Technique of God's Law

Fall and Redemption

Principles of a New Ethics

The Descent of Ideals

A Destiny Following Christ

Thoughts

Christ

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# GREAT MESSAGES

Here, we will find the seven Messages of "His Voice", inspired by Pietro Ubaldi, in different dates and places. The first: ***"Message of Christmas,"*** psychographed at Christmas 1931, in the Tower of *Tenuta Santo Antônio*, in Colle Umberto (Perúgia); the second: ***"Message of Resurrection"***, dictated at Easter 1932, in the humble room of a pension where he lived, in front of the Church of Saint Peter (the Apostle), in Modica (Sicily); the third: ***"Message of Forgiveness"***: also psychographed in the Tower of *Tenuta Santo Antônio*, on the day of the "Forgiveness of the Portiuncula of St. Francis of Assisi" (August 2, 1932); the fourth and fifth: ***"Message to Christians"*** and ***"Message to Men of Good Will"***, inspired by the XIX Centenary of the Death of Christ, in the modest room in Gubbio, between two hills, where Prof. Ubaldi resided for twenty years; the sixth: ***"Message of Peace"***, written on the night of Holy Thursday, 1943, on the Mount of the Holy Tomb, opposite Verna; the last one: ***"Message of the New Era"***, revealed on the eve of Christmas 1953, in the small room of the Iguaçú Building, in São Vicente (SP), where he lived until 1955, when he moved to the "New Era". It is worth remembering that Pietro Ubaldi won the apartment in that building 14 months after having received the Message that would close the cycle of messages, and the owner of the building did not know the Italian mystic or his Work. In addition, in 1953 the building was still under construction. Coincidence or harmony of events?

The content and vibrant language of the sublime Messages remind us perfectly of the Good News of Christ. For this reason, the spiritist and spiritualist worlds affirmed that "His Voice" was that of Jesus Christ. Also the Spiritual Plan, through English, Italian and Brazilian mediums, revealed the identity of "His Voice" — the Christ.

The reader will check the existing opinions and issue his own, by reading the Messages. But the identity of the communicator does not matter; what really has value is pure, clear, crystalline water gushed from a very high source for the men of today and tomorrow.

The *Spiritual Messages*, translation of the original title *Messaggi Spirituali*, were published by the thousands in our language (Portuguese). The first edition, entitled Great Messages, was launched by LAKE (Brazil), in 1951, and prefaced by Clóvis Tavares. In that exquisite preface, we find references to the Catholic Church, thus showing the universal and impartial character of the Messages and, by extension, of the Ubaldian mission.

"It should be added that not only did the Messages receive full acceptance from prominent names in Science. The Roman Catholic Church also did not shy away from recognizing their high spiritual value.

(...), in 1945, a new edition, the fourth, of the Spiritual Messages, presents the official approval of the Church with the "imprimatur" of the Bishop of Foligno, Italy;

"IMPRIMATUR

Stefano Corbini, Vescovo di Foligno.

Visto, nulla osta alia stampa.

Foligno, li 16-05-1942.

S. Luigi Faveri, Révisore Provinciale".

**JOSÉ AMARAL**



# FOREWORD

"There is one thing mightier than all armies: an idea which time has come". VITOR HUGO

The **Great Messages**, which begin with the Message of Christmas written in Modica, on the confines of Sicily, on the holy night of Christmas 1931, finish with a moving Message of Peace, received in the middle of the world war, on Easter 1943, in Arezzo, in front of the sanctified Verna di San Francisco. They are a supreme appeal to the soul of man and to the spirit of nations, a sacred appeal, as well as a preparatory one, preceding the sublime revelation of **The Great Synthesis**.

Celestial summons, the word of the "Messages" now addresses the most intimate conscience of man, that "moi profond" of the Bergsonian conception, that "noblest part of our soul", of the vision of Ruysbroeck, the Admirable; sometimes it is addressed to the soul of the world, in the thalweg of involutory wave in which it finds itself, in this twilight of materialist civilization, on the eve of the Third Christian Millennium.

The "Messages" bring the heavenly word, a word of superhuman beauty, imparting good cheer and light, addressed to the human soul, anguished and perplexed in the face of the terrifying prospects of the apocalyptic hour that is approaching.

They also speak to man's intelligence, to the spirit of scientific, warlike and agnostic, artificial and hedonistic civilization, which is exhausting its vital cycle.

The present Messages are a complete translation of the volume *Messaggi Spirituali*, 4th Italian edition, published by "Casa Editrice Cultura Religiosa Popolare", Viterbo, 1945.

Great Messages was the title chosen by the Printing House Lake for the vernacular edition, due to the already existing works with titles equal to the Italian original. In truth, the "Spiritual Messages", written by Pietro Ubaldi, his inspired instrument, are Great Messages, originating from the highest planes of Eternity, which surpass the dimensions that prevail in our world. They are truly Great Messages, due to the spiritual excellence of their origin, the depth of the concepts they contain, the divine beauty they radiate, the sovereign appeal they address to the human heart. Thus, the title given to them by the Publisher is justified.

The Messages are an introduction to the Complete Work of the great Italian Missionary Pietro Ubaldi.

Who is the Author of the Messages? Let the reader say so, if possible, tune his heart to the short waves of the powerful spiritual transmitter that radiated them.

Thus, these Messages are of an ultra-glorious, psychic-inspirational character. Pietro Ubaldi, about whom we could talk so much and so much, about these sublime spiritual pages "can't say anything but this: having felt that these messages come from the direction of Christ, sometimes reaching a relationship so immediate and transparent that it gives you the sensation of the presence of Christ himself, in a spiritual contact. Each conscience will be able, according to its power, or purity, to investigate this mystery, and according to its capacity to vibrate and

to feel, especially in relation to Christ, find within itself an answer".  
**(Prefazione, Messaggi Spirituali).**

In regard to the Messages, among other scientists, Professor Ernesto Bozzano, former professor at the University of Turin, "certainly the highest and indisputable world authority on this subject", in the fair opinion of Marc'Antonio Bragadin, director of Ali dei Pensiero, gave his opinion.

Addressing Prof. Ubaldi, says Bozzano, in a letter of June 1, 1952:

*"They (the Messages) are solemn, philosophically profound. They left me the most favorable impression, because, due to the experience acquired in the analytical and synthetic study of a whole stack of transcendental revelations of all kinds, I was able to develop an unusual skill in the matter, so that it suffices for me to read a single message to form a judgment, without further examination, about the subconscious or extrinsic origin of an entire volume. Well, openly, I declare that the message received by your mediumship is, without a doubt, of transcendental origin, as well as of a very high inspiration"*

And the following year, this is how the Italian scholar manifests himself, addressing Professor Pietro from Savona, on October 14, 1955:

*"Dear Ubaldi:*

*You ask me for a judgment on the "Message of Forgiveness". Here it goes, in a few words: - "Superb! It contains passages so sublime in their cosmic grandeur, that they instill almost a feeling of sacred fear". He also asks me if, from the text, it is possible to identify the communicating Entity. It seems to me that it clearly flows who is the one who manifests: "(...) God,*

*forgive them, because they do not know what they are doing (...). For your sake I would climb the cross again (...). Do not want to renew to me the anguish of Gethsemane (...)."*

*It is inferred that it must be Jesus of Nazarene, no less. And that, from the point of view of scientific investigation, constitutes the point of view of scientific investigation, constitutes the critical point of messages of this nature, which, when the sublimity of the ones you obtained, perplex the reader's spirit; if it is a question of investigators who, like me, are experimentally convinced of the irrefutable truth of mediumistic communications with entities of the deceased, they will easily be able to convince themselves of the veracity of the source from which the messages emanate; however, this will always occur as a result of an "act of faith", although this time it is based on the experience acquired in psychic investigations.*

*Unfortunately, however, if you want to convince the world, and especially men of science, about the very important fact of the existence and survival of the human spirit, experiments, inductions and deductions from facts are needed. I invariably maintain a positive investigation into the mystery of being. This, however, does not prevent this system from being perfected and completed with the help of the lessons and spiritual light that come to us from mediumistic messages of a high and sublime order, which impose themselves on reason, and this is the case with the messages obtained through your mediumship.*

*You ask me for advice on whether you should continue or suspend the exercise of your mediumship, oriented in the way you have been practicing it. I answer: to each one his task. To convince men of science, based on facts; to you, to offer thinking messages of sublime humanity, of a moral and spiritual order,*

*which, one day, will be the only ones of importance for the spiritual evolution of peoples. So go on with your mission.*

*Affectionate greetings from*

*(a) E. Bozzano.”*

Now, a very particular observation, intended only to a possible less informed reader.

We have already stated that his Voice, which speaks here in the Messages, now addresses man individually, his innermost psyche; at other times, it draws directives for men, for everyone, and speaks to everyone, in a broad universalist appeal. That is why, sometimes, the “you-singular” and the “you-plural” come together in the Messages, such as: "It is sad to be beaten like this, but only by suffering can you understand the reality of life. Rejoice, because this is the effort of thy resurrection!"

It is the same style as the Gospel and the Apostolic Epistles. Just one example, among many scattered throughout the New Testament: "I, however, say to you that you do not resist evil; but if someone slaps you on the right cheek, turn the other one as well" (Matthew, 5:39) .

We respect, therefore, the syntax and style of the Messages, the latent, subjective harmony of the concepts, in semiotic agreement in the duplicity of direction of the appeals made.

However, this apparent escape from the uniformity of treatment pronouns is not just biblical. Hierarchical or mental graduation reasons allow this variability of verbal inflection, as can be seen in Quincas Borba's letter to Rubião, in which "you-singular" and "you-plural" alternate, in the same letter (Machado de Assis, Quincas Borba).

Equally in the dialogues of Camões, of Castilho, the "you-singular" and the "you-plural" take turns when the tones of ceremony and intimacy between the poet and D. Caterina vary. The same is found in Friar Luís de Souza, by Garrete (Act I, scene VIII).

While the materialistic civilization agonizes, may the Messages be felt by those who love and believe, by those who suffer and work, like the blessed wheat that the Divine Sower sows, once more, in the furrows of our hearts. Its purpose is to give us a new life, high and noble, based on the spirit. And extend this blessing to the whole world: the Kingdom of God on Earth, for the happiness of all.

The Messages thus constitute the divine yeast of the New Civilization of the Third Millennium. With this sacred scope of Christ, Pietro Ubaldi's mission in the world also harmonizes: that of living, and in this way teaching how to live, not a theoretical Gospel, but an experimental Gospel, applying it in all human paths; and in a universalist dilation, by example, working for the objectification of the great idea, "more powerful than all armies" - that of a new society, founded on the Justice of the Gospel and on Christian Love.

"Get to work! Huge work awaits me and you, but also an immense victory. Only under the direction of a superhuman boss could the world undertake such a gigantic work. We have a Boss in Heaven." These are the words of Pietro Ubaldi, addressed to Brazilians in 1934, in his "Presentation", in which he launches the foundations of the lofty idea of a new Christian humanity, the dream of all pioneers of the race, who reached the same conclusion, as Sir Oliver Lodge, that "Christ lives and acts as the Great Captain of the forces of good, who wish to see the Kingdom of God established on Earth, in a real and concrete way.

Therefore, let us not refuse the seeds of the Divine Sower. May the sacred grains multiply, within us and outside ourselves, one hun-

dred, sixty, and thirty times one, for the spiritual resurrection of our lives and for the good of the world, so that the sons of men may put on the glory of sons of the Kingdom, citizens of the New Humanity of the approaching Third Millennium.

**CLOVIS TAVARES**





# First Part

## GREAT MESSAGES



# 1 | CHRISTMAS MESSAGE

## Christmas of 1931

In the silence of the Holy Night, listen to me. Put away all knowledge and your memories; put yourself aside and forget everything. Abandon yourself to my voice; inert, empty, nothing; in the most complete silence of space and time. In this void, listen to my voice that tells you - get up and speak: It's me.

Exult in my presence: great good it is for you; great prize that you so hard deserved. It is that sign that you invoked so much from this greater world in which I live and in which you believed. Don't ask my name; do not seek to individuate me. You couldn't; no one could. Don't try a useless hypothesis. You know I'm always the same.

My voice, which is tender to your ears, as it is a friend to all the little ones who suffer in the shadows, also knows how to be vibrant and resonant, as you have never felt it. Do not worry; write it. My word addresses the depths of conscience and touches, in the most intimate, the soul of those who listen to it. It will only be heard by those who have become capable of hearing it. For others, it will be lost in the immense voice of life. No matter, however: it must be said.

Today I speak to all the righteous on Earth and I call them from all parts of the world to unify their aspirations and prayers in an oblate

that rises to Heaven. May no barrier of religion, nationality or race divide you, because the day is not far off when only one will be the division between men: just and unjust.

The division is within your consciousness and not within your outer, visible aspect. All who sincerely want to understand or already understand. Each one knows himself intimately, without the neighbor himself being able to perceive it.

My word is universal, but it is also an intimate, personal appeal to each one. Many will recognize it.

A great transformation is approaching for the life of the world. My voice is unique; however, others will rise, very soon, always stronger, settling in all parts of the world, so that no one lacks advice.

Fear not; write and look. It contemplates the trajectory of human events: it extends into the future. Anyone who is not trapped in his iron cages of space and time naturally sees the future. What I expose to you is also coherent according to your human logic and, therefore, is understandable to you.

Peoples, as well as individuals, have a responsibility for historical transformations, which follow a logical course; there is a chain of historical causes which, if they are free in the premises, they are necessary in the consequences.

The law of justice, aspect of universal balance, under which rule everything is done, including in your world, wants balance to be restored and faults and errors to be corrected by pain. What you call evil, injustice, is the natural and just reaction that neutralizes the effects of your actions. Everything is wanted, everything is deserved, although you are not prepared to remember the "how" and the "when". Your world is full of pain, because it is a wild world: a place of suffering and trials. But do not be afraid of pain, which is the only truly great thing

you have. It is the instrument that you have for the conquest of your redemption and your liberation. Blessed are those who suffer, Christ told you.

Scientific progress, the main fruit of your time, will still advance in the material field. It is, however, accumulating energies, riches, instruments for a new and great explosion. Just imagine how far mechanical progress will reach, expanding even more, if so much has already been achieved in a few years! There will no longer exist, in fact, distances: the different peoples will communicate in such a way that there will be a single society.

The human mind, however, changes directions from time to time, goes through cycles, periods, and, in these various phases, must face different problems. The future contains not only continuations, but transformations: consequences of a natural process of saturation. Your scientific progress tends to become and will become so hypertrophic—for not being counterbalanced by a parallel moral progress—that balance cannot be maintained in historical events. Human dominance over the forces of nature has grown and, unprecedented in history, will grow. Man will have immense power, but he is not morally prepared for it, because your psychology is unfortunately, in substance, the same as that of the dark Middle Ages. It is too great and new a power for your inexperienced hands.

Man will be dominated by such an extended sense of pride and strength that he will betray himself. The disproportion between your power and the ethical height of your life will become more and more strong every day, because each day that passes is irresistibly for you, who threw yourselves in that direction, a day of material progress.

Ideas are launched in time with their own mass, like fireballs in space. I sense an increase in tension, slow but steady, that preludes the inevitable blast of lightning. That explosion is the ultimate conse-

quence, even according to your logic, of all movement. Disproportion and imbalance cannot last; the Law wants them to settle into a new equilibrium. Just as the last molecule of ice causes a gigantic iceberg to collapse, so a fire will start from any spark. In the past, historical cataclysms, because peoples lived in isolation, could remain circumscribed; not now. Many who are being born will see it.

Destruction, however, is necessary. There will only be destruction of what is form, encrustation, crystallization of everything that must disappear, so that only the idea that synthesizes the value of things remains. A great baptism of pain is necessary for humanity to recover the balance freely violated: a great evil, a condition for a greater good.

After that, humanity, purified, lighter, more selected for having lost its worst elements, will gather around the strangers who today suffer and sow in silence, resuming, renewed, the path of ascension. A new era will begin; the spirit will have dominion and no longer matter, which will be reduced to captivity. Then you will learn to see and listen to us; we will descend in multitude and you will know the Truth.

Enough for now; go and rest. I will be back; but remember that my word is made of kindness and only a goal of kindness can attract me. Where there is only curiosity, desire for emotion, levity or even skeptical scientific research, there I will not be. Only goodness, love, pain attract me.

I preside over the spiritual progress of your planet and for spiritual progress, an act of kindness is more valuable than a scientific discovery. Do not invoke the proof of the prodigy, when you can possess that of reason and faith. It is your meanness that leads you to admire, as a sign of truth and power, the exception that violates the divine order. If this can astonish and convince you, anarchists and rebels, for us, High above, it constitutes the most strident and offensive dissonance; it is the most disgusting violation of the supreme order in which we rest and in

which harmony we vibrate happily. Do not look for such proof; rather recognize it in the quality of my word.

To all I say: Peace!





## 2 | RESURRECTION MESSAGE

### **Easter of 1932**

From beyond time and space comes my voice. It is a universal voice that speaks to the entire world and remains true through the ages. The truth cannot change if looked at by this or that nation, if looked at by one race or another, because the human soul is always the same everywhere, if examined in its depths.

I come to you at Easter above all to enlighten and comfort you, as you are immersed in a wave of pain. Crisis is how you call it, and believe it to be an economic crisis. I, however, tell you that it is a universal crisis, a crisis of all your moral values, of all your greatness. It is the collapse of an entire millenary world. I tell you that the crisis is found above all in your souls: a crisis of faith, of orientation, of hopes. It is the vertiginous moment of great mutations. I bring you hope, guidance, peace. To each one of you today I speak the word of truth and love, a word that you no longer know. I want to bring you back to the millennial origins of the faith with the new intellect, born of your science. On the day of the Resurrection, I repeat to you the word of the Resurrection, so that you can understand the pain and go beyond the narrow borders of your life. Moved, I speak to each one of you in the sacred silence of your conscience.

Oh! you who read, withdraw for a moment from the useless noises of the world and listen! My voice will not reach you through the senses, but through this reading, you will feel it emerge within you in the language of your personality. My voice does not arrive, like all things, from the outside, however, it will arise in you, through unknown paths, as something yours, from the divine depth that exists in you and in which I also am.

The universe is infinite and I come from afar, attracted by your pain. Nothing attracts me as much as pain, because only in it is man great, and he purifies and redeems himself, heading towards higher destinations. It is sad to be hit like this, but only by suffering you can understand the reality of life. Rejoice, because this is the effort of your resurrection! To those who suffer I say: "Courage! You are a fallen man who, in the shadows, regains the lost greatness".

It is the just reaction of the Law that you have freely transgressed and that demands a return to balance; instrument of ascension, pain points you to the path you fled; it is imperative for you to reopen your soul, closed by the easy joys that unfortunately blind you, so that you may reach higher and truer joys. Pain is a force that compels you to reflect and seek in yourselves the forgotten truth. It is the imposition of a new progress.

Joyfully embrace this great work that calls you to greater achievements. If it weren't for pain, who would force you to evolve towards more complete forms of life and happiness?

Do not rebel; on the contrary, love pain. It is not God's revenge, but the effort that is imposed on you for one more conquest of yours.

Do not curse it, but hasten to pay the debt contracted by the abuse of the freedom that God gave you, so that you could be conscious. Bless that salutary force that, overcoming human barriers, without dis-

inction transposes all doors, penetrates what is secret, and hurts, and commands, and disposes, and makes itself understood by all. Embrace pain, love it, and it will lose its strength. Accept the indispensable school of ascensions. If you rebel, your strength will accomplish nothing against an invisible enemy and violence, in return, will fall more impetuously upon you.

Courage! Love, forgive and resurrect! Do not look for the origin of your pain in others, but in yourself, and repent. Remember that pain is not eternal, but a test that lasts until the cause that generated it is exhausted. Your pain is valued and will never go beyond your strength. The world was created for joy and joy will return to you. From the other side of life, other forces watch over you and extend their arms to you, more anxious than you are for your happiness.

I spoke from the heart to the man of the heart. I will now speak to intelligence.

You, men, have the freedom of your actions, never of their consequences. You are masters of sowing joy or pain in your path, and you are not masters of altering the order of life. You can abuse, but if you abuse, pain will repress the abuse. Of each of your evils, you were the ones who sowed the causes.

The greatest error of your times is the ignorance of moral reality, intimate orientation of the personality, which is the foundation of social life.

Modern man approaches his fellow man to take something from him, never to benefit him. Your civilization, which is economic, is based on the principle "do ut des", which is the psychology of selfishness. It is the economic force always ruling the world. Collective psychology is nothing but the organic sum of these individual psychologies. Wealth if it accumulates where force attracts it, and not where

need or higher demands demand it; it does not constitute an instrument of a life of justice and goodness, but rather a machine of power, representing, in itself, an objective. The law of balance is constantly violated and imposes reactions. You do not dominate wealth, leading it to higher ends: it is wealth that dominates you.

Work, but that the scope of your work be not reduced only to isolated and selfish profits, but to bear fruit in the social organism; only then will that collective psychology be formed which is the only stable foundation of human society.

Do good, however, remember that the poor does not exactly want the superfluous of your riches, but that you go down to him, that you share his pain and even that you take it for yourself, in his place.

Worship the poor: he will be tomorrow's rich. Have mercy on the rich who tomorrow will be the poor. All positions tend to reverse so that the balance remains constant. Wealth tends to poverty and poverty to wealth. Woe to those who enjoy! Blessed are those who suffer! This is the Law.

Do not trust the world, which will laugh at you as long as you have strength and well-being; rather trust in me, who comes when you suffer and bring you help and comfort. You already see today that pain really exists and that neither skepticism nor any human power can remove it.

A radical change will take place in human society, so that life will not be an act of conquest, in which the strongest or the most astute triumphs, but rather an act of goodness and wisdom in which the fairest is victorious. Investigating them with your science, you will find in the intimate of things that supreme Law of balance that governs you; you will learn that the bravery of life does not lie in violating this Law, sowing for yourselves pain reactions, however, in following it, sowing effects of good. You must also learn that the winner is not the strong-

est — he is a violator — but he who consciously follows the course of the laws and without violence balances himself within the forces of life. Religions have already revealed it, however, you did not believe; science will prove it, yet you will not want to see it. The moment is decisive. Woe to you if, in this victory of material civilization in which you live, you still wish to persevere on the level of the brute.

The world is mature, but at the same time, tired of attempts and experiences, of the irresolvable tangle of your makeshifts; tired of living in the moment, in the face of a tomorrow full of unknowns; and it seriously wants to anticipate and solve life's great problems, it frankly wants to look to the future, even if that calls for great courage.

The world needs the simple and strong word of truth and not new ruses rolling along old paths. The world awaits this word with anxiety, as does the historic moment.

Collective psychology has the foreboding, albeit confused, of a major change of direction; it feels that human thought, no longer childish, is ready to take the reins of planetary life and that man is going to replace the instinctive and blind balance of biological laws with another balance, conscious and desired. That is why he is looking for the light, so that his power is not shipwrecked in chaos.

Your experimental psychology is not far from disappearing, which will be replaced by intuitive psychology; this far will lead your science. New men will spread the truth; They will no longer be martyrs covered in blood, nor will they resemble the anchorites of yesteryear, but men of intelligence and faith, who will spread their thoughts using the most modern resources, men who will serve as an example in the midst of the turmoil of your life.

Tear apart the iron cage that the past built for you, and where you no longer have space. Dare to abandon the old ways but do not dare

madly, where there is no reason to dare; dare upwards and you will never dare too much. From the great sea of latent forces, which you do not perceive, an immense wave will raise the world.

Until then, keep the faith! Your crisis, if it is deep and painful, will nevertheless give birth to the new man of the third millennium. To solve it, remember that it is a substantial problem, that it cannot be eradicated by correcting the form, as you try to do. To solve it, it is necessary to consider the problem in its substance; and its substance is man, his psychology, his soul, where the motivation of his actions is found, the original source of human events. Here is the key to the future.

Your multi-millennial cycle of civilization is coming to an end; you must take it up again at a higher level, live it more deeply, not only believing, but also "seeing".

Woe to you if, after having reached dominion over the planet, you do not dominate the machine, wealth and your passions, with a pure spirit.

You are free and you can also regress. In the remaining period of this century, the third millennium will be decided. Either win or die: and death, this time, is the worst death, because it is the death of the spirit.

To all I say: "Resurrect with my resurrection".

### 3 | FORGIVENESS MESSAGE

#### **August 2, 1932, the day of San Francisco's "Porciuncula's Forgiveness"**

My son, my voice does not despise your little everyday things, but from them it rises to the great things of all times.

Love work, including material work.

A high and holy thing, work has at present been turned into a fever. Who has not been abused among you? What thing has not yet been perverted by man? You exceed yourself in everything and, therefore, ignore the balanced work, which contains such a high moral content: if you seek what is necessary for the body, at the same time it satisfies the spirit. And yet, you transformed this divine gift, with which you could shape the world in your image, into an insatiable torment of possession. You substituted the beauty of the creative act, complete in itself, for the greed that never rests. How many efforts were used to poison your lives!

Love work, but with a new spirit; love it, not for what it really is, but as an act of worship to God, as a manifestation of your soul, never as a fever of wealth or dominion. Do not tie your soul to its results, which belong to matter and therefore subject to expiry; love, however, the act, only the act of working. Do not be the possession, the triumph,

your reward, but the intimate satisfaction of having fulfilled your duty each day, thus collaborating in the functioning of the great collective organism.

This is the only true, indestructible reward solidly yours; the rest quickly dissipate and are lost. Even if you didn't get any positive result, a reward would stay with you forever: peace of heart, peace that the world lost by attaching itself to concrete things, judging them safe.

Detach yourself from everything, including the fruit of your work, if you want to enter into peace. Take care of the things of Earth, but just enough to learn to detach yourself from them.

All construction must be located in your spirit, it must be construction of personality qualities and dispositions, and not construction in matter, which is a whirlpool of sand that can preserve no sign.

Everything you want to be united to you eternally must be united by qualities and merit, must be bound by the subtle force of the Law, moved by you, never by your external force, or by bonds of social conventions or even by bonds of matter. Only in this sense can one really possess: otherwise, you will only obtain sadness after the illusion and later awareness of the futility of your efforts.

Another big problem that concerns you is love. Rise in love, as you must rise in all things, if you want to find deep joy. Hammer your soul, in an intimate work every day, which leads you to conquer ever more extensive loves, the only ones that have the resistance of earthly things.

You know that love rises from the human to the divine and that in that ascension it is not destroyed, but strengthens, perfecting and multiplying. Follow me and then you can sing the song of love:

"My body hungers and I sing; my body suffers and I sing; my life is desert and I sing; there is no caress for me, but all creatures come to me. My brother approaches me like an enemy, to harm me and I open



my arms to him in a sign of love. I bless all of you who bring me pain, because with it you bring me purification, which opens the doors of Heaven to me. My pain is a song that makes me rise. Praised be You, O Lord, for that which is the greatest wonder in life; may the poor evil intentions of my neighbor be Thy Blessing unto me."

These teachings of mine are directed more to your intuition than to your intellect. What I have been telling you has a wider meaning: the happiness of others is your only happiness, true and firm. It means extinction of selfishness in a universal embrace of altruism. All this may be easy to understand, but it is difficult to feel it. I'm not looking for your reason that argues, I'm looking for that inner vision that operates in you, that feels immediately conception, which sees with absolute clarity and loyally surrenders itself to action.

I ask you for the impetus that is only born from the warmth of faith and that never comes from the tortuous ways of reasoning. I do not desire erudition, research and intellectual victories; I want, instead, that you see it, in a synthetic act of faith and that you immediately live your vision, and personify the sighted idea, and shine yourselves, in its splendor. Only then will the idea live on Earth and, embodied in you, will there be a moment of divine conception.

I am not appealing to your knowledge or your intellect, which are not everyone's patrimony, but I come to you along unusual paths and I penetrate you like a ray that descends to the depths and dispels the darkness, that sparkles and drags you through new paths, with new forces, which will lift the world as if in a whirlwind.

I will also speak, to be understood, the cold and cutting language of reason and science, but I will use, above all, the burning and direct language of faith. My word will sometimes be the shout of command, sometimes the tenderness of a mother's kiss.

To be understood by all, my word will go through the extremes of wisdom and simplicity, strength and goodness. It will be a weeping of bitterness and a whirlpool of passion; it will be a nostalgic lament, sighing for a great distant homeland, as well as an impetus for action to lead you there. My word will flow, at times, like a whispering brook in the green meadow, bringing you the freshness of pure things; at other times it will thunder with the elements raging in the storm's fury.

I want to descend into the bosom of each soul and adapt myself in order to be understood; for each one I must find a word that penetrates it in the most intimate, that shakes it, that inflames it and throws it to the high above, where I am, that leads it to my side, where I wait for it.

Souls, souls I ask to conquer them I came from the depths of infinity, where space and time do not exist, I came to offer you my embrace, I came again to tell you the word of resurrection, to lift you up to me, to show you a higher path where you will find the pure joys.

You have identified yourselves with physical life in such a way that you can no longer feel anything but a limited life like that of your body. Poor life, fast and full of uncertainties, enclosed in the limitations of your poor senses. Poor life, locked up in a coffin, in the tomb that is the body you cling to so much. My voice will give an end to all extremes of your different psychologies. Listen to me!

I do not teach you to enjoy earthly things, because they are illusory; I point out to you the joys of heaven, because only these are true. My truth is not the easy truth of the world; I do not promise you joys without efforts, but my promise does not deceive you. My path is a path of pain, however, I tell you that only it will lead you to liberation and to redemption. My road is one of struggle and thorns, but it will make you resurface in me, and I will satisfy you forever. I do not say to you: "Enjoy, enjoy", as the world tells you. The world, however, deceives you, I would never deceive you.

My truth is rough and bare, yet it is the truth. I ask for your effort, but I give happiness. I say to you: "Suffer", but I will be with you in the moment of pain; with motherly pity I will watch over you; measuring all your effort, I will provide the tests according to your ability; finally, I will do what the world does not do: I will dry your tears.

The world seems to scatter roses, but in reality it distributes thorns; I offer you thorns, but I will help you to pick roses.

Follow me, the example I already gave you. Arise, O men: the time has come. I do not come to bring war, but peace.

I do not come to dissent your ideas or your beliefs: I come to fertilize them with my spirit, to unify them in my light.

I do not come to destroy but to build. What is useless will die by itself, without my giving you an example of aggressiveness.

You would always want to attack, even in the name of God. How eagerly do you crave quarrels and fights against your own brethren, ready to thus profane my pure word of kindness. I repeat to you: "Love one another". Do not argue, but set an example of virtue in pain, love your neighbor; learn to be always ready to help, wherever there is a pain to relieve, a caress to offer. Your learned investigations have made your souls so rough that they have not allowed you to advance a single step towards Heaven.

I do not come to attack, but to help; not to divide, but to unite; not tear down, but build up. My word seeks goodness rather than wisdom. My voice addresses everyone. It is wide like the universe, solemn like the infinite. It will descend into your hearts, sometimes with the sweetness of affection, at other times sweeping like a typhoon.

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From high and far away I come to you. You cannot understand how long is the path that we, pure thought, must travel in order to overcome the immense spiritual distance that separates us from you, immersed in the muddy land. Your psychological distances are greater and more difficult to overcome than the distances of space and time. That's why sometimes I get fatigued. My fatigue, however, is not physical fatigue: it only comes from the discouragement that comes from your lack of understanding. And yet my word has the sweetness of eternity and infinity. Its tonality is as broad as the human voice has ever possessed: you should therefore recognize me.

I come to you full of love and kindness, and you repel me. I, who see the limits of your planet's history; I, who in a quick glance effortlessly see the entire laborious ascent of this humanity whose father I am; I make myself small today, I limit myself and close myself in a moment of your historical moment so that you can understand me.

If I spoke to you with my powerful voice, you would not understand me. My gaze contemplates the Earth, when man did not yet inhabit it, and also sees it in the distant future, dead, sailing through space like a coffin of all your greatness. I see your dying sun, then dead and then called to a new life. I see, beyond that atom that is your planet, a dust of stars revolving incessantly through infinite spaces, and all of them carrying with them humanities that fight, suffer, win and rise. I see everything, I read everything in your hearts as in the hearts of all beings.

Beyond your physical universe, I see a greater moral universe, where souls, in their laborious ascent, fulfilling their daily effort of purification towards the High, sing the most glorious hymn to Divinity. Splendid light exists in the moral center of the universe, light which attracts all beings by a force of moral gravitation more powerful than

that which keeps the great planetary and stellar masses associated in space. I see everything, but I say nothing so as not to disturb you. I see everything and my powerful hand establishes the destiny of the worlds. It could change the course of the stars, but we are law, order and balance and we do not condone violations. I wield the destiny of peoples and, however, I humbly come to you, to gather among you the perfume that is released from a simple soul. This is my only comfort when I descend into your world, into the deep and obscure layers of dense matter, formed of base and loathsome things. That perfume seems to be lost in your atmosphere laden with harmful emanations, as if overcome by the enveloping forces of evil. I perceive it, however, electing it, and I gather as one keeps a humble and gentle jewel, blossomed in the mud, and I keep it in my heart, where it will rest. It is the only affection I find in your world, the only hymn, pure and simple, that makes me rest. As a little child rests at the most beautiful songs of its mother, so I cherish myself, invaded by infinite sweetness, in the bosom of these humble voices dispersed in your world.

This is the only truce in the midst of the work of enlightening and guiding you, you rebellious men, who believe you dominate and are dominated, who think you are going up, but in reality you are going down. I could, however, terrify you with prodigies, terrify you with cataclysms. Would it convince you, however? My hand is raised over you, who are evil, as a blessing, never for revenge.

Listen carefully to this great word: I wish that the balance, violated by your malice, will be reestablished through the paths of love and not through punishment. Do you understand the great difference?

These are the reasons for my intervention, for my presence among you.

The Law wants balance. It's the law. You disrespected it with your faults, thus outraging the Divinity. The balance "must" be restored, the

reaction "must" take place, the effect "must" follow the cause, freely sought by you.

God wants you to be free, you already know that. Well then, I come so that balance is reestablished along the paths of love and understanding; I come to incite you, with words of fire, to understanding, to encourage you to freely resume the path of redemption; Finally, I come to teach you how to use your freedom to elevate and save you, and not to lower and condemn you. I come to make you aware of that Law that guides you and of the way to restore the violated order, so that this violation does not fall back on you, as a tremendous return shock that will destroy your civilization.

I come to save you, to save what you have best, what the centuries have laboriously accumulated, at the price of much pain and much blood.

Between the iron necessity of the Law that, inexorably, returns to balance, today I interpose my love and my light, as I already interposed my pain and my martyrdom!

Men, tremble! The moment is supreme. It is for supreme reasons that I descend to you from Above. Listen to me: the world will be divided between those who understand and follow me and those who do not understand and do not follow me. Woe to the latter! The first will find safe refuge in my heart and be saved; on others the Law, no longer compensated by my love, will ineluctably descend and they will be dragged by a nameless gale into indescribable darkness.

Make no mistake: recognize my voice. Recognize it by its immense tonality, by its boundless goodness. Has any man ever spoken thus? I speak to you of simple and lofty things, of good and terrible things. I am the synthesis of all Truths.

Do not oppose me with the barriers of your souls, but listen, ponder, let this ray of light that comes from God descend into your conscience and illuminate it. I beseech you, humiliating myself in your presence; humbly, for your salvation, I beseech you: listen to my voice!

May peace descend upon you. Peace! May the peace you no longer know come to your souls! Between you and divine justice is my prayer: "God, forgive them, for they do not know what they are doing".

Poor beings lost in the darkness of passions; poor beings who take for true light the fascinating tinsel of false things on Earth!

Poor, evil, perverse beings! And yet, you are my children and for your sake I would climb the cross again to save you. Poor beings who, in an ephemeral victory of matter, which you call civilization, have completely lost the heart's only rest — my peace.

Listen to me. I speak to you with love, immense love. I was insulted and crucified for you, and I forgave you; I still forgive you and I still love you. I bring you peace. I even return to you to speak to you of a science that yours does not know, to pronounce to you the word that no man knows how to speak, a word that will satisfy you forever. Listen to me.

My voice will lead your heart to an ecstasy that no material victory, that no greatness in the world will ever be able to give you.

Like an intuitive flash, my light will shed over you an understanding that the laborious processes of your reason will never reach. Reason, daughter of reasoning, discusses and calculates, but I am the light that lights up in you and can, in an instant, transform you into heroes. Accept, I beg you, this supreme gift that I offer you and for which I came from so far to be with you: accept this splendid gift, which is my peace. It is the bliss of heaven that I bring to you with full hands; it is the happiness that nothing earthly can ever give you. Recognize my

peace! To receive it, open all the doors of your soul! Satisfy yourselves with it, inebriate yourselves with it! It is an immense gift that I bring you from the bosom of God, it is a grace with which my immense love rewards your ingratitude.

I come to you, bringing the most beautiful gifts, to pour true happiness on your souls. I come to soften Divine Justice. I made a long and tiring journey from my radiant Heaven to your darkness. I came spontaneously, for the love that I consecrate to you. Do not renew the tortures of Gethsemane, the anguish of human misunderstanding, the torments of an immense repelled love.

Who am I? - you ask me.

I am the warmth of the morning sun that watches over the unbuttoning of the little flower that no one sees; I am the balance that, in the alternating variation of the elements, guarantees life to all. I am the cry of the broken soul, in which the first vision of the divine blossoms. I am the balance that, in changing moral events, promises salvation to all. I am the king of the physical world of your science; I am the king of the moral world that you do not see.

You always look for me, everywhere. Ever deeper I escape you, from fiber to fiber, on your anatomy tables, from molecule to molecule in your laboratories. You seek me, tearing apart and dissecting poor matter: but I am spirit and animate all things. Not with eyes and material instruments, but only with the eyes and instruments of the spirit you can find me.

I am the child's smile and the mother's caress; I am the groan of the one who runs begging for salvation; I am the heat of the first ray of spring sun, which brings life and I am the windstorm that brings death; I am the evanescent beauty of the fleeing moment; I am the eternal harmony of the universe.



I am Love, I am Strength, I am Idea, I am Spirit that vivifies everything and is always present. I am the law that governs the organism of the universe in wonderful balance. I am the irresistible Force that drives all beings towards ascension. I am the immense song that creation sings to the Creator.

I am everything and I understand everything, even evil, since I surround it and limit it to the ends of good. My finger writes, in eternity and infinity, the history of myriads of worlds and lives, tracing the ascending path of the beings that turn to me, beings that I attract with my Love and that I will gather in my light.

Many worlds have I seen before yours, many will I see after it. Your great apocalyptic visions for me are tiny ripples in the dimensions of time. I will come, amid thunderbolts, to bend the proud and lift the humble. I will come victorious in my glory and in my power, triumphant over evil, which will be driven back into darkness.

Tremble, because when I am no longer the Love that forgives and protects you, I will be the whirlwind that storms, I will be the unleashing of the elements without restraints, I will be the Law that, no longer dominated by my will, bringing with it ruin, will inexorably explode over you.

Everything is connected in the universe; physical causes and moral effects, moral causes and physical effects. A compressive organism envelops you and in it you are trapped in your every act.

My mighty hand establishes the fate of the worlds and, however, knows how to descend to the most humble little child to affectionately sustain his/her tears. This is my true greatness.

O you who admire me, timid, in the impetus of the storm, admire me, rather, in the power I have to make myself humble for you, in knowing how to descend from my lofty kingdom to your darkness;

marvel at this immense strength I possess to constrain my power to a weakness that makes me similar to you.

I do not ask you to understand my power, which places me far from you; I beg you to understand my love that makes me like you and puts me at your side. My power could discourage and frighten you, giving you an unfair idea of me, that of a vindictive and despotic lord. I do not want your obedience out of fear. Now must emerge a new dawn of consciousness and love. You must rise to a higher law and I return today to announce the good news to you. I am not a vengeful and tyrannical lord, as formerly, out of necessity, ancient peoples supposed me to be; I am your friend and it is with words of kindness that I address your heart and your reason.

You must no longer fear, but rather understand. Your childish reason has already woken up and I come to shed my light on it. I am a synthesis of truth and it will appear everywhere, reaching the light of your intelligence.

I don't bring fights, but peace. I do not bring divisions of conscience, but union of thoughts and spirits.

Terrestrial humanity approaches its unification in a new spiritual consciousness. Do not be insulted, therefore; rather, understand one another. May each one contribute with their little grain to the great faith and may this make you all brothers and sisters.

May religion, which is my revelation, and science, which is your effort and all your personal intuitions, closely unite in a great Synthesis, and may this be a synthesis of truth.

Because I am the Way, the Truth and the Life.

## 4 | MESSAGE TO THE CHRISTIANS

### **At the XIX Centennial of Christ's Death**

Oh Christians of the whole world, what have you done, in nineteen centuries of work, for realization, on Earth, of the Kingdom of Heaven?

Alongside the creation of a civilization, the millenary direction given to thought of human beings, of colossal works of art, of a multitude of martyrs, geniuses and saints, alongside all the good that Christianity has brought by virtue of the divine spark that animates it, taking into consideration how much evil arising from the human weakness, in which midst it has operated! How much resistance do you have opposed to that divine impulse which longs to lift us up! How tenacious of you to remain substantially pagan! How many storms does man have unleashed, with his passions, around the nave of the Church of Rome!

The harsh need to compress incoherent thought into form, into disciplinary rules and to cover the shining truth with a veil of mystery, was imposed by your rebellious instinct, which otherwise would have driven the original principle to shatter into chaos.

Some high truths which Christianity contains could have no effect if not because of the immaturity of men; certain freedoms cannot be

granted to those who are always ready to abuse everything. What an immense effort, what a long road must go through the divine idea until it can materialize on Earth!

Have you never asked yourself what immense moral force you would represent in the world if you were truly Christian? Have you never asked yourselves what paradise Earth would be if had you understood and practiced the good news of evangelical love? Rather, what a sad spectacle! The word of unity is divided, the flock is disunited, the sons of Christ are no longer brothers, but enemies!

The time has come for you to awaken to the light of a greater conscience. Time has matured the moment of great shocks, including in the field of the spirit. And at the decisive moment I come to launch into the world the decisive idea. I come to gather you all, Oh Christians of the world, in order that, above the form that divides you, you snuggle around the figure of Christ and you find a substantial unity again.

I say this to you in His name, when nineteen centuries have passed since his death and history moves into the third millennium. I tell you that you must embrace each other again in the face of the threat of the imminent historical moment, so that your union constitutes a barrier against evil, which prepares to unleash a tremendous attack. The big struggles require great unions.

I do not touch your divisions of form, but emphasize the substance of Christ's idea, from which all your beliefs were born. I want to revive the faith, fainting in your souls; that faith in eternal things, already written with so much simplicity, be revived; to live again the simple spirit of the Gospel and make you all brothers. That's just what the world needs and that is the solution to all crises. New systems are not needed: it is necessary that a new man arise.

I come to unite, not to divide; I bring peace and not war. I don't touch your human organizations, but I say to you: Love one another in the name of Christ and your organizations will become perfect.

Before the beginning of the new millennium, all human values will suffer a great revision and faith will be enriched with the contribution of reason and science. On the verge of times, may all Christendom turn its gaze to the beacon of Christ.

Come, all of you, you men who delude yourselves into thinking you have a different truth. God is the only truth, substantially identical in all religions, in science as in faith.

If the paths, the approaches are different, the principle and the goal are the same idea pure and simple brotherly love, an idea both dominant in the Gospel and in the universe. You prophets asserted with varying power and aspects the same principle.

Humanity is moving towards great political and spiritual units. That no new religions arise, but that existing ones unite in a fusion of faith that will envelop the world. Progress is found in reciprocal love, which unites, and never in rivalry, which divide.

Peace, union and love be with you in my blessing.



# 5 | MESSAGE TO THE MEN OF GOOD WILL

## **At the XIX Centennial of Christ's Death**

From the top of the Cross I contemplate you, men of good will, of all races and beliefs. These divide you; my word unites you.

I speak not only to Christians, but to all my children, who are the righteous of Earth, whatever your race or faith. I speak to all, not considering your human differences. My word is universal like sunlight. Divinity cannot be isolated in a private church. I tell you what is true and just, and what I tell you endures with anyone let it be said. The lie that disfigures me passes: I remain. It doesn't matter that kindness be exploited by the evil ones; Good ends up triumphing. I love everyone.

You men seek clean flags to transform them into bright cloaks. And who can prevent, in your world of hypocrisy, the wicked from hiding in the shadow of pure things and that the false ones cover themselves under the shining mantles that they take possession of? So, the beliefs and religions cease to be an idea, a principle to become a cluster of interests, an organization of castes.

Thus, you formed hierarchies, sects, orders and magnificence that have no correspondence in heaven. Your classifications are absolutely human, fictitious, according to the Earth appearances and not with the intrinsic values of the spirit. Therefore, they will remain there in your world and will never rise beyond the Earth.

My discrimination is different. The chosen ones are those who follow my path of pain and renunciation, of humility and love. Come to me, you who suffer. You are the great ones, the ones chosen by Heaven. This is my differentiation. Those made by men are worthless. It doesn't matter the mantle, but the man who wears it. Only on the path of pain and love you will find those who are great in my Kingdom. This is where, in the absurd fight between so many voices and contrary organisms, you will find good, justice and truth.

Everywhere, in your groupings, there are the good and the bad; the latter, almost always, concerned with making an object of discussion a truth of their own. The truth is in the heart and actions and not in human forms and positions.

Seek the good; seek, wherever it may be, man, never the standard. Do question man, the naked and intrinsic reality of his intimate values, and not the signs that mark him externally. These can be faked, not man. The flag can reduce oneself to an index of collective interests; but man goes his way alone towards his destiny.

Righteous and unjust meet on earth, side by side, for reciprocal trials; I will find them together, all using the same name of truth. Only I, who read in hearts, I differentiate them, as the voice of your conscience can also do, in which I penetrate and speak.

My children are therefore everywhere, yet you do not know how to see them. Only I see them. Pain and death, which kill others, elevate them. My way of differentiating it is above all human categories.

My Kingdom is not of the Earth. This Kingdom has no physical body. Its great ones possess nothing in the world, but suffer and love.

My deepest religion has no earthly form, it has none of these appearances, proper to matter and human imperfection, and which have always been the basis of all abuses.



My altar is pain, my prayer is love, my religion is union with God in thought and in deeds.

Above all the forms that divide you, Oh men of Earth, I am the principle that unite you to my love.



## 6 | MESSAGE OF PEACE

### **Written at the Night of the Holy Thursday, at the Mount of Holy Sepulcher, facing Verna (Easter of 1943)**

My last message, for Easter 1933, XIX Centennial of the death of Christ, addressed, on two occasions, to Christians and men of good will, was my last word in that cycle of preparation and hope.

Many previously announced events there have already matured.

I return to you, this Easter of 1943, after ten years, in the violent constriction of a pain that seemed impossible and yet came true; I come to bring comfort to men and the righteous, those who believe. I come to say, in the tumultuous bosom of universal destruction, the balanced word of peace. This is therefore the message of peace.

Have faith and faith will make you overcome all trials. God allows them so that you may learn to use your freedom and not for your destruction. Do not get lost in the chaos, which is just apparent. Immersed as you are in detail, in distress, in fatigue, you do not see and do not understand the good that exists beyond the appearance of evil.

God, however invisible and omnipresent, is at your side, walks with you, he accompanies your steps and guides you; he always provides you, beyond the apparent disorder, with the immense and eternal order of His wise laws. His hand leans towards the lowly towards the weak, to the vanquished, in order to raise him up again. May this assertion of a divine law of justice above the human law of force comfort you.

Faced with two paths I left you and you made the choice. The world has the struggle that it freely desired.

Since I left you, the world has been speeding along the path of history. The deepest path and the most profitable lesson are found in pain, school and sanction of God.

You will rest. So it is necessary, in order that the results of the effort descend in depth and be assimilated. Do not dwell, however, on the details of the moment or particular case, which do not constitute the whole of life. This is found in the big development trajectories of the Law, in which the thought of God is expressed.

Only if you rise will you find the universal truth, immovable in movement, the perfect justice. Only if you transport yourself above the contingencies of the moment and the place, you will find complete freedom, the tranquility of the absolute, the peace that is above victory or defeat, true peace, so far from human things.

To ascend is the great goal of life — to rise in the ways of the spirit — and that work, whenever possible and free, can be followed and carried out, at any time or place. Nobody, in any case, can hinder the freedom to build yourselves, thus advancing in quality and power. And this ascesis is what matters most; in order to reach it you suffer the trials of life.

After every bend in history, its juice is obtained, its true is harvested, which is ascension.

True riches are not found outside of you: they are within you and they are what make you more powerful and happy. These are your good predicates, which you will never lose; and not your material possessions, which will disappear.

Whatever the turn of winners or losers, they will succeed, as a vacancy after wander, the crowds of those who suffer and those who enjoy; and triumph can be an instrument of perdition and misfortune, of resurrection. No life, like no force, can be annulled; everything survives, transforming itself. Substantially, war destroys no one.

My word, which is above the world and its struggles, says, repeating the law of God that governs life: woe to him who possessing only the superiority of strength, abuses it, forgetting justice. Everything is compensated in the Law and paid for with long successive reactions, hatred and revenge.

The word of balance teaches the victor that there can be no abuse of victory, for there is a price to pay; and points out to the vanquished the paths of the spirit, in whose freedom it is possible restore one's strength in the face of any external bondage. The first affects the natural frontiers of strength, the second finds freedom in privations.

The sun will shine again and life will flourish again after the storm. It's the law of balance. What matters, above all, is that you learn the lesson. Remember: that each one keep, in the depth of spirit, with the power of a conviction, of an acquired quality, the fruit of so many trials. And may the new flowering of life not erupt into a mad din of satisfied flesh, in an orgy of triumphant matter.

The scope of the war and the content of the victory are not found in material triumph, but in a triumph in spirit, in a new civilization.

Woe to you if you have not learned the hard lesson and changed course. If, instead of going up the paths of the spirit, walking the old

roads again, you will have to fall back under the same painful consequences, more and more serious.

My voice is universal and deviates from human dissensions. There are times, however, when there is the need to go down. It is said, then, with scandal: God is partial. But there is a balance, a reflection of justice, an order also in History and in it they must act. The absolute impartiality would be indifference and absence of God. Justice and order, which are the principles of the being, must also descend to Earth and operate there, weighing on evil and overcoming it, in the shock of forces.

Otherwise, God would only be in heaven, and not present and active also in the world, among you, in the midst of your struggles. These are guided by Him, so that they do not reduce to absolute destruction and chaos, but be an instrument of construction and good. He guides them so that the trials and pains of the world result in the fruit that is the ascension of the spirit, the goal of life.

I leave you, therefore, for the comfort of the just, these truths: your effort, even that can only be individual and isolated, when it is pure and sincere and addresses itself to the supreme scope of spiritual elevation, is also found in the path of life. And therefore protected and encouraged, because that is the course ordained by the law of God. By that same law, according to which the universe is constructed and which regulates its organic functioning, the forces of evil, despite all the difficulties and resistance, can never prevail over the forces of good. It is fatal, therefore, the final triumph of the spirit and in the spirit you will win. This victory is worth the immense pain that is its price. The divine plan of life is already being largely carried out.

## 7 | MESSAGE OF THE NEW ERA

### Christmas of 1953

In the silence of the holy night, as I told you for the first time to begin the Work, I return to speak to you now, after so many years.

I return to my decennial rhythm, which began at Easter 1933 with the *Message to the Men of Good Will* and the *Message to Christians* and continuing into Easter 1943 with the *Message of Peace*.

This time, ten years later, in 1953, I am speaking to you again, but at Christmas, because this is the day of birth and this is the new Message: at Christmas, as it happened in 1931, because, after all the other Easter Messages, this is the one that concludes the series.

I come to bring you the word of hope, because in the chaos of the world, the new and first lights of dawn are emerging. Time walks by and you have already entered the second half of the century, when what was predicted in my first message at Christmas 1931 will come to pass.

You have thus entered the phase of active preparation for the new civilization.

I come to speak to you at the time marked by the rhythm that presides over the development order of events, according to the will of the Height.

The work advanced, firm and constant, in these twenty years that are ending, through storms that destroyed nations and changed the political map of the world; it advanced, everything resisting, constant and firm, as happens with the things desired by the Height. The work continued, hidden in silence, protected by the shadow of general indifference, apparently entrusted to a poor man alone, with minimal human resources, winning only with the forces of sincerity and truth, in the most humble and simple, while your greatest human organizations crumbled. Today the miracle was fulfilled. This is for us the proof of truth.

You have before your eyes today a complete system, which with a unitary principle solves all problems and answers all questions. You have guidance today which gives you the key to explain the riddles of the universe. You can use it right now also personally, to continue research towards infinity in the analytical particular. Generations will pass, contemplating the Cyclopean construction of thought elevated to the Height at the time of the fate of the world.

From the apex of the pyramid a light will shine to illuminate the world: this light is called Christ.

And the generations will walk, they will walk the endless road of time and they will see, far away, the lighthouse that indicates the route to them. And one another will indicate it, saying: "Courage!" Rough is the pain and the road of evolution is long, but we have a conductor. From high Above, Christ looks at us and speaks to us. We are not alone. He is with us. At his feet, like a pedestal, is the pyramid of knowledge, made of thought, which is His light.

The most elementary phase of faith was succeeded by the most advanced phase of knowledge, with which love is fulfilled. And, with knowledge, Christ returns to Earth to build His Kingdom, founded twenty centuries ago.



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The rhythm of the Messages began at Christmas 1931, continued through 1932, and ended at Easter 1933 (On the 19th centennial of the death of Christ), only reappearing later in ten-year rhythm.

The first message appeared in late 1931, as the Body of Christ was buried on the afternoon of Good Friday. The Messages continued to appear in 1932, as the Body of Christ continued to lie in the tomb on Holy Saturday. Finished with the last message at Easter 1933, the centennial of His death, how His Body was resurrected in dawn of the 3rd day. They returned later at a pace of ten years and now they complete twenty years, equivalent to the twenty centuries that have elapsed since then.

I indicate these harmonies to you, to make you understand their meaning. My instrument ignored them and could not have projected them, since the Height had not given them the knowledge of it. What is harmonic comes down from Above, what is dissonant comes from below.

This Message today corresponds to the end of the Second Millennium and launches you into the arms of the third, of the new civilization. This corresponds to the third day, at the dawn of which Resurrection occurred.

May this unpredictable concordance of rhythms, that this musicality also in the form of the genesis of work, constitute for you a proof of the truth.

This message throws you into the arms of the Third Millennium: that is why it is the Message of the New Era. The materialistic world is

frantically fighting for its self-destruction. The Dragon will be killed by its own poison.

Life, which never dies, is preparing to replace the old world with the new: the realm of the spirit, in the realization of which Christ will triumph. Mankind has waited two thousand years for the Good News, but the time has finally come for it to be realized. Life will use storms that the forces of evil are preparing to unleash in order to purify themselves. It will take advantage of the destruction to rebuild at a higher level.

I thus repeat the words of the first Christmas Message of 1931: "Destruction is necessary (...) A great baptism of pain is necessary, in order for humanity to recover the balance, freely violated: great evil, condition of a greater good. After that, humanity, purified, lighter, more selected for having lost its worst elements, will gather around the unknown individuals who today suffer and sow in silence; and it will resume, renewed, the path of ascension. A new era will begin; the spirit will have domain and no longer matter, which will be reduced to captivity (...)".

Thus you find the same words at the beginning as at the end. Today, however, you twenty years more advanced in time, that is, in the maturation of events. Today you meet in the fullness of time. That idea, developed through the work's trilogies, is on the way to becoming a reality.

The Luciferian revolt of materialistic atheism is about to unleash against God its last desperate battle for absolute triumph, supreme effort that will result in their total downfall. And God will show terrified humanity, for the good of men, that He alone is the absolute lord.

You are still immersed in dense mists. But, beyond them, shines the sun that is about to rise and flood the world with light and warmth.

The other shore of the new Kingdom is at hand, and humanity is preparing to disembark on it. The new continent already appears to the eyes of the experienced navigator and humanity, after the great voyage of two millennia, can shout — "Earth, earth!"

This is why it could be called the Message of the New Era, because it no longer announces the Good News, but its realization.

As everything up until now has been fulfilled at an inexorable pace, so everything will continue to be fulfilled. This second decennial Message covers the period of the Second Millennium, the preparatory rhythm of the third day of the Resurrection, as well as of the Third Millennium.

Now that I am leading you here, at the gates of the new millennium, with this message the cycle is complete. This cycle preceded and accompanied the Work, which now continues in the opposite hemisphere to the one in which it began, developing on the beaches of the new lands where the new great civilizations of the future will be born.

The pyramid is there. Its last stone has already been laid. As the world walks, more and more, for the now fatal fulfillment of its desired destiny, on that stone Christ's feet will land and His figure will rise and, flaming, will light up the road of travelers like a lighthouse in search of light, to guide them through the long path of human ascensions.

Have faith, be sure. The New Age awaits you. In the immense struggle, Christ is the strongest and He will be with you and with all those who believe in Him.



# **PIETRO UBALDI AND THE THIRD MILLENNIUM**

## **First Part**

### **Pietro Ubaldi in Italy**

**José Amaral**



## PREFACE

*To whom is owed the scientific and technological, philosophical and religious progress of the humanity?*

*If it weren't for technicians in all areas of human knowledge, from computers to the laser beam, highly sophisticated, we would be in the stone age; If there was not the work of scientists, we would live without the evolution of technology, without the discoveries of vaccines and of medicines, which prevent the advance of microbes that destroy the human being. If it wasn't for the presence of philosophers, we would never have new truths and new ethical concepts, and we would be evolutionarily backwards for millennia. If it weren't for the coming of the religious men, from the most remote times, we would still be worshipping the "golden calf" and fearing the God of thunder, believing in "witches" and "werewolves".*

*The evolution of the Earth is due to these noble beings who descended to it, dressed bodies of flesh, like ours; walked with us and left, some as silent as arrived, others, however, left traces of light, capable of illuminating the paths of those who stayed. Thanks to them, we have become more evolved in recent centuries: XVIII, XIX and XX An unprecedented breakthrough in human history.*

*On our planet passed a man who was also worried about our evolution in all fields of knowledge. That man was called Pietro*

*Ubaldi. He lived among us, “he went through hell”, as many continue to experience it, to his survival. He passed and left with his luminous footprints a source of love and wisdom for present and future generations. He was the bearer of the Voice of Christ, with His Renewing message, in favor of humanity.*

*Many people have asked: who was Pietro Ubaldi? Here is the answer in **PIETRO UBALDI AND THE THIRD MILLENNIUM**. Here are intertwined life, Work and the reincarnations of him.*

*This book was born from our notes (twenty years of contact with the apostle of Christ), letters written by him, information obtained from relatives (sister and nephews) and friends (residents in Italy and Brazil), the Ubaldian collection in Brasilia and the bibliography presented at the end of the work. The tiny previously published book, *Pietro Ubaldi in the Brazil*, was revised, expanded and adapted to this other work, **PIETRO UBALDI AND THE THIRD MILLENNIUM**. Reincarnations of Pietro Ubaldi, revealed by him and others mediums, were studied and compared, including his with that of Simon Peter, the Apostle.*

*For us it was a rewarding experience, because we went deeper into the life of the author of *The Great Synthesis*, and with that, it was possible to bring our readers an authentic story, which will serve as research for other biographies of the messenger from heaven and the herald of the new civilization of the spirit. We are going to have some surprises and very pleasant ones, especially when we come across a being different from the others... Without a doubt, we will ask ourselves: but is this true? Yes, the facts narrated are the best witnesses of Pietro Ubaldi among us, in this 20th century — the prelude to the third millennium.*



# 1 | PIETRO UBALDI'S GENEALOGY

When my wife and I went to Italy, in August 1986, to do research about Pietro Ubaldi and to know the places where he lived, we visited Maria Ubaldi Paparelli's family. Her son, Germano Ubaldi Paparelli, kindly offered us the genealogy of the great Umbrian mystic since the 18th century. Mrs. Maria Ubaldi Paparelli, sister of Pietro Ubaldi, is currently 99 years old, and retains that gentleness typical of a palatial individual. Despite her advanced age, she still reads and writes without glasses. She lives surrounded by affection and caress from her relatives.

In this genealogy provided by Germano, we will use the maiden names to all characters. Pietro Alleori Ubaldi was the son of Sante Ubaldi and Lavinia Alleori. On his father's side, grandson of Illuminato Ubaldi and Rita Mancini, married in 1835; Pietro's great-grandson Ubaldi and Santa Ferappi, consorted in 1800. On his mother's side: he was the grandson of Giovanni Batista Alleori and Maria Benedetti Roncalli (Countess), great-grandson of Biagio Alleori and Maria Rami.

Pietro Ubaldi's ancestors, on his father's side, were families of great projection in Foligno, more for their dynamism, dignity and honesty than for the economic and financial resources, because they came from a poor background. The same did not happen with the ancestors on the mother's side, who, in addition to the honesty and dynamism peculiar to Italians, were also rich and descendants of nobles. Ubaldi's grandmother was a countess, full of many dowries, she had only one

couple: Augusto Roncalli Alleori, who died still young, and Lavinia Roncalli Alleori who married Sante Ubaldi. In this way, Pietro Ubaldi's mother became the only heiress to the immense material patrimony and the title of nobility.

Mr. Giovanni Batista Alleori, husband of Countess Maria Benedetti Roncalli Alleori, was a very hardworking man; he not only managed the estate of the countess but he sought to enlarge it. He acquired much land from the church, which was obliged to sell it at any price, to avoid a conflict with the Italian government. Rich and powerful, the family Alleori became famous in Foligno. The world always offers good opportunities to those who love; likewise, God, too, provides spiritual resources to all his children, who turn to Him. The former's wealth is temporary, it passes like a whirlwind; the second one is lasting and eternal, because it is that of the spirit. Pietro Ubaldi, as the Alleori Ubaldi couple's grandson, would be one of their heirs and one of the windows through which part of those material goods would get away.

If for the Italian society at that time and today, as with all societies around the world, the important thing is to be rich and have many titles, for Pietro Ubaldi that meant nothing. His world was another, he had another conception of wealth and of notoriety. Although he loved his ancestors — he always reported to them with great care, affection, tenderness and respect — he had true scorn for the inherited patrimony, not considering it to be his property. His goods were hereditary, that is, freely obtained. They were not fruit of his work. The society of his time accepted this form of acquisition, that his conscience declared unjust. He did not condemn others, but he hastened to correct himself. The gratuitous acquisition of goods by heredity was, "for him", for his moral and personal law, illicit, immoral, an inadmissible thing. He took care of himself and respected the law of others. But he must conscientiously live his law.

And this was not just the instinctive law of his conscience; for it was also the law of the Gospel. He heard the distant voice repeat to him:

"Blessed are you who are poor, for yours is the kingdom of God!

"But woe to you, you rich men, for you already have your consolation!"

And still:

"Give to those who ask you, and if someone takes what is yours, do not demand from him".

And finally the maxim: "It is easier for a camel to go through the eye of a needle than for a rich man to enter God's kingdom".

He preferred Christ, but the world condemned him, and the fight began.

He could not help feeling the original injustice that is at the base of all accumulation of wealth, which very rarely can only be formed through work, without a minimum start of fortune. This original injustice was aggravated by gratuitous hereditary transmission.

So is wealth, for many it represents happiness, the greatest gift from heaven; while, for Pietro Ubaldi, the inherited patrimony has become rather heavy, and he could only get rid of it when he couldn't stand it any longer. He knew the riches of heaven and, the earthly ones did not appeal to him.



## 2 | BY ITS FRUITS THEIR TREE CAN BE KNOWN

Pietro Alleori Ubaldi was the penultimate of the seven living children of the Lavinia and San Ubaldi couple.

Sante Ubaldi, a dynamic man with good habits, poor and honorable, had a name to watch over. Son of Illuminato Ubaldi and Rita Mancini Ubaldi; brother of Ubaldo, Antero, Feliciano and Margherita. The family was composed of six people who had to fight bravely for survival. In this environment of very hard work lived Sante Ubaldi, who had ambition for nothing, because their parents had no material resources, nor did they care about that. They were born poor and so they lived. They gave their children the best they could: education, religion, work and honesty.

Lavinia Alleori, daughter of the couple Maria Benedetti and Giovanni Batista Alleori, was the sole heir to the title of Countess and all material wealth left by her parents. She was very pious, but accustomed to a palatial life. The good Lord wanted her destiny and her gifts to end up in the hands and heart of Sante Ubaldi, in 1870, and from this couple was born one of the children that would bring about a great spiritual revolution to the world.

From this marriage, were born: Giovanni Batista, Giuseppe, Augusto (deceased at the age of two), Augusto (again), Maria (deceased at the age of 12), Pietro and Maria (resident in Foligno). Life changed for

Lady Lavinia after her marriage, because she, a dynamic woman, spent part of her life managing the estate, together with her husband.

Ubaldi continually referred to his parents as very good people, lovers of life and work. His father liked to always be with the family and pray in the Chapel of the Immaculate Conception, inside the palace, his residence. In this way, all the children received: alongside the rigors of a palatial life, an excellent education, religious and cultural, including higher education. Culture, religion, work, discipline, love, wealth, etc., they never lacked in that home of great notoriety, in such a small town as Foligno.

Kindness, so difficult on this planet, reigned in the Alleori Ubaldi Palace. It was a kindness without fuss, without promotion.

When Pietro Ubaldi's mother died, in 1935. The newspaper, *Gazzeta di Foligno*, of November 2, paid that kind lady a significant homage, with the publication of this news:

"On the morning of the 28th of October, after receiving the sacraments of the church and a private blessing from the "Supreme Pontiff", passed to a better life Lady Lavinia Alleori Ubaldi, after a short illness, at the age of 84.

Daughter of Giovanni Batista Alleori, who, as we recall, was a correct and honest manager of public and private things.

She, the wife of Sante Ubaldi, who left marks of extreme dedication, honesty and justice, always lived in peace with her conscience. She raised the children within religion, making the cult of virtue and wisdom grow in all; she did not neglect the good qualities indispensable to the home, in which she fashioned her soul. What good action did Lady Lavinia do without telling others? She was very pious, practiced beneficence without being noticed. Modest and silent, she did good with her right hand, without the left one knowing about it. Rarely was her name

cited as a benefactor, but it was common for her to do good deeds, donating significant amounts to the poor and needy ones.

There is a work of charity that is very important to her kind heart: the Palestine School, for the children of the most needy, started about a century ago, with philanthropic objectives. Lady Lavinia and her husband built beautiful headquarters, following the best didactic and hygienic standards and it became the first institution in this city. Hundreds of children and young people are fed with material, ethical and spiritual bread. It is a true monument of Christian charity. To this Lady, in favor of her soul, the Holy Father Pio XI sent his consoling blessing, accompanied by the pontifical and ecclesiastical cross. The Supreme Pontiff also praised the holy and courageous work carried out by the late Lavinia Alleori Ubaldi.

In the Cathedral, there was a solemn act, dedicated to her soul, with small prayers and songs guided by Maestro Perosi, sung by students from the Santa Cecília School.

At 4:30 pm, a crowd followed the long funeral procession, in two rows. Respectfully, her funeral took place throughout the city in a solemn ritual. Monsignor Faveri, in the present body mass, recalled, with admiration, the benefactor life of Lady Lavinia Ubaldi, showing, in brief, all her beautiful work, done with a profound evangelical spirit, hidden and silent. It benefited the disadvantaged people and the Palestinian Institute, of which she was an intelligent and hardworking president.

Foligno, without exaltation and without any flattery, paid a significant homage, posthumous tribute to Lady Lavinia Alleori Ubaldi, expressing through religious worship its deep gratitude.

To the family — sons, daughters, daughters-in-law, sons-in-law and grandchildren — the condolences from our newspaper".

It was in this environment, with dignified examples, that Pietro Ubaldi lived his childhood and youth. Later, in his missionary phase, he wrote that the human being is a product of parents, the environment and acquired experiences (from this and other lives). He himself exercised a ministry in which the past was highly significant.



### 3 | FOLIGNO – THE HOME CITY OF PIETRO UBALDI

Elevated spirits do not descend to earth, but on mission, greater or lesser. After the soul reaches a noble position, it can continue its evolution in any part of the universe. "In my Father's house there are many mansions". If the terrestrial environment is the most conducive to discharge of the debt that the being owes to the Divine Law, if, here he must also carry out his mission, for the good of humanity, so, he goes down, fulfills his duty and returns in peace with himself. Besides Christ, the heavenly ambassador, let's see some of them. Emissaries who descended to Earth: Moses, Socrates, Simon Peter, Paul from Tarsus, St. Francis from Assisi, Martin Luther, Blaise Pascal, Allan Kardec, the one which biography we write here, Francisco Cândido Xavier and many other harvesters in the field of science, philosophy, and religion. They all enjoyed well their descent into this world.

It's true that these sublime souls, distanced for centuries from our evolutionary ascent, can and do choose the environment to be born. They do not appear anywhere, not even in any way. Being born is easy, but being born well is very difficult... And Pietro Ubaldi chose the city and environment in which he should be born and live.

Why was he born in Foligno and in the last century? Foligno is a small town and so old as Italy, of long traditions, where nature is exu-

berant, with lots of green and a lot of water. Foligno, at that time, with about 30,000 inhabitants, was sustained, essentially by agriculture. With the unification of Italy, on September 15, 1860, the city became part of the Italian Kingdom. Foligno is a plain, 234m above sea, in the center of the Umbrian valley, 158 km from Rome and only 18 km from Assisi. Today the Industry is part of the life of the Folignese. Pietro Ubaldi lived in that city and saw the passage from the 19th to the 20th century, lived with that generation that made Foligno one of the great Italian granaries. He knew the modest people, workers of his parents, humble and hardworking people. He was born in the middle of nature and knew how to love it, deeply.

Like all Umbrian cities, Foligno (province of Perugia - capital of Umbria) has one special feature: the religiosity of its people, impregnated with the mysticism of St. Francis, perhaps due to the proximity of Assisi. It is often said that the aura of St. Francis reached a radius of 100 km, so Ubaldi's hometown received the benefits of the Saint, the greatest after Christ, who ever passed on Earth. Foligno has many churches and the famous Cathedral of St. Feliciano, one of the most beautiful, built in the shape of a cross. In this Cathedral, Pietro Ubaldi was baptized when he arrived on this planet.

"One day I felt my destiny as a bundle of forces converging and ascending and I found it again in the strength and architectural musicality of the Gothic cathedral. The arcades, always restricting themselves more as they go towards the doorway, express the lines of concentration from the exterior to the inside. And I entered the austere temple of the solitude of thought as a young man. Out there was for me stridor and suffering and I could no longer enjoy the easy joys of the outside world. Since I was young I got used to breathing that severe atmosphere, saturated with deep concepts. My eyes learned to see in the mystical twilight and the lights grew splendors from Above, which were

an invitation to rise. My gaze was rocked by the harmonic musical architecture, in the diaphanous dream of mystical stained-glass windows, in the sweetness of images of eternal and holy things. Thus, my soul slowly became disaffected from earth and it opened to the vision of God. And, as in the Gothic temple, it was also in my destiny, a convergence of lines of force, which took me up, along the central nave, to where the structure of the building opens its arms in the shape of a cross".

Pietro Ubaldi was religious since his childhood. He liked going to church, talking to priests, questioning them about life after death. He lived about five minutes from the Cathedral and became well known to its leaders, even though he never assumed a relevant role with the priests. He felt comfortable in that environment, opposite of palace life. Since he was a boy, the two worlds, the spiritual one that he brought with him and the material one to which he had to adapt, seemed to him to be in conflict. "But not everything, in his spirit, was tragic sadness. There was light too, and how much light! He remembered being touched, as a child, more in the inner sight than in the eyes, one afternoon, at a church, by a friendly light that flowed from above, he didn't know how. He told the fact, but no one understood him, and so he fell silent". We ask: how many visions had the apostle of Christ seen in that Cathedral, which was so familiar to him and how many of them were not retained in the depths of his heart? To whom tell them, if he was forced to remain silent in front of his parents and the ecclesiastical authorities? They forbade him to speak, but they could not prevent him from seeing and, better still, from living with those visions, true supporters of his life.

As we can see, Foligno was, with all its natural and religious resources, the favorable environment for the birth of the herald of the new civilization of the spirit. Why in the XIX century? Let's see it later.



## 4 | PIETRO UBALDI'S ARRIVAL TO THIS WORLD

Where was the one whose history is being studied, before descending to Earth? Emmanuel, through Chico Xavier stated: "Pietro Ubaldi interprets the thought of the high spiritual spheres, from where he comes from". In this way, we can deduce that Ubaldi's descent to Earth was a long journey, which required several centuries of preparation. He would never play so important a role for humanity, to carry out such a huge task, if he were not previously prepared in the spiritual world. An ambassador of Christ does not appear by chance: the parents and environment were rigorously chosen so that the mission would not fail. The biggest proof that the mission was fully accomplished is found in the completion of his Work, planned and disclosed 16 years in advance. Thus, Pietro Ubaldi chose, in addition to the conditions of his birth, also the trials and his martyrdom, redemption of his debt in regard to the Divine Law.

He chose the town of Foligno, in the center of Umbria, on the 18th of August, a Tuesday, at 20:30, local time. He was not born at Palace Alleori Ubaldi (Antônio Gramsci Street, 55) and yes, in a modest house (Road Maurizio Quadro Street, 6,) because the Palace was under renovation. If he had been born on another occasion, since he was master of his own destiny, due to his evolutionary condition, he would have been born in a luxurious environment. That didn't happen, fol-

lowing, since his birth, the example of the One who was born in a stable. "He could be rich and he became poor; that by his poverty we might be made rich"—Jesus Christ. When the renovation of the palace was complete, Ubaldi was taken away to the comforts and rigors of palatial life. As a child, he felt that such environment was not his ambience, but he should live it — a rich boy on the outside and a Franciscan on the inside. "He was born in the mystic Umbria, at the end of the 19th century, almost under the shadow of Saint Francis, a figure that grew to his spirit. The penultimate of a numerous series of children, he found himself in the world as if by mistake and provoked special attention. He was born on an August afternoon, in the simplicity of a modest house, in an old neighborhood with narrow streets, while the group of brothers, to give peace to the house, had gone for a walk. And just as he was born, so he lived, far from the vain entanglements of wealth, free from the bondage of so many demands. Happy are those who are born in simplicity, where there is no lack of what is necessary but one is not a slave to the superfluous things, where life, which in everything always wants to grow, starting from a humble condition, where there is room to climb". It is good to remember, for greater clarifications, that Foligno is 18 Km from Assisi and that 20:30h, in the Italian summer, is not yet dark.

Deep down, sister poverty was more familiar to him, despite the comfort of a chapel inside the palace, where he prayed with his parents and brothers; weekly, he could rely on the presence of a priest trusted by the family, for the other priestly offices".

The Alleori Ubaldi Palace has 2,400 m<sup>2</sup> and around 80 rooms. Today, still there are many frescoes painted on the ceilings and walls of the most luxurious rooms. The paintings are by Marcelo Leopardi, all with biblical motifs, by request of the owners, Lavinia and Sante Ubaldi

Being born in Franciscan lands was the main reason for Ubaldi to revive a distant past and provocative of a Christo-centric life. So on the outside he was a prince and inside a commoner; on the outside a rich young man and inside a poor young man. Why he chose such a rich family, if he could choose a poorer one? Why St. Francis of Assis chose wealthy parents, if he was so fond of poverty, one of the three goals of his life? The missions of these two chosen souls required great impacts, enormous testimonies, which could shake the world, call men's attention to a new spiritual awakening, with less ambition for material things and less greed for perishable treasures; consequently, greater interest in eternal life.

For Ubaldi, the experience of wealth was yet another test, yet another proof from which he came out really well. This same test he had already chosen in one of his previous lives, in another situation, and failed: because being rich and not failing is not easy. The first concern is not to lose wealth, and the second is to multiply it more and more, not knowing that one day it will disappear into the hands of others. Currently, the wealth of Lavinia and Sante Ubaldi is dispersed. The Alleori Ubaldi Palace is being managed by a group of people for cultural activities. On the 30th of August 1986, the Centennial of the Birth of Pietro Ubaldi was celebrated in that palace, with a brilliant lecture by Professor Ariston Santana Teles (resident in Sobradinho, DF - Brazil), in the presence of civil and ecclesiastical authorities of Foligno. The inheritance given to Giuseppe Ubaldi, as he had no children, was left to the church. The share received by Pietro Ubaldi was dilapidated by the family administrator. About the other legacies, we have no news; naturally, they have been or will be redistributed.

Being born rich and in a Franciscan region was more than important for Pietro Ubaldi, it was indispensable to his apostolic life. Overcoming the harsh test of wealth was a spiritual conquest and a vic-

torious evangelical experience. Today, the world can refer to the disciple, repeating the words addressed to the Master: Pietro Ubaldi became poor so that with his poverty we would enrich ourselves.



## 5 | THE BOY GROWS UP

He was born in a simple house, with the simplicity of the big ones, but went to live in a palace surrounded by the care and perks which that environment provided. Lady Lavinia gave him all the attention a child needs. Her cooperation, together with her husband, to manage the wealth placed in the couple's hands, did not prevent her from providing a careful education for their son Pietro, nor for his brothers.

Pietro Ubaldi was born an introvert, immersed in himself. Instinctively, he felt that this was not his world. He did not bring preoccupation to his parents because he was always a quiet boy; he didn't play with the other kids or did pranks, because he felt no pleasure in it. Spiritually he was a prodigy-child, but apparently, an ordinary boy, with no problem. Whoever saw him might say, 'Behold, a rich man's son who does not value the wealth of his parents; he is an innocent who walks around the world. He had, since childhood, greater interest in things of the spirit than in those of matter. Religion was his goal, he was attracted to churches, not to worldly parties.

Contact with the poor pleased him a lot, but it was not easy for him, because there was a very big barrier, dividing the two social classes: rich and poor. This was his first impact. Why rich on one side and poor on the other? By instinct he knew that they were all children of the same God. He had, rarely, contact with the children of the workers

of his parents, who despite being good landlords, maintained a relative distance between their children and those of their servants.

"To this newborn, the world appeared as darkness, in which the spiritual spark, concentrated on the self, must, by itself, blossom. Childhood was uncertain and reckless, and every hour, every step, was an achievement. To inquire, to explore, to experiment, is his desire and his task. Learn to walk, because, materially and morally, you will walk all your life. But he knows how to cry since he was born, because the pain has already taken him in its claws and will not let go, for good. Then comes the education to which the child is subjected, and to which he adapts or reacts, according to the cases. Then external forces intervene, the demands of other beings, the impositions of social coexistence, the moral brakes of duty and virtue, which override the instinct.

His boyhood was outwardly insignificant. Nothing remarkable, in particular, that could distinguish him from the others. However, he suffered, endured the environment, but observed everything. Under the guise of an insignificant boyhood, a docile, obedient, studious boy, it hid the complex work and a self that was never tired of looking for itself. If outwardly it appeared an ordinary, simple and vulgar personality—the one that others saw and would continue to see, nearly all, during his lifetime—he felt it unfolding vaguely within him, and avidly sought, moved by a deep instinct, a second personality, with a second life, so much wider, beautiful and profound, that it almost seemed like it didn't belong on Earth".

Within this introspection lived the boy Pietro, when he reached the age to go to school, and his mother satisfying his desire, started his literacy at the age of 5. To attend school meant coming into contact with other children, other people's children, rich and poor. Here began the first phase of his life, where everyone is equal, through their own means, by force of the environment itself; Everyone wears the same

uniform and will face the same problems, solving them according to the capacity of each one. From this moment on, his spiritual preparation before reincarnation began to influence his personality.

Constantly he takes a dip in himself and the past and the future come to light, the young man he must be and the future that awaits him.

At that stage of a child, still so fragile, events sprouted unexpectedly, more by instinct than reasoning. And the blossoming of an old man, not satisfied with the demands of this world. That boy who attended the same school, 100 m from "his palace", located at the XX of September square, and who sat on the same benches as his colleagues, he carried within himself another world, the opposite of the one observed by all. Studying for him was much easier than harmonizing the two lives: his (interior) life with the one imposed on him (the exterior one).

He would daily put on his uniform, pick up his briefcase and walk to the door of the Foligno Classical Lyceum. He was quiet in class, didn't play or talk with his classmates during the class. He faced his intimate conflicts, trying to resolve them in the best possible way, without anyone's help. He did nothing but study enough to get promoted, and he read teenage books. Little Pietro grew before God and men. However, already as a child he had begun to explore the sensory and perceptive possibilities of his physical organism, as a conductor that tests the machine for the trip and observes it as a simple instrument of action, feeling quite distinct from it. There was in him like another fundamental conception and sensation of the being, who got tired of adapting to the terrestrial environment and its limitations. His real conceptual element was not the limit, but the eternity of time and the infinity of space. There was still stirring in his soul a longing for unrestrained freedom and the existence in a physical body seemed an unbearable prison.

Teenager Ubaldi finished primary school and prepared to continue in the secondary course. It was a life that was already beginning to be fully aware of itself. There was the need to walk, advance, climb, rise, and he was ready for another step.

## 6 | PIETRO AT HIGH-SCHOOL

The time has come for that young man to change course, school and city. Leave Foligno, some friends, his room at the Alleori Ubaldi Palace and, more than all, his green and mystical Umbria he had come to love dearly. Assisi, Espelho, Spoleto, Gubio would become more distant for him, but Christ and St. Francis were still alive in his memory, as well as those Franciscan places of such pleasant memories.

He had finished primary school and his parents were zealous for their children's education, which was placed above material interests, they were concerned with it in the most exquisite way. As they had resources, they went to live in Rome, with them, and enrolled Pietro in the best school in the capital, a large metropolis, where fraternity is more difficult. Pietro Ubaldi will now be part of a school community in which most are not interested both in him and in his studies. For the young newcomer it was just another climb in his cultural rise. Later, he himself will write: "to achieve higher plans, take higher flights, we need two wings: the one of wisdom and the one of the heart". He is a student without ambition for the first places, even though he had no difficulties to learn and apprehend the lessons taught by his teachers. He was still shy, introverted, concerned more with the problems of the world than those of school.

The parents, when they heard from him, as a boy, the narratives of his visions, they imagined that their son was hallucinating. The priests

and his confessors did not have different attitudes. It made him even more introspective. Deep down, his conscience told him to stay calm and carry on with his normal life. Deep down, he who observed everything, saw the difference between the two biotypes, but he remained true to himself. Whenever he could, he tried to satisfy the demands of the environment in which he lived: at home, at school and outside of it. When his parents found that their son was perfectly normal, they tried to give him better attention. Pietro, the last and penultimate male in the family, had something inside himself that he didn't show. While his brothers asked their parents for everything, fitting easily into palatial and metropolitan life, he preferred studying and reading good books. The same thing happened at school, young Pietro lived in isolation, he wasn't communicative, he didn't even ask—he learned effortlessly.

What to do with this young man, if he enjoyed good health? They offered him piano lessons, which he liked very much and he assimilated with ease: Beethoven, Bach, Wagner, Schubert and so many others. He trained as a music teacher. He liked languages and his professor of Italian literature once told him that one day he would be a writer. But as the years passed by, a new personality blossomed in him. So, the puberty was faced with tranquility. The natural desires, common as demands of biologically normal beings required to be satisfied, but he mastered them. The past has risen and the conflicts were many, to enjoy the life that would be easy for him, or to dominate his sexual instincts? He opted for self-control and emerged victorious. "Since I was a child I did not identify with my physical body, which I have always explored as a vehicle for my journey". Once again his parents didn't understand him.. Now, there are other types of care, no less worrying, above all because they were happy with their wealth and married life. Every attempt was made to make that young man happy with the happiness of this world. He didn't demand anything, he didn't complain, he didn't argue; on the contrary, he was docile, he had true spirit of acceptance.

He had grasped the concept of evolution in depth. He started researching and he felt that this magic word meant more than Charles Darwin had told him in his book: *On the Origin of Species via Natural Selection*, published in 1859. "My first inner revelation came to me listening to my science teacher at the Lyceum, utter the word "Evolution". My spirit jumped; sprouted live one spark, I had felt a central idea. I then became a Darwin scholar, but only to complete his thought". Pietro took advantage of this school period to learn the necessary things and to get to know more closely the world he would have to face alone. For the time being he was supported by his parents and, religiously, by Catholicism.

As a spiritually mature teenager Ubaldi penetrated the depths of his soul and remembered, although without much certainty, his commitment before he was born. Religions, and philosophies interested him greatly. His trajectory began to take shape. The Larger World "loomed" even more in his spirit. " The youth represented a period of slow and peaceful preparation. The trials, serious as they must be, awaited him to be formed; having to be intimate and complex, demanded as a necessary premise, a deep maturation. No one outside could suspect what germ was brewing in that youth, apparently peaceful and insignificant. That complex fate, as it could only reveal itself in the mature man, waited, in its logical development, that he could grasp the deepest meaning of life. Meanwhile he was looking for it.

So he spent his youth, studying at school, like so many others. Gray life, uniform. The school, being coexistence, was for him a study of adaptation to human life. He fulfilled everything that the teachers demanded of him, the conditions they proposed to him, to grant him the sought compensation: passing the exams. And he gave the school what it asked, as "one gives to God what is God's and to Caesar what is Caesar's"

In this way, Pietro Ubaldi, since a young age, began to face the adversities of the world, because he was different from other beings, his brothers.



## 7 | UBALDI AT THE UNIVERSITY

After finishing high school, it was time to go to university. Where to study? What course to take? The costs were not a problem, because his parents were wealthy. His interest in higher education was not so much — life had begun to be the best school in the world. The father's decision came: Pietro is going to study law; he's going to be a jurisconsult. Who knows, maybe a famous lawyer or a great administrator... He will study at the best Italian university: the University of Rome. Ubaldi accepted the choice from his parents (without arguing), he took the entrance exam and was approved. The verb obey, he knew how to conjugate very skillfully and with pleasure. It would be another experience in a lifetime. If it were given him the right to choose his profession, he would have chosen medicine.

Pietro's older brothers finished higher education and his parents had to take over Foligno to manage assets that were in the hands of third parties. The young university student remained in Rome, at the residence of one of his uncles. He was without the guardianship of couple Lavinia and Sante Ubaldi. He had a freer life and could do whatever he wanted and spend all the allowance received, and even create new expenses. The opportunities were many, he, however, preferred to remain connected to those two greatest characters in the history of humanity: Christ and St. Francis of Assisi. Always sunk in the depths

of his self, he began to perceive God's will and read His mind in life and in history.

The doors were opened for him, but he remained outside; he knew, by means of indelible memories, that penetrating the pleasures of the world would cost him a lot, not financially, but for his soul, that had engaged in other commitments that he established with God.

He started attending Law School and again another disappointment, because there, too, the teachers had very little to give him. He was not interested in the course and studied only enough to be promoted. He took the time to complete music studies and learn languages. He spoke fluently French, English and German. He sought culture outside the university, on his own.

Rome did not provide him with that mysticism and religiosity, which he was used to in his hometown, but it gave him new experiences. Among his few colleagues very few belonged to the poor class, because that university was elite. There, too, the camaraderie between colleagues was minimal. No one cared about him, and that pleased him a lot. The teachers didn't ask him if he had doubts. But what importance did it have, since he had his own resources and knew how to win alone? He was an eccentric individual in central Rome. He was a boy who didn't want to shine because the biggest shine he ever had was himself. He did not covet earthly glory, because he already had that of heaven with him. He was becoming the master of this life and he opened his eyes to see that of the beyond world.

He took advantage of his college holidays and traveled all over Europe, meeting and living with other peoples. He took an interest in Versailles in particular. There he recognized fallen spiritually. He felt horror, nausea from that unprecedented wealth in the history of humanity. He revived that past of earthly glory and material grandeur, in his mind, and was terrified. "He had certainly committed a fall, that now

claimed, fatally, justice and atonement. In Versailles, certainly, something held him, attracted him, like a siren's deceptive song, like the slimy tentacles of an octopus, softly luring him to the bottom of an abyss where death lies". As much as he remembered his previous lives, the greater was his firmness in another existential plane, unattainable by most men.

This university period was not lived in vain. In addition to a diploma of a higher education course and becoming a polyglot, he got to know more closely the men who made him more matured. He felt that a higher power was behind him, which guided him without knowing how or why it did that. He was, at the same time, obedient to his parents and to Divine Law. He was born to obey and serve.

After completing his law course in 1910, he was given the freedom to choose the subject for his Ph.D. thesis. His first freedom in life, up to that date, to choose something he liked. He didn't think twice about *The Transatlantic Emigration, Especially for Brazil: It was a long thesis, with more than two hundred pages. The exam board was astonished, because it did not expect that apparently peaceful young man to approach such a profound subject and with so much adequacy. The newspapers highlighted the thesis and publisher Ermano Loescher & Cia published it in a 266-page compendium, next year. The name Pietro Ubaldi was projected onto the national scene. He had the talent to write, as his Italian teacher had foreseen.*

As a prize, his parents offered him a six-month trip to the United States of North America. He accepted it and went to see that great country. It was another experience, now different from others. He practiced the English language and lived with other people who used other habits. "Only natural beauties filled him with admiration. Everything else: the language, the customs, the way of dressing were standardized, from one ocean to another".

The concern of Mrs. Lavinia and her husband continued: how to make their pupil happy...

## 8 | THE END OF THE FIRST TWENTY-YEAR PERIOD

Pietro Ubaldi's life was cyclical, as is also cyclical the anniversary of his disincarnation. He died in a leap year, on February 29, 1972; at 0:30h. At age 25, he has finished the first cycle of his earthly life, begun at the age of 5.

He returned from the United States in 1911 without any enchantment. Dazzled, only with nature, which also exists in abundance in Europe itself. The world is beautiful, God created it beautiful. Sometimes it becomes gloomy, terrible, because of the horrors of wars and fratricidal struggles, disasters and certain imbalances of nature; because man, in his evolutionary process, he is still very far from God, and humanity remains indebted, in need of certain corrections. The Great Synthesis tells us: "The world is hell because you are demons, transform yourselves into angels and it will become a paradise". Our universe has incredible beauties: a moonlit or star-covered night glittering lights, a sunrise, a sunset, a green field, an "infinite" beach in front of the "infinite" sea, the mountains dressed in green, the exuberant peaks wanting to reach the sky, the valleys, a wetland with its ecological balance, the mighty rivers, the waterfalls majestic landscapes, the rain, the sun, the forests and so many other natural beauties that remind us of the greatness and power of our Creator. For the new graduate, nature dazzled him, because, also, in it he felt God with his immense creative will. The rest, nothing new, not attractive to him.

He arrived from the trip, showed the photographs — he was an excellent photographer, art that he had learned as a student and had received many prizes in public competitions — he described the places he had been, the customs of the American people, and the ease of communication through English, among other things. He observed American dominance in the world, by the dollar; everything narrated to his parents and his brothers. Everyone was delighted! Staying in the land of Uncle Sam and for such a long period was not easy, primarily due to a lack of proficiency in the English language. For each one, he brought a small souvenir.

He rested for a few days and went to see those cities again, stepping on those soils that reminded him of the great people of Assisi. Remembering St. Francis, was to revive in himself the presence of the lamb of God that passed through Earth, 20 centuries ago. Those memories seemed like a dream to him, an unfinished dream. Dreaming is good, but life demands to wake up and work for the good of others. The days passed quickly and our Pietro could never imagine that those days represented just a short rest, a remake of lost energies, for the beginning of a new period of 20 years. He was still too young to know in advance all the mysteries of God. Much later, he finds out himself that life is full of surprises, some pleasant and some not. When the being begins to understand it, through the evolution of his own experiences, he is already close to his return to the spiritual homeland.

While young Pietro was traveling, his parents were planning the happiness that could provide for their child. The others were already emancipated, they knew how to combine the verbs ask and want; and always using the first singular person. The youngest of the family, Maria, beautiful and loved by her brothers, she was a single young woman, waiting for the "charming prince" to ask for her hand in marriage. Her parents were full of kindness and wanted to make the youngest of

men, Pietro, a happy person at any price. They felt responsible for their birth into the world. And indeed, parents have a responsibility to their children. It's hard to change their destinies, but they can exert influence, both for good and for evil. After much reflection, they decided that the best happiness for the young lawyer was to get a good marriage, because it was not good for a man to remain single, and the beloved son was too shy to drive to someone with a marriage proposal. If they thought that way, in a better way they did it...

They were rich and their son could not marry a poor girl, the daughter of workers. Back then, those who weren't rich were usually slaves to the rich. It would be an absurd, the son of a nobleman marrying a commoner. On the other hand, the father suffered this discrimination — Mrs. Lavinia received better treatment, as she was rich and the daughter of a countess. Any position she achieved was superior to his, the son of a commoner. He adapted to this by letting her be first in home and in society. That happened, not by demand of Mrs. Lavinia, but because society behaved in that way.

In the winter of 1912, as life continued its normal course, they called Pietro for a private conversation, and showed the need for a man to get married, build a home and that his happiness (the son had never said that he was unhappy) would come from the wedding. And to convince him they cited themselves as an example, that they had a lot to offer in that field, because they were happy. Pietro received the idea with friendliness and reserve at the same time. Parents were worthy of all respect and their decisions were always accepted. His father then came up with the elaborate plan: he would look for a rich young woman and his son would receive another equivalent fortune, in the matrimonial union. Thus, the illustrious lawyer did not need to work, just managing the received assets. Pietro would receive material goods from his parents in the form of agricultural properties, so that he could earn

big profits. Ubaldi was a little reluctant, but, as he had never had a frank dialogue with the family, in the face of his father's insistence, he accepted the proposal, although knowing that he would change the verb obey for duty. A few years later, he himself said: "in life I only had a duty, and like every duty it is heavy, I have carried this weight all my life, and I will carry it unto death". Furthermore, he realized that his parents were being instruments of the Law.

His father went out to the field, tried to carry out his intention, and it wasn't very difficult to find the ideal young woman. He found her in a convent, orphan, beautiful, connoisseur of domestic gifts, rich and sole heiress, waiting for a good marriage. The proposal was made to that damsel, who was happy with the idea, above all because the proposer offered a young, rich and handsome lawyer. The two riches would be equal. This young woman was from Matelica (Province of Mache) and her name was Maria Antonietta Solfanelli. She was introduced to Dr. Pietro Alleori Ubaldi, and after a few months of contacts, the wedding was set for the 5th of August, 1912. Undoubtedly, this marriage was in his destiny, it had to happen that way and with that young woman.



## 9 | THE BEGINNING OF PIETRO UBALDI'S GETHSEMANE

The wedding took place in a church in Rome, with all the trappings of two rich families. At that altar, not only Maria Antonietta Solfanelli was being married with Pietro Alleori Ubaldi, but also two riches came together — twelve properties, six of each of the betrothed — under the blessings of the current social laws. In the opinion of Mr. Sante Ubaldi, Pietro could not bring to his married life, material gifts inferior to those of his bride. The indispensable engagement was short, without further explanations, other than the needed information. Consolidated the matrimonial bond, Mrs. Maria Antonietta Solfanelli Ubaldi leaves with her husband for their honeymoon.

In the early years, the couple's life was full of enchantments. They had a fortune that would give to live, if well managed, until their descendants. But beside that "happiness", they carried on their shoulders the defense of the received properties.

She had not the slightest inclination for business, and managing properties meant sell what it produced, buy what it needed, solve employee problems and make money circulate. On the contrary, she liked home life: cooking, keeping the house nice and well-groomed. She loved the palatial life, surrounded by many servants, who would serve her satisfactorily. As a queen, she would have played an excellent role. He, a dreamer, did not know how to manage, let alone negotiate. Also,

he didn't know how to give orders, an essential attitude for anyone who takes on a management role. To the surprise of Mrs. Antoinette, Dr. Pietro was devoid of any interest in anything connected to matter, he was only interested in things of the spirit. Even after knowing all the properties, he did not manifest any penchant for the administration of those goods. Humanly, it is unacceptable for a man to inherit so much wealth and not seek a solution to conserve it and even multiply it, as their maternal grandparents once did. There is only one explanation for such lack of interest: this man being predestined to another role in the world, to follow his own path, abandoning all others, outside his goal. All this must be done by the natural law of events, because at that time it was still too soon to unravel his mysterious future.

Thus, he asked from life nothing more than peace, and peace he needed, in the desire to solve the problem of universal and particular knowledge; and there he is, a young man, with two assets on his shoulders, a highly coveted position for anyone, but a creator of great responsibilities. He had no thirst for riches, he had no ambitions. While he sought to resolve the meaning of his destiny, the low, banal struggle of material life surrounded him, demanding all his attention, calling for all his activity, crushing him with responsibilities, taking his time, his tranquility, his freedom of mind, absorbing those faculties in which, for him, the goal of life resided. But in that spirit there was a force which, the more it was compressed, the more energetically it was compelled to react. Eager for kindness, he thus subjected himself to human contacts that nauseated him to horror. And for first experience he had to study the man in the grim face of Judas. Instead of the sweetness of careless joy, he had to drink the bitterest gall of the human spirit.

His destiny presents itself as a typical case of tests in reverse. He was rich from spiritual qualities and anxious to exercise and develop them, because in them lay his life, but he saw himself in possession of

the most precious material gifts, the most coveted by the average human life, the least desirable to him, and which thus became a condemnation. He should outwardly appear fortunate, and suffer the envy of others. He said of himself: I am like a plant that must live, if it wants to survive, on the contrary, with the leaves buried and the roots up. Of wealth he felt only the weight, the responsibility, the slavery, the dangers. Greedy of other conquests, only to curse them later. He sought the rich endowments of the spirit, intelligence, kindness, uprightness, sincerity, and he was brought by wealth into contact with the most fetid filth of the spirit; he had the sensation of suffocating to death in a dung heap; Nausea was born in him, then invincible repugnance for that type of his fellows, hatred for the wealth that attracted them. On this point: what was considered fortune by others was not for him, who sought another kind of fortune, in the spiritual sense. The oppression of proof excites his reaction, in which he reveals himself. He loved disinterested noble spirits. Wealth, on the contrary, attracted the lowest and most greedy souls to him. Then, to escape the suffocation of the spiritual stench that emanated from them, is born in him the thought to free themselves from the cause that attracted them to wealth. Gradually begins the practical realization of the evangelical program, the backbone of his spiritual ascension, for which reason he was born and for which he wanted to live”.

This was yet another test for Pietro Ubaldi: fortune. In the other tests: palatial life, school environment, university environment with its sinful facilities, the great trips, etc., he was approved. With that, he was being chiseled for the mission to be accomplished in the world. And for a gigantic task, only a giant spirit is able to accomplish it.



# 10 | THE GOSPEL IS THE GREATEST GOAL

Like Jeanne d'Arc, when the voices abandoned her for a while, to test her spiritual fortress, the writer under study, also found himself alone to decide his fate himself. Christ walked away and his disciple will assume full responsibility for life's pressing decisions.

As a result of their marriage, Francesco (1913), Vincenzina (1917), who died at the age of two, and Agnese (1919) were born. Duties and responsibilities have increased in a turmoil of vain earthly entanglements. Too much wealth, everything exaggerated. From time to time he returns to his past, in this and other lives, and he is jolted from his real life role in the world. He who hated money was involved in it. He thought to help the poor, be good to his employees, but the wife didn't agree: "we can't donate what is not ours, because our goods belong to our children", and his conscience told him that she was right. He had done nothing to receive that fortune. He was therefore yoked, bound, chained to earthly meanness. The first intimate conflicts that were extrapolated began. His wife didn't understand him, she neither was up to it. His parents likewise did not understand him. It would be too much to demand such an attitude from them. The family structure began to shake. That castle of dream and fantasy did not correspond to the reality. Finally, several years of reciprocal tolerance had passed. Both had fallen into the deceitful siren's song. It's just that he's used to inner introspection, everything he observed with material and spiritual eyes.

New attempts were made, but peace and tranquility became increasingly distant from that home, now made up of four people.

The husband's incompetence in managing those assets clashed with his duties in administering them. They looked for an alternative solution: hire an administrator, with wide powers, and they found him in the person of a cousin of Mrs. Antonietta, who was called Fili. This administrator gradually became master of the situation and entered the intimacy of the family. In fact, his function was to manage all the businesses, since that inept couple did not meet the conditions to do so. As time passed by, more and more Fili became the owner, governed, dictated the norms, spent without accountability, and wasn't very honest. Mrs. Antonietta was constrained to accept this situation, because the least of the evils, since her husband was a little "disturbed" with the life of another world.

Pietro Ubaldi, focused on his spiritual life, found the solution to be an excellent one, because thus he would be freed from the administration of material goods, and could turn to his greater purpose: The Gospel of Christ. Furthermore, "his particular experience led him to the conclusion that managing can be synonymous with stealing. Just getting to be administered would give him immediate release. But he wasn't some inept person who let it be destroyed by laziness or inability, and he absolutely could not do it for the benefit of the theft. Nor could he be the owner without becoming a responsible accomplice. So he realized that the liberation of a patrimony, in order to achieve Franciscan poverty, was a moral and material very complex problem in our modern world.

His duties were not selfish, utilitarian, those that allow one to make a handsome figure and give good yield at the same time. They were real duties, of conscience; duties alien to the most distant interest, incomprehensible and therefore inadmissible duties. These duties scandalized

everyone, who wanted concrete results in order to be able to assess. The smart ones in the world thought him smarter than they were; they believed that for purposes of profit, he disguised himself as an altruist".

The administrator began to squander the goods, and Mrs. Ubaldi tolerated him, because without him the insecurity was total. Her husband did not defend the inheritance, he felt horror about it, and his intuition told him he was on the right path. The close relatives became aware of this new situation, they did not agree with the position taken by the head of the House. They called him silly, idiot, inert, and other worse aggressive expressions. For Pietro Ubaldi, a soul sensitive to suffering, his Via Crucis was not a little one. They thought he was sick, they took him to a psychiatrist and the doctor found nothing that needed his attention. More and more he became fond of the Gospel, and he turned to Christ. This helped him, but in a more subtle way, because his disciple needed greater and better spiritual preparation to face the missionary task that was close to unfolding.





## 11 | A VICTORIOUS STRUGGLE

While Europe was horrified by the suffering and the consequences of the First World War (1914 - 1918), another silent fight was being waged between the Gospel and the world. In this case, it was a man who was willing to live the Good News, but social conventions and demands told him: no. For him the pain approached the limit of his strength. He received the most sordid mockery for not assuming the defense of his perishable goods, but he recognized these words of Jesus as an undeniable affirmation: "lay up for yourselves treasures in heaven, where neither moth nor rust consumes, and where thieves do not break in and steal. ". After reading, rereading, and meditating on this very singular teaching, Pietro Ubaldi concluded that his treasure was not in those material goods, so the fight continued without respite.

The Gospel is his only aim, he is willing to do anything to experience it. Christ and St. Francis continued to grow in his conception, because pain brings him closer to them. He remembers, deep in his soul, the Franciscan resignation. The past speaks louder to his ears than words, which always seemed to him without resonance. He transported himself, in thought, to the twelfth century and intuition told him that he lived at that time. It fully fascinated him. Suffering is welcomed. Pain had already become his inseparable friend, it was a pain different from those pains that *A Man's History* talks about:

"There are the great heroic pains, which give the right to the gratitude of the fatherland; the exceptional, burning and screaming pains, which provoke in others admiration, enthusiasm, and have a sense of grandeur; the pains that are soothed by commiseration, warmed by the understanding of others; those that awaken a sense of pity, the pains to which help and comfort can be given and for which relief is found in the affections, pity, kindness of others. These are the luxury pains that are entitled to tears, compassion, consolation.

There is the pain of the guilty and the pain of the innocent, the conscious and noble pain of the wise and the stupid pain of the idiot. There is pain that changes and passes and pain without hope and without remedy, which in vain asks death for peace. There are our own pains that always seem so great to us, and other people's pains, which always seem so small to us! There are the physical aches and moral pains, the gross pains of matter and the subtle pains of the spirit. There are pains so refined that consume the whole soul from within, in silence, without coming out, and kill smoothly, without wearing down the body.

How many different pains! But they are all imprinted on the body and soul; every human face is marked by them and expresses them. Among so many diverse forms, each man has his pain and goes on, dragging his own cross. Among so many different forms, all of them are pains, and in them always something great happens that leads to redemption. Only God sees all, weighs and judges them justly, and gives them, in the fate of each one, the compensation".

That of Pietro Ubaldi was a pain that is not found in the human vocabulary. It came from within, from the depths of his soul, because he wanted the best for everyone, especially for those around him. Happiness, true and lasting, however, is in heaven and it cannot be reached other than via one's own effort, via individual achievement.

He goes deeper and seeks in himself the cause of his own pain, and in one of those interior dives, he feels guilty and solely responsible for everything that happened, exempting all other characters from the drama, he assumes the burden of responsibility and he confesses before Christ:

"I have sinned, Lord Mea culpa, mea culpa.

Once, heaven and earth smiled on me with Your smile. Now, everything appears gloomy, melancholic and deserted; I lost all light and all resonance in my desolation.

I'm despicable. I know I betrayed you and denied you.

Now, I have nothing left to offer You, except my fault.

Ready was the spirit to follow You and ascend with you. But the recalcitrant meat wanted to return to mud.

It chained me down and defeated me. I didn't have the strength to drag it.

On my heart I experience the immense weight of remorse of someone who betrayed his sweet friend.

I offend You and You caress me; I insult You and You forgive me; I leave you and you return to pick me up.

Take my soul, make me life. It belongs to You until its last breath".

Here, Ubaldi positions himself as the prodigal son who returns to his father's home or the lost sheep who returns to its sheepfold, brought by the Good Shepherd, from the parables told by Jesus.

But not everything was lost. When they realized that there was no other solution to that man, they left him alone, although apparently. Pietro Ubaldi, however, was very interested in continuing to acquire new knowledge. He knew *Faust* by Goethe (he had read it in its original version – in German), the *Divine Comedy* by the Florentine Dan-

te Alighieri, the geniuses of music, literature, painting, art and so many others of universal wisdom. Now, however, he was turned to new research and new studies in the field of science, ancient and contemporary philosophy, religion and oriental literature. His thirst for knowledge does not allow him an idle life.

## 12 | POVERTY VOW

The year 1927 has arrived. A great event will change the trajectory of Pietro Ubaldi's life: his vow of poverty. He was 41 years old, and mature enough to make an important decision in his destiny. The passion for Franciscan ideals continued around his footsteps. Pain is a word he no longer needed to pronounce, he said: "I am made of pain." Pain and love mingled and merged. He had performed a long journey, getting closer and closer to Christ and St. Francis. And it was no longer the time of sadness, but of joy. He saw, touched with his hands and was dazzled by his fate itself. It's a different kind of fascination from that of nature — it will be useful to humanity. He was going to seal a pact with his Master, and he didn't know how, when, or where. It was necessary to take advantage of the time that was left and prepare even more... Foresees with perfect clarity the two most important verbs in his life: to obey and to be duty bound to his life mission. Obey Christ and duty to the family. Riches, troubles, sorrows, annoyances deserve the least consideration. The wings of Love and Wisdom would make him a huge bird, destined to fly, when necessary, far away.

That year, his father died and he attended the funerals, receiving condolences as usual, also addressed to his mother, brothers and other relatives.

Within him, the example of St. Francis was seething. How could he revive Franciscan ideals. The Poverello of Assisi was the bearer of a

revolutionary idea that shook not only the church, but all mankind. The opportunity was in his favor, because by his father's death, he perhaps acquired more inheritance. He had no doubts, he did it right away, his VOTE OF POVERTY. Nothing else belonged to him. He transferred to the family, wife and children, all his rights over the existing property.

The shock was tremendous... How did Dr. Pietro assume that new posture, following the example of a man who lived eight centuries ago? This was absurd! What gospel was this one, getting everyone upset? Pietro Ubaldi was still calm, loving everyone with the tenderness of a father who knows his children, and knows the evolutionary stage of each one. The one who is more experienced, who is more mature and is higher, sees better and sees more far away.

He retired to his study and wrote "Franciscan Ideals in the Face of Modern Psychology". They are beautiful pages, which shake even those who do not sympathize with the man who identified himself with Christ. This was his first writing. What greater joy could one enjoy: he was the intermediary between heaven and earth for those sublime pages. He was approved, they represented the prelude to his mission, his attitude had not been frivolous but the product of deep maturity. Heaven should make itself present with yet another phenomenon, since it was the only spiritual witness to that gesture so important for him and perhaps for humanity. Christ seeing the need that his apostle had to further solidify his conviction and that he was doing the right thing, to encourage him, appeared before him, and took on an outlined form. It was really the Christ who was there, besides him, it was that Christ who had always been "the greatest reason for his life, for his existence on Earth! What immense happiness he felt at that moment! We can imagine it: identical to the one when he wrote the "Beatitudes".

"What does it matter if I won or lost, if I'm good or bad, if I'm rich or poor, loved or cursed; if You are here, Lord, and I am no longer alone, and You are by my side and encourage me?"

What does external wealth or misery matter, if inside me sings the magnificence of the universe?

What does it matter if I have nothing else, if I am despised and ignore my tomorrow, if have I reached the source of eternal things?

It's cold, but I burn because Your love burns me.

It's dark, but I see because your light shines on me.

Everything is silent, but I hear the sweet music of Your voice.

My flesh has lost strength in the way of duty, but my spirit rejoices.

My senses are empty, but my soul is satisfied.

The universe is full of You and I possess You.

Hurry, fellow creatures! Come and rejoice with me; help me sing the song of divine love!

Listen: many, many years I was alone, but now my Lord is with me.

Many, many paths I've traveled, but now I'm here.

Much, much have I struggled and suffered seeking; Now I found it and I'm happy.

Where is my despair? I don't meet it anymore.

Where are the painful thorns of my torment? I see nothing but roses...

Where is the roar of evil unleashed forces?

Come and listen; The song of creation sings within me.

Come, help me rejoice; I don't have the strength to be so happy!

Come, draw near me creatures of God, help me to sing, to pray, to love.

Understand the miracle. I was locked in a castle of pain and the castle collapsed. I was blind and now I see. I was deaf and now I hear. my heart was compressed in an iron gag and the gag broke. I was immersed in a sea of ice and now I find myself enveloped in a fire of love.

Upon my forehead rested the kiss of the Eternal and I was resurrected.

Enough, Lord! Repress the ecstasy of my heart, which shatters...

Make me suffer even more so that I learn to love You still more intensely!..."

If Pietro Ubaldi became poor, it meant nothing to the world; but if with his vow of poverty humanity was spiritually enriched, his gesture became immeasurable!



## 13 | FRANCISCAN RENUNCIATION

After the vow of poverty, there could only be tranquility at home for Pietro Ubaldi, who lived immersed in his spiritual world. Christ's presence was the best support he could receive, since, in this world, there was no one for him. It was a struggle, in which the good, positive forces were winning over the negative ones. He could not expect that as of 1927 onward things would change to his advantage, as, in fact, they did not; even because he did not bring to the attention of his relatives, close or distant, that Christ appeared to him and approved, with his presence, the attitude assumed by him. But if no one believed, then why transmit such grateful news? He was a Franciscan in heart and soul who had, with his gesture, embraced Franciscanism in fact and in right. Thus the complications became more accentuated, while Ubaldi continued impassive. It's a rock, there's no use fighting it, someone said; he's crazy, he's out of his mind, others said; more distant relatives commented: this man is an imbecile; and so on... The positive forces act in silence and the evil ones are noisy, that's why they provoke greater repercussions. In many situations silence is the best answer; that's what happened in this case. Pietro Ubaldi wrapped in that spiritual atmosphere, with the meek images of the figures of Christ and St. Francis in his memory, he did not feel any exterior disturbance.

Relatives reacted, society condemned him. The darts hit him from every angle. He quietly perceived, saw, heard, observed and recorded in

his mind, to later register on paper and show how difficult it is to do good in this world. "The experience of the true imitation of Christ began to become tragic. What would become of him? Behind his social position, would his soul also have been shipwrecked? What hours of despair awaited him, the crazy one?"

Public opinion judgment, in his environment, was fixed, consolidated and divulged. Around him, in place of the former halo of esteem and attention, now expanded a rotten odor. There are vile beings in society; live, like certain filthy worms, of all products in disintegration, and they smell them from afar, to run promptly, at the first sign, looking for the prey. They fulfill the biological function of hastening the end and of transforming that rot into another form of life, even an inferior one. He dared to defy the laws of the world; it was fair that they should take revenge. No one could stop him now. At first the sacrifice is beautiful, free, generous, heroic; but at last we cling inexorably to it, which is then miserable, forced, atrocious, merciless. His new position brought with it the worst Judas of the business world, smart-asses, eager to liquidate him, sucking out everything that was useful. Bitterly, he studied those eager faces and their psychology. With what a prudence they scented the victim from a distance, as they then circled around him, wary, making sure it couldn't bite anymore! With what feline grace they surrounded it at every turn, cunning, bounding it, as a spider does to a fly, so that it could no longer move, and then, supported by justice, they wrapped it in her drool and sucked it! With what avid look vampire stalked its last gasps, to deliver the final attack and feast upon the ensnared victim! It appeared to him horrible that wealth that attracted similar spirits. He cursed the devil's dung, idol of the world!

And soon he found himself on the ground, poor, abandoned, despised, fulfilled the first great act of his destiny. We are in the most desolate moment, in the most deep point of descent. They plucked him

out of his expensive old ways; it was destroyed all his most delicate vibratory attunement, which he adjusted to his environment; they were all sweet effects torn apart. All his things, memories of other times, that were his past life, they were, tossed around, served up, pieces of his soul thrown in the wind! What a destruction!"

In this despised way Pietro Ubaldi lived a few more years. Outside an overwhelming storm and calm inside. The spiritual forces sustained him, transforming him into an immense fortress! What did he care about men if he had Christ with him? In one of his previous incarnations, he had received the cognomen of rock. Used to living two lives at the same time: one external and one internal, one for others and one for himself; now, that need became even more pronounced, because he had to hold everything in his heart. During many nights he appealed to Christ and He reassured him, telling him that he was not so far away to reach the end of the walk. The voice of Christ was an encouraging strength to him, revived him to face other struggles that would arise in the future. Also Joan of Arc was exterior supported on her way to Calvary by the voices of St. Gabriel and Saint Catherine of Siena. For Pietro Ubaldi, that Christ, who before was an exterior manifestation, began to be born within himself, it ceased to be someone who comes from afar, to become a true friend who was close, was in him, with him. That was enough for his survival during that very difficult period... Franciscanism absorbed him entirely and sustained him, in order to transform the vow of poverty into a FRANCISCAN RENUNCIATION. It was necessary to walk, to advance in his new evolutionary cycle. It was no longer the moment to say: "I have sinned, Lord". But to say: "On my forehead rested the kiss of the Lord and I was resurrected".



## 14 | CHRIST AND ST. FRANCIS

### WALK WITH PIETRO UBALDI

1931 Four European summers ago, Pietro Ubaldi took a vow of poverty. Two millennia ago he had denied Christ. Would he now be willing to be his Servant, faithful in all the moments of his life? The mission was big and he didn't know it, because he didn't remember at all the plan drawn up before his birth. Intuition only warned him that he should prepare for this new change and the time to start was approaching. To take on the missionary task was essential to completely renounce the benefits that wealth provided. The vow of poverty was necessary but not sufficient.

By coincidence, a vacancy was announced for an English teacher in Modica (Sicily), to be achieved through public competition, maximum age 45 years. This vacancy was at Tomaso Campailla High School and Sicily is the last region in the south of Italy, hundreds of kilometers from Rome. The Italian south is poorer than the north, and Rome is in the center. The entire Franciscan region lies in the north of Italy, where Ubaldi was born and lived, until 1952, when he moved to Brazil.

The opportunity was very good, nothing held him back in that environment in which he lived, other than the fulfillment of his duties towards the family, which he may fulfill even at distance and with periodic visits. So he could realize the biggest dream of his life: work for Christ. He applied for the job, prepared himself, took the exam and was

approved, in first place. A new public hiring only took place ten years later.

He was nominated. Now uncertainty takes hold of his soul. Pietro Ubaldi, too, was human. Leaving his domestic nest, where his dear sister, pain, provided him with so much good company? Leaving material comfort, which he knew how to enjoy so well, to opt for a rented room on one of those streets in Modica? This was not his preferred city... Only one consolation remained for him: he would live the Franciscan ideals, his greatest desire — even before taking the vow of poverty and Christ appearing to him. That memory took over his spirit, enveloped him and revived his strength to decide whether he would take office or not.

The first change, at age 5 (when he started school), changed his habits, because he started to live inside and outside the Alleori Ubaldi Palace; the second change, at the age of 25 (marriage), forced him to have a life in common with his wife, children and material goods; and this third change, at the age of 45 (total resignation), forced him into a lonely life, far from his relatives, in a poor room, without any comfort. His 45th birthday already had been celebrated alone with God and he was no longer young for new changes, but courage was not lacking. After an immersion in his depths, after examining the question in depth, he decided: he would accept the teaching post and live the Gospel in its entirety. There are certain decisions that should only be taken before one's own conscience and God. In the first week of September 1931, "the great decision had been taken, at once, matured in the silence of the night". He came down from the third floor of the tower, where he slept, in the Tenuta (farm) Santo Antônio, in Colle Umberto and entered the family home (town house) adjacent to the tower. He had his glass of milk and went out for the short morning walk, accompanied by the pet dog.

"The perspective was tough, and the fight to win was not easy. But the spirit won, the Gospel had triumphed, despite knowing that that act meant the beginning of another kind of life: instead of the existence of the idle rich in a well-being that has not been gained, that of one who must earn his daily bread with his own work. It was another way of life, to which he remained faithful till the end.

That man climbed the hill with a light heart, wrapped in the euphoria of a spiritual triumph. A kind of potent high voltage vibration was gathering and building up inside him. At the same time he felt, confusedly, that something, still not perceptible, was condensing around it, without yet a defined form. The tension was getting always more intense. What would be happening? Something irresistible was seizing him. Yet he was still wide awake, in full consciousness. Walking slowly, he saw, observed, became aware of everything. He wasn't dreaming. A new reality hit him, different from that sensory one that he knew so well. And he walked, watching and confronting, with attention and full lucidity of mind, the two realities.

A perceptual ability, different from normal, warned him of the presence of other beings close to him, living, thinking entities like him. But he still couldn't individualize them, perceive their form and thought.

He continued to climb until he came to a wide path at the top of the hill that now was flat with a few olive trees scattered across the breadth. Silent solitude. Here he slowed down. It was almost 11 am.

He continued on the path, advancing the two parallel shapes. This lasted about twenty minutes, so he had time to control everything and fix them in his memory, to then analyze the phenomenon with rational, positive psychology, independent of emotional states, he couldn't do it better: he disconnected from the phenomenon by unfolding in the two

positions of subject and observer, both merged now in the same function.

He continued to watch. The two forms not only constituted an indefinite manifestation of presence. Each of them conveyed to his inner perception a typical and individual vibration that defined it as a person. That's how he could immediately feel clearly and unmistakably that to his left was the figure of St. Francis and to his right that of Christ. They moved with him, walking, but there was no colloquy, no transmission of private thoughts. Their presence was concentrated, above all, in a solemn affirmation of one's own individual identity.

There were no human witnesses. Would they have noticed if there had been? Or was it a good thing that it hadn't existed, because that way they could have paralyzed the phenomenon? However, the observation was accurate to the point of noticing that there was a small witness: and it appeared to have sensed that something was going on. That man was accompanied by his little dog, used to walking around him. Well, in those few minutes, it behaved differently than the usual. It kept around him, barking at someone or something that it must have been noticing around the owner. Without this fact there is no explanation for such exceptional behavior, which had no other apparent cause in that solitude. That dog could not speak and say what he had perceived but it was right that it seemed to have felt something.

Having traveled that stretch of the road in that brief period of time, the high tension could no longer be endured and the vision slowly faded. It was only the external environment, that which the physical senses normally perceive, only things that everyone comes and to which, because they always come, little importance is given. The sky closed, and everything came back as before, as if nothing had happened. The view, however, remained indelible, burned into that soul like a burn of light, a wound of love that time will never be able to



cancel, made of longing, of a continuous and anguishing wait for the re-encounter. The vision passed like a burning passion, but fruitful, leaving a seed in the soul. It was hidden, then germinated during its earthly existence; grew, bore fruit, produced new seeds, to later sprout, grow, bear fruit again in another place, in other souls, working the miracle of the multiplication of life at a higher level, on the spiritual plane. Since the moment that interior fact happened, which has not been seen perhaps by anyone else but him, that man no longer stopped".

On September 23, 1931, Pietro Ubaldi took over the chair of English at Tomaso Campailla High School, a ceremony as simple as the simplicity that he would live, in far off Sicily, from that day on, in a rented room, opposite to St. Peter's Church.



## 15 | THE THIRD CHANGE — MODICA

Having decided that he would take over the chair of English, preparations began for the trip — a new change. That was the most important of all. He would put a theory into practice, preached by many and lived by few *The Gospel of Christ*. As a good Catholic, he sought a priest, his confessor, and told him of his purposes. The good priest, after hearing it, attentively replied: "the Gospel kills, my son. To live the Gospel is to be ready to die". Pietro Ubaldi, whose instinct was that same of the Gospel, argued, he just didn't accept the priest's considerations. He had engraved in his heart those words of St. Paul to the Philippians: "to live is Christ, and to die is gain".

The person who was going to travel was a Franciscan, so he didn't need much luggage, nor did he possess a lot of outfits to be transported. They offered him a ride, but he said thank you. He left with some clothes and his little typewriter. He took the train from Perugia to Rome, the following one to the extreme south of Calabria, passing through the regions of Lazio and Campania. In barge he crossed the Strait of Messina and entered Sicily. Another train took him to Modica (Ragusa province), city at an altitude of 381m, located 282 km from Palermo (capital of Sicily) and, at that time, with about 30,000 inhabitants. It was a long and tiring trip, two days traveling. Arriving there, he looked for a room where he could put his paraphernalia. He found it

immediately, at a boarding house, in front of Saint Peter's Church, in the same street where was located the high school, where he was going to work. That room, small and shabby, like was his wish, had only a single bed, a small table with two drawers, and a one-door wardrobe, previously prepared for him. The former millionaire was there in the poor condition, no longer as in the times of St. Francis, in the twelfth century, but as a worker who would, in some way, be useful to someone. Exhausted from travel and the effort expended to carry his luggage, placed in a corner of the room, he took a shower and threw himself in bed, for a deserved rest. It was not a time for meditation, but to recover lost energies.

The next day, he went to Tomaso High School and the director received the youngest master, still with a downcast face. It was a surprise, because he expected a young teacher, proud, vain and vibrant for the function he would assume in that school, but who arrived was a mature and very humble man. It is important to remember that a professor hired via a public examination was a very important post. He deserved social prominence for the grandeur of the position and the difficulty in conquering it. Vacancies were very rare and approved instructors received the title of professors.

After the take office ritual, at the beginning of the 1931 school year, he took responsibility for the discipline to which he was appointed; He had never taught, although he was self-taught. The duties of a schoolmaster began, which Pietro Ubaldi saw as routine work. Teaching classes, correcting students' exercises and tests, keeping the class diary and minutes monthly and annually were part of his obligations. To teach, culture was not lacking. He was immediately admired for the good manners with which he treated students and colleagues, but, at the same time, observed as a different professional, due to his introspective attitude. Talking was not his ability. It has always existed and

there are the most daring ones who love to delve into other people's lives, and some wanted to get to know that of the new master who had just arrived, but failed. His life was a tomb and very well sealed. The most skilled, intrigued by that teacher who did his duty — always punctual, gave his classes and left soon after — they managed to find out where he lived (in front of Saint Peter's Church), who was a lawyer and had been approved in the last public examination (these data were obtained from the school record). As a lawyer he had never practiced the profession. He was cultured, had a vast human knowledge, he was a polyglot and loved classical music. A unique colleague among his peers.

Pietro Ubaldi soon created his daily routine: working at school, having meals daily (a glass of milk in the morning, lunch and another glass of milk at night), cleaning the bedroom and taking short walks around the surroundings. He "liked to retire, for his prayers, to the solitude of a rocky hill, overlaid on the region, among thistles and wild fig trees. There he expected further inner revelation. Outside the formalities of life, he awaited the passage of the Divine Providence in its now necessary manifestation. He indistinctly felt that something was to be born, from within and without, and that hour would be the converging point at which would manifest the results of all the preceding preparation of his life."

The next three months were spent preparing spiritually and adapting to the new environment, which was so foreign to him; but that he should become familiar with, steeped in the good vibrations, well known to him. He was even more faithful to the Gospel and connected to the nouric sources (currents of thought). Impregnating the environment with those vibrations indispensable to his life, would not be so difficult for him, because the Gospel says: "where your treasure is, there will also be your heart". Where would that Franciscan's treasure be?

With himself. Thus, spiritually reinvigorated, contacts with Christ began, the same one who appeared on the road at Colle Umberto.

## 16 | PIETRO UBALDI AND “HIS VOICE”

December, winter month and school activities, in Europe. The holidays at that continent, are in the months of July and August — summer. Christmas parties arrived and Pietro Ubaldi had two weeks of rest, a normal event for that type of work. He seized the opportunity and returned to Colle Umberto to be with his family. All in all, there was his room on the third floor of the tower and the Santo Antonio Tenuta with its natural and exuberant green. Environment of peace and tranquility for his spirit so in need of kindness and love. He returned to the place where Christ and St. Francis appeared to him and he recalled all the events of the month of September.

It was Christmas Eve, he got together with his family, a habit he had acquired since childhood, to celebrate the arrival of the most important day of the year. It was an ordinary meeting, with few delicacies, in honor of the birth of the Holy Child. After the clock ticks to mark the arrival of December 25, 1931, he retired to his chambers to pray and thank God for all the gifts received, including that Franciscan life in Modica. At that moment of profound meditation, Christ appears before him, covers him with intense light and dictated the first Message, "Message of Christmas", which began with these words:

"In the silence of the holy night, listen to me. Leave all wisdom, memories, to yourself, forget everything, abandon yourself to my voice,

inert, empty, in nothingness, in the deepest silence of space and time. In this void, hear my voice saying: get up and speak. "It is I". After affirming: "I preside over the spiritual progress of your planet and for the spiritual progress an act of kindness has more value than a scientific discovery"; "**His Voice**" concluded the Message, wishing "Peace" to all.

Long, dazzling message, received without any prior preparation. The process and the speed with which it was written and the content characterized the inspiring source. The light was so intense that it made Pietro Ubaldi prostrate himself before the Master and wake up with this feeling:

"Annihilated, I trembled. Then I got up transfigured. There was a new strength in me and I had to follow it. Finally, my mediumship exploded in its fullness, and since that day I have been committed to **"His Voice"**.

This is how I called this source of thought, will, action and affection, which flooded me all over; I called it that, with sincerity and simplicity, unable to define it better, to say: the voice of the one I hear.

It itself told me in its own language: "don't ask my name, don't seek to individualize me. No, you could not do it, no one could; do not try useless hypotheses".

That voice had come close, speaking to me as it spoke in the Gospel, to the sweet voice of the Christ, advising and guiding me. But it was inside, at least I reached it through inner, intimate paths. It manifested itself in me as an inner hearing of concepts, in such direct contact, that they were not even formulated in words. Without doubt it was distinct from me, from my normal everyday conscience, because it guided me, ruled, preached; and my normal self followed and obeyed; because there were also discussions and divergences between the two



personalities into which my normal self always gave way, defeated and convinced by an overwhelming superiority of goodness and wisdom. And in that Sicilian winter, in the solitude of my pain, that Voice was always close to me, only friend, to support me at every step and to guide me in every act, often imposing new donations and renunciations, in those points where my human nature would not want it".

In this way, Pietro Ubaldi was really prepared for the mission, for which he was born. The earthly environment had become propitious, because it had created around itself, due to a righteous life that led, strictly within the Gospel, an atmosphere of peace, harmony, of well-being that was contagious to everyone who approached him. It rose in him from that night, the image of the Apostle, to whom the Keys of the Kingdom were given. For Ubaldi that was an unforgettable night and, for men; the principle of transcendental revelations that would descend to Earth. Pietro Ubaldi identified the author of the Message, he knew it was Christ, the same one who invited him to be a fisherman of souls, two thousand years ago; but he preferred to remain silent and call it "His Voice". So he didn't pass for a proud individual - in fact, he wasn't. He called himself Christ's medium. And, he also couldn't say that the Message was his, because it would be enough to compare it with his writings, already known. As everything that comes from Above it is harmonic, there is a perfect harmony between the received Messages and the position assumed by Pietro Ubaldi. As for the Author of that Message and others that arose later, he left it to the world to make its judgment, to check it with its conviction.

He typed a copy and sent it to the writer Laura Légrande Bussolim, with whom he exchanged letters, the director of the Alfa magazine, in Rome, who published it immediately. Some readers of that magazine sent him congratulatory letters, telling him that "His Voice" was the Christ, the same one who was crucified nineteen centuries ago. News-

papers and magazines from Italy and from other parts of the world gave wide publicity to the unusual event. This was fantastic, because he had not asked for such publications, and they were spontaneous. As a matter of fact, "His Voice" had told him not to worry about the disclosure, all the doors would be opened. This was further confirmation that the Message was from Christ. Pietro received the correspondence, thanked and did not comment on "His Voice". Silence was important in the task. Any self-promotion would be detrimental to the mission he was realizing. To obey was again his favorite verb, but to obey Christ, to strictly follow His guidance and live every day, every moment, according to His Gospel.

## 17 | MESSAGES RECEIVED IN 1932

We are at the beginning of 1932, in the middle of the school year. The school entered the routine of Pietro Ubaldi's life, who lived the Franciscan ideals, according to modern psychology, as it was his will. He received remuneration for his work, reserved the indispensable for his sustenance and the rest distributed to the poor. For some who followed his procedure, that man was a saint, they had never seen another like him. Introspective, he only answered what was asked of him; he taught his classes wisely, fulfilled his duty, he did not bother anyone and received messages from the other world. Thus, the days passed by, taking care of his interior life and the mail that came from many places.

After the first months, Easter of that year arrived and the school activities did not allow him to leave Modica to see his family. That could be done only in the next summer vacation. During that Easter, something strange again was about to happen; he felt the presence of Christ, a remarkable presence, and he sets himself, with total spirit of acceptance, at His disposal. And "His Voice" dictates yet another Message: "Message of the Resurrection". The language is the same, therefore the same source of inspiration. There is no doubt about who is the author of this further revelation. It brought many warnings and beautiful advice, both for the medium and for the readers who got to know it. "To those who suffer I say: "Courage! You are a fallen individual who in the shadows reconquers your lost greatness.

Joyfully embrace this great work that calls you to greater achievements. If it were not for pain, who would force you to evolve towards a more complete form of life and happiness?

Do not rebel; on the contrary, love pain. It is not God's vengeance, but the effort that is imposed on you for one more conquest of yours.

You, men, have the freedom of your actions, never of their consequences. You are masters of sowing joy or pain in your path, and you are not masters of altering the order of life. You can abuse, but if you abuse, pain will repress the abuse. Of each of your evils, it was you who sowed the causes.

Work, but that the scope of your work be not restricted to only isolated and selfish profits, but to bear fruit in the social organism; only then will that type of collective psychology be formed, which is the only stable foundation of human society.

Do good, however, remember that the poor does not really want the superfluous of your riches, but that you descend to him, that you share his pain, and even that you take it for yourself, in his place.

Worship the poor: he will be tomorrow's rich. Have mercy on the rich man who tomorrow will be the poor. All positions tend to reverse so that the balance remains constant. Wealth tends to poverty and poverty to wealth. Woe to those who enjoy! Blessed are those who suffer! This is the Law."

So continues the Message with its incomparable spiritual beauty. It was typed and delivered to some newspapers and magazines, which requested the Messages received from "His Voice". Its dissemination was fast, reaching even Indochina. Pietro Ubaldi began to be a famous medium for some and a great sensitive for others. Now, integrated into a missionary life, he analyzes the past, observes the present and con-

cludes the future. Christ, certainly, will never abandon him, because this time, he will be faithful to Him, even if to do so he may face death.

The month of May arrived, the world began to prepare for the second war world (1939 - 1945), including Italy, with Mussolini. The church was quiet, as if a catastrophe were not about to descend on Europe. "One cold night, between the 9th and 10th of May 1932, at two in the morning, in the hours of the greatest silence, just before twilight, I woke up suddenly, because of an unusual movement of concepts in my psyche. I read, amazed, inside me. I had to write, and I wrote quickly and safely, in drowsiness, as if copying a text, two brief, incisive and powerful Messages. One was for Mussolini, another for the Supreme Pontiff; they were personal, private messages that I should send, and which concerned every field of political and religious action. Having written them, I fell back asleep in my weariness from the day's work. Then, the next day, and finally, at night, I read them again. They were beautiful. I was amazed. How were they born? The day before, I was busy with entirely different things; at night, until 11 pm, I was correcting exercises and giving them grades. The thing had taken me suddenly, and now I was frightened by the order: "hand them over". But how can I do it? I asked. "The ways will be opened before you", the Voice answered me. And, what is astonishing, by themselves the paths were opened and the messages, these and other successive ones, reached their destination.

In this environment saturated with superior spirituality, Pietro Ubaldi still writes "The Song of the Creatures". It is a composition of broad and universal character, directed to everyone: the beings of creation. He says of, addressing the plants: "They also love me; and they entrust to me the secret of their lives — "we ask nothing but to die so that your highest animal life may flourish. We are the humble servants of your superior organic life, so complex to us. Our ambition is to sac-

rifice ourselves for you in order to make possible for you this organic life of which you know how to create an even higher activity for us, the life of the spirit. You harvest us and kill us. We do not fight and we do not take revenge. We also have a great mission in balancing life. Even sacrifice and death have a greatness and represent a victory".

The Message continues praising God, men and nature. A few months have passed until the arrival of the July and August holidays, when he returned to Colle Umberto, a district of Perugia (The capital city of Umbria).

# 18 | REVELATIONS AT THE TENUTA TOWER SANTO ANTÔNIO

Summer of 1932. Arriving at the ranch, Pietro Ubaldi occupied his usual room, on the third floor of the tower. The fourth floor was used as a workplace. His return was not received with celebrations, not even with joy, so common at the return of a relative who had been away for several months. He actually came to give moral support to the family, to fulfill the duty, and not to take charge of any material thing. Anyway, his presence was remarkable due to the spiritual grandeur of his soul, above all because he did not reveal himself to nobody.

The atmosphere in the tower remained spiritual. He hasn't changed his habit: normal meals and small morning and evening walks. He did a thorough review of everything that happened in his life and concluded that the Law of God was in full operation and in his favor. The servant of Christ was there, in that environment, available to "His Voice" to continue the task begun in that tower, surrounded by leafy trees. A place of strong spirituality, derived from nature itself, and captured even by those with little sensitivity to higher vibrations.

The day of the "Portiuncula Forgiveness or Indulgence has arrived — Plenary Indulgence — granted by Pope Honorius III to all the faithful who visited, on August 2, 1221, the Portiuncula Sanctuary and which became perpetual two years later". This Sanctuary is the place that St. Francis visited many times and where he disembodied in 1226.

Today, the Church of the Portiuncula is found inside the Saint Mary of the Angels Basilica, in Assisi (Italy). After the death of the Saint, the 2nd of August became the day of the Portiuncula Forgiveness of St. Francis of Assisi. On that day in 1932, ***“His Voice”*** dictated to him the "Message of Forgiveness". "I was suddenly seized, in the morning, with such a rush of emotion that, through tears, could barely see the paper on which I wrote it. It was written, like the others, at once, complete, without any regrets, clear and Safe from the first copy! This is the most beautiful, vibrant and powerful of all messages and in a short time it also traveled around the world (it is estimated that half a million copies were made).

Here are some excerpts of the Message:

"Souls, souls I ask. To conquer them I came from the depths of infinity, where there is no space or time, I came to offer you my embrace, I came again to say to you the word to resurrection, to lift you up to me, to show you a higher path where you will find pure joys.

Follow me, the example I already gave you. Arise, oh men: the time has come. I do not come to bring war, but peace. I do not come to bring dissent to your ideas or to your beliefs: I come to fertilize them with my spirit, to unify them in my light.

I do not come to attack, but to help; not to divide, but to unite; not to demolish, but to edify. My word seeks goodness rather than wisdom. My voice is sent to all. It is wide like the universe, solemn like infinity. It will descend into your hearts, sometimes with the sweetness of an affection, sometimes sweeping like a typhoon.

I come to you full of love and goodness, and you repel me. I who see the limits of the history of your planet; I, who in a quick glance, effortlessly see all the laborious rise of this humanity whose father I am;



I make myself small today, I limit myself and put myself in a moment of your historical moment, so that you can understand me.

The Law wants balance. It's the law. You have disrespected it: with your faults, thus outraging Divinity. Equilibrium "must" be restored, reaction "must" occur, effect "must" follow the cause, freely pursued by you.

I am Love, I am Strength, I am Idea, I am Spirit that vivifies everything and that is always present. I am the Law that governs the organism of the universe with wonderful balance. I'm the irresistible force that drives all beings towards ascension. I am the immense song that creation sings to the Creator".

It was the longest, most incisive and most beautiful message. With a careful and easy reading, he verified that the inspiring source is Christ. Pietro Ubaldi sent a copy to Ernesto Bozzano and asked for his opinion. Bozzano, a spiritualist writer, who had already expressed his opinion on the two previous ones, told him, among other things, the following:

"You ask me for a judgment on the Message of Forgiveness". Here it is in a nutshell: "Stupendous! It contains passages so sublime in their cosmic grandeur that they infuse almost a sense of holy terror.

You also asks me if, from the text, it will be possible to identify the communicating Entity. It seems to me that it clearly shows who is manifesting: "God, forgive them, they do not know what they are doing". "For you I would let me be crucified again". " Please do not desire to renew my anguish of Gethsemane".

It is inferred that it must be none other than Jesus, the Nazarene. And, from the point of view of scientific investigation, this constitutes the critical point of messages of this nature, of these that perplex the reader's spirit, because they are covered with a sublimity similar to the

one you received; if we are talking about researchers who, like me, are already convinced experimentally of the irrefutable truth of mediumistic communications with entities of disembodied individuals, they will be able to easily convince themselves of the veracity of the source from which the messages come from; however, this will always occur by virtue of an "act of faith", although in this case it is based on the experience acquired in mediumistic investigations".

That same summer his spirit was shaken by a storm of sublime revelations and *The Great Synthesis* began, in the same tower where he received the "Message of Forgiveness".

"In me a gigantic impulse arises: to go back to the basic idea of the Messages and develop it in depth. This idea dominates me, excites me and I throw myself to the work without any plan, without reflecting; alas, if I had reflected and understood what should I have done: I would have been crushed. *"His Voice"* commanded and guided. And I was silent. My nature in love with Christ, with His Love, with His Pain, with His Goodness, becomes a great thinking machine that embraces all human knowledge, surmounts it, contains it. It follows the language of feeling and the hours of emotion (Message), the cold and cutting language of science and the time of deep absorption of the immense vision of the infinite. The plan of action changes. I speak now to the other world, the scientific, philosophical, religious, intellectual one. I need to know everything, but "His Voice" guides me, and I walk safely".

The whole world spread the Messages of "His Voice". The doors of the spiritist and spiritualist press were wide open to him. Marc'Antonio Bragadin placed his magazine *Ali del Pensiero* (Wings of Thought) available. There was no other solution: that Franciscan devotee was now involved by Christ's thought.

## 19 | RETURNING TO THE FRANCISCAN LANDS

Northern and Southern Italy are distinct regions, not only in terms of economic resources, but also in the habits of life of their people. The north considers itself more civilized. Here in our country (Brazil), the south is a richer and more industrialized region, with a better climate and a more fertile soil.

Modica, in addition to being in the extreme south, is located on an island and the atmosphere is devoid of any mysticism, despite the existing churches there. Pietro Ubaldi felt a very big difference, not only because of the material poverty of the region, but because of its spiritual misery.

"I was still in Modica, in the hot Sicilian winter. Around me, insipidity, sadness and desolation of wild spirit, desolation of green fields. I obeyed. I accomplished poverty, renunciation — the perfect joy of Francis — that he had loved so much in Assisi. The intimate conversations with "His Voice" were continuous, his power grew, his love sustained me. He had managed to discover, outside the city, on a hill, a withered clump of carob trees, that, between gigantic banyan trees and low walls, dividers of fields, provided some shade and the illusion of a forest. There I retired to pray.

I prayed. In that solitary countryside retreat there was one day a deep, intimate colloquium, that I don't know how to describe, between "Your Voice" and I, from soul to soul, one of such conversations that

are never forgotten for all eternity. I cried. The will that was at the center of the Universe, was close to me, radiant and good; it leaned towards me in honor of its principle: Freedom and responsibility of the being. And it asked for my consent. I plunged into that sea of splendors and I annihilated myself in a unconditional promise, in complete dedication. I answered: Yes! Since that day, my will was His, and I could no longer disobey. Having started that route, I would have to continue it until the end”.

It was in Modica, therefore, that Pietro Ubaldi made the solemn commitment with Christ and sealed the pact of total adherence to His will.

When the 1932 school year ended, there was a vacancy for an English teacher, in Gubbio, at the Otaviano Nelli State High School, which could be reached through a transfer contest, internally announced to all state schools. Pietro Ubaldi applied for that vacancy, was approved and transferred to Gubbio.

Gubbio is a Franciscan city, in the north of Italy, where St. Francis tamed the wolf, making a pact of good friendship with it: it would be fed by the population, but it couldn't attack anyone. Both kept their promises.

Gubbio (in the Province of Perugia) had, at that time, about 20,000 inhabitants. It is located at 529 m above sea level, 54 km from Assisi, 529 km from Rome.

After being transferred, he rented a room at the pension of the Norina-Alfredo Pagani couple — Via del Fiume, 4 (Via del Fiume starts at via del Consoli). This little house is carved into the side of a mountain. It faces a narrow creek and to the other side another mountain, hitherto uninhabited. The location is beautiful, between two hills. Behind the house a narrow street, where Ubaldi had access to the

room, through a small staircase. There he lived for 20 years (1932-1952).

In this medieval city — many churches, surrounded by mountains on all sides, mystical, essentially agricultural and with a lot of craft work (decorative plates) —Pietro Ubaldi continued his material and spiritual work. The most attentive visitor will find in Gubbio the trinomial driving the progress of humanity: religion, culture and work.

He returned to Modica only to collect his luggage and say goodbye to some friends. About that city, in the interior of Sicily, remain the memories of the spiritual conversations and his covenant with Christ

While he worked in Gubbio, the Messages continued to travel across the world. The mail grew daily. I had to reply to everyone. Articles and criticisms were published by the press, further increasing the fame surrounding his name.

He typed the first chapters of *The Great Synthesis* and sent them to the magazine *Ali del Pensiero*, which began its publication at the beginning of the following year, in January 1933. The seed was sown, and immediately it was germinating and bearing fruit. Various newspapers and magazines in many countries published those chapters and were waiting for the continuation, promised by “His Voice” for the next vacation of that year.



## 20 | THE FIRST YEAR IN GUBBIO

When the school year began, on September 1, 1932, he took over the English chair at the school, to which he had been transferred, located in Saint Peter (the Apostle) square, formerly an old convent, adjacent to the church of the same saint. At this school he taught classes to the junior high school students. On October 28, 1932, after two months of activity, he was forced to join fascism and received a functional card with his 3x4 photo and a printed oath: "In the name of God and of Italy, I swear to obey the chief's orders, to serve with all my strength and, if necessary, with my blood to the fascist revolution". This document, which he had to carry with him everywhere, was signed by him and the secretary of the National Fascist Party. The School is approximately two kilometers from the mountain, where he lived, and every day he took that walk: going down the mountain, going to the work, and returning home.

"His little house was situated between rough rocks, open to the valley where dominated the wind. It was simple and poor. All around, the force of the great telluric movements seemed to have immobilized the masses in attitudes of giants. This landscape was in perfect tune with his spirit — a landscape made entirely of strength, with evident daring and violent lineaments in which the vertical was dominant. It was in perfect harmony with his spirit, almost expressing the same painful longing for ascension, this tormented landscape, contorted as if

the spasm of an intimate creative pain had been imprinted on his martyred flesh. How much must this strong and daring land have struggled to rise to this altitude! Those Cyclopean telluric contortions seemed to speak to him of the profound constructive torment of ascension, which he himself experienced. Also the Earth, in its evolutionary plan, had fought and certainly suffered a lot, to be able to reach the formation of those superb rock cathedrals, also obeying the law that says that without deep and intimate work someone cannot build anything. He who, with similar audacity, was trying to build the cathedral of thought, saw himself under the tension of those stone needles and found himself meditating that, in order to reach the apex of the spirit, he had to necessarily go through and suffer the same convulsions, the same collapses of entire planes of conscience and similar reactions of saving emergences".

The 1932 Christmas arrived, the second year of his missionary life. Again he had the right to two weeks of rest and he took the opportunity to be with his family during those Christmas festivities. Now the distance that separates Gubbio from Colle Umberto is small and could be made on a motor-powered bicycle, avoiding the long walk, on foot, to Perugia, in addition to the difficulty that there is no train connection between this city and Gubbio. No new revelation at the Santo Antonio Tenuta Tower, that Christmas.

Pietro had created yet another environment saturated with unmistakable spiritual beauties: his small room for resting and working in Gubbio. After the Christmas festivities that extended until the Day of the Magi, comes the second most important religious festival of the year: the Easter week. There were just a few days of rest and Pietro preferred to stay in Gubbio. There, that Easter of 1933, he received two Messages from ***"His Voice": "Message to Christians"*** and ***"Message to Men of Good Will"***. The language is as sublime as the



one in the other previously received messages, the source of inspiration remained the same: Christ. Likewise its diffusion around the world is unprecedented in the history of spiritualism.

Grateful to God for the good gift he had just received, in that lonely corner and for having chosen him to reveal himself to humanity through his beloved Son — Jesus Christ —, he intoned the "Canticle of Pain and Forgiveness", exalting our sister pain that so much helps us to rise and the forgiveness that makes us forget all the evil we have received.

"In the silence of the immense night I hear the song of my soul: a song that comes from far away and brings with it the taste of infinity.

Things sleep and the voice sings.

I am awake and I listen; it seems that the night listens with me.

The mystery that is in me is the mystery of things: two infinities look at each other, feel and understand one another.

Down below, along the distant shores, beyond life, the song responds, awakens shadows and all beings, from the depths, extend their arms: "Do not fear pain, do not fear death, life is a hymn that never ends".

I observe them, and I forgive the briar for the innocent ferocity of its thorns, the beast for its claw, the pain for its assault, fate for its harassment, man for his unconscious offense.

"Forgive and love," says my song.

And behold, he presents a strange magic: all beings look at me in fascination and the thorn, the claw, the offense fall.

And slowly, slowly, ignorant and full of amazement, the magic overcomes them and, with me, slowly they begin the chant again; harmony expands, spreads and resounds throughout all Creation.

Upon every thorn a rose grew, on every pain a joy, on every offense a caress of forgiveness.

I open my arms to infinity and phalanges of beings extend their arms to me.

"Sing, sing", — they tell me — "singer of the infinite; we hear you. Your song is the great Law, is the great feast of life. Your song is light of which hate and pain flee. Sing, singer of infinity".

And I sing.

My body is tired and I sing; my body suffers and I sing; my body dies... and I sing".

Through this song, we can assess the spiritual height of Pietro Ubaldi. "I open my arms to infinity and phalanges of beings extend their arms to me".

## 21 | CHANNELING OF THE GREAT SYNTHESIS

Pietro Ubaldi had received the first chapters of *The Great Synthesis* in the summer of 1932, and continued its reception in the following three summers: 1933, 1934 and 1935. There were 100 chapters, all written at night, until the wee hours of the morning. The Great Synthesis was written at the same tower where he received the “*Christmas Message*”. Each page that “*His Voice*” dictated to him was a new revelation, because Ubaldi was unaware of the content and the plan elaborated by the revealing entity. The first chapters are linked to science and the others to philosophy and religion.

Here a question can be made: what was Ubaldi's contribution to reveal *The Great Synthesis* to the world? His effort, in addition to his knowledge gained from books and from his own life. Pain —his great teacher— and wisdom, imprinted in his soul, through several reincarnations, greatly contributed to his spiritual preparation for the reception of that monumental work. On one occasion, in Uberaba, we heard from Francisco Cândido Xavier that a medium is like a landing field, which must be adequately prepared, so that the aircraft can descend without hindrance. This was the case of Pietro Ubaldi — the Law prepared him so that Christ could reveal to men the “Gospel of Science”, in Emmanuel's happy expression. “*His Voice*” ended the transmission of *The Great Synthesis* on August 23, 1935, at 11:00 pm —local time — dedicating his last farewell words to Ubaldi, and recommending to everyone: that they have “a thought of gratitude for the human being

who, alone and unknown, accomplished that work, through his love and his martyrdom".

Before being published as a book, THE GREAT SYNTHESIS was released by the Italian and foreign press. The Ali del Pensiero magazine published in a series, the chapters received during the four summers. Here in Brazil, it was published by Correio da Manhã, in Rio de Janeiro. In Argentina, the magazine Constancia, in Buenos Aires, published it in full.

After these publications, several messages and criticisms from different countries appeared, besides the three mentioned, and they are found in the Commentaries (12<sup>th</sup> book). Here we will present, only, a topic by Ernesto Bozzano, from Savona (Italy); another by F. Villa (Director of the Constancia Magazine; and two messages received by Francisco Cândido Xavier (Brazil), one regarding The Great Synthesis and the other message dedicated to "His Voice", by Emmanuel and Augusto dos Anjos, respectively.

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"Extremely favorable in all respects. It is really a great Synthesis of all human knowledge, considered from a positively transcendental viewpoint, in which all branches of knowledge are studied, being clarified and numerous hitherto unsolvable problems have been resolved, with the addition of new scientific guidelines, besides philosophical, scientific, religious, moral and social considerations, so much elevated that induce to reverent awe. It is a work that will establish an important landmark in the history of mediumistic revelations, more so due to the

fact that this is the first time when it has been dictated to humanity a truly original, rigorously scientific treatise."

*Ernesto Bozzano.*

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"Accepting the Message, it will only be a matter of time to understand what is new in Ubaldi's Work; it will be a matter of long hours of meditation, of anxious days of waiting, until the spiritual substratum of our mind opens its doors to extraterrestrial resonances, and those types of knowledge identify themselves with our feeling, and become en-crustated in our understanding."

*F. Villa.*

\* \* \*

"When all the values of Western civilization are collapsing into a painful decadence, it is right that we salute such a light, which is released from the great silent voice of *The Great Synthesis*.

In the same Italy, which vulgarized the Roman priesthood, eliminating the most beautiful blooms of Christian feeling in the world, by virtue of the conventional mechanism of the Catholic church, there are devices of the great truth, restoring Messianism, in the sublime way of the grandiose revelations of faith.

At this time, the word of Christ projects its energetic and gentle radiations, moving a whole powerful army of his messengers, inside the workshop of the universal evolution. The moment is psychological. Our affirmations abstract from time and space, as opposed to your concerns; but, the passing century must be marked for wonderful renewals of earthly life.

The required contributions will be quite heavy. However, a bright dawn will succeed the anguish of this twilight.

Here speaks "**His Voice**", divine and sweet, austere and compassionate. In the rigging of these theses, which often transcend contemporary idealism, there is the sovereign reflection of his magnanimity, his mercy and his wisdom. All departments of human activity are remembered in their display of inconceivable wonder!

It is that, being of human origin the reason, intuition is of divine origin, enabling the prelude of all the achievements of mankind. The great lesson of this work is that the Lord does not despise your scientific rationalism, notwithstanding the deceptive garb of your unrepentant negativism.

In his merciful wisdom. He takes advantage of all your efforts, even the most inferior and wretched. He takes you against his august and compassionate heart, anoint you with His boundless love, renewing His teachings from the Sea of Galilee.

See, therefore, that all your progress and all your evolutionary outbreaks are predicted in the Gospel. All your sciences and values, within the framework of past civilizations and in the mechanism of those to come, are con-substantiated in his divine and redemptive word.

The Great Synthesis is the Gospel of Science, renewing all the capacities of religion and philosophy, uniting them with spiritual revela-

tion and restoring the Messianism of Christ, all the institutes of terrestrial evolution.

Let us bow before the Master's mercy and give thanks with a genuflected heart his goodness. Let us approach this altar of hope and wisdom, where science and faith unite to God.

And, while the old world prepares for the great collective trials, let us meditate on the infinite field of revelations of the Divine Providence, placing above all transient concerns, the sublime and imperishable glories of the Immortal Spirit.

**Emmanuel**  
**Francisco Candido Xavier**

\* \* \*

## **His Voice**

In this organic synthesis of science,  
Jesus speaks in all substance,  
From the most hidden recess,  
Of the wonderful laws of existence.

His voice is divine agreement  
With the Gospel, in light, truth and essence,  
In this moment of bitter decay

Of the civilization of anguish and longing.

Human soul, which sleeps in albumin,

Awake to the clarity of doctrine

Of this regenerating Gospel...

The Master speaks to you from his throne of stars.

Listen to His Voice!... Walk!... Come from traces

And listen to the Great Synthesis of Love!

**Augusto dos Anjos**

**Message received by Chico Xavier**

Without Pietro Ubaldi wanting or seeking his fame as a medium of Christ in everyone's opinion, including Emmanuel and Augusto dos Anjos, it expended beyond Europe to other continents. "His Voice", through him, came, with ***The Great Synthesis***, to illuminate science, philosophy and religion.



## 22 | PRESENTATION AND PROGRAM

After channeling *The Great Synthesis*, he took advantage of the remaining days of the vacation to see his mother at the age of 84. A long and well lived life. She fulfilled her duty before God and men. Her health was a little shaken, however, very lucid, she still ruled the Alleori Ubaldi Palace.

From Foligno, he went directly to Gubbio, as it was approaching the beginning of another school year. Upon arrival, he cleaned the room and entered the daily routine of work, with the quite accumulated correspondence.

He followed his mother's illness through the letters, and on the 28th of October an urgent letter arrived saying that she had died. He informed the sad news to the principal and asked permission to be absent from school, but the authorization was denied. "The director was without judgment and energy, but in compensation, teasing to exaggeration". Italy was in full dictatorship, with Giuseppe Mussolini in power, and that time was the darkest for the school where Ubaldi worked.

What a pain for that sensitive soul, true anguish tanned in the silence of his heart! He knew how to suffer and he knew many pains, but this one would mark him for the rest of his life. He loved his mother, a love he had learned from her, and could not bring her his last goodbye... he was the only son not to attend her funeral. Exactly that pupil of his mother's loving heart. The renunciation he had made was that of

wealth, comfort, and pleasures of the world, but this one of not being able to leave school, for that reason, was quite different. Ubaldi, always peaceful, did not react or argue; he calmly accepted the superior's decision. He loved material poverty and not spiritual poverty. This must be rich before God and the world.

In the silence of that night, he remembered his childhood so well cared for, his school period and his painstaking youth. His mother always attentive to everything that happened, she accompanied him in all the moments of his life, until the adult age. She was disciplined and thoughtful in her decisions, always acting in accordance with her conscience. She had a very kind heart and she was very fond of good. Pietro Ubaldi had inherited all the good qualities of that vigorous woman, and that moment, there in Gubbio's poor little house, was time for reflection and to thank God for she having been his mother. Reflect to learn, to know himself even more. Those were bitter and sad days that passed in that end of October 1935.

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In addition to *The Great Synthesis*, during its channeling, Pietro Ubaldi wrote various articles on culture, evangelical teachings and of interest to the Work. In these, as well as in other writings, he used the pronoun in the first singular person, following the example of Christ in His Gospel. He didn't do it out of imitation, but out of necessity, to assume full responsibility for the task he had undertaken. We can observe that the "I" used is unpretentious and has no intention of hurting anyone's sensibilities. It's an I apologizing for not being able to say "you", "we" or any other pronoun that comes before the verb.

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As soon as the first two books by Ubaldi appeared, there was exaggerated praise around his name. This could jeopardize the mission that, intuitively, he felt to be big. With the deification, someone could appear enthusiastic and to found a parallel school to many other existing ones; He had participated, without projecting himself, in the Spiritualist movement that emerged at the beginning of the century and later was banned by the government. It was from that movement that emerged the group of scholars of *modern spiritualism* and *biosophy*, led by Gino Trespioli. He feared that the same would happen now with his work that had a different goal. It was an impartial and universal message from Christ, such as His Gospel. And, almost always, this type of movement is accompanied by financial problems, which he so much detested. He also remembered that St. Francis had suffered equal threat by Friar Elias. This one, taking advantage of the fame of that one, wanted to raise funds to build churches, but the *Poverello of Assisi* did not allow him, and the intention of his disciple was only realized after the death of the master. Hence Pietro Ubaldi wrote a clarifying and accounts rendering article, in Colle Umberto, on the Christmas Eve of 1933, and the following two others in Gubbio, the first on February 6, 1934, entitled "Presentation" and the second, six days later: "Program".

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"This is a public examination of conscience that I undertake it at the solemn hour that awaits to commemorate, once more, the birth of the Savior of the World.

I don't know what immense amazement invades me in this solemn hour, in which man is overcome by the wonderful Voice of Christ. I get ecstatic by the vision of a world regenerated by That Voice and I stop, seeking rest in it. It is the enchanted night in which the great sign of love also acquires reality on Earth. Christ is here with us tonight, for our peace.

If "His Voice" left me, I would feel completely ruined.

It seems indubitable that my work is part of a great program of world renewal that I ignore and that cannot stop.

On this Christmas Eve, all of you men of good will who have a living faith, a passion for kindness, a soul open to the words of Christ — no matter how you feel and manifest it, provided that passion burns within you in substance — help me to pray next to the Cradle so that the Holy Child can make us understand this sublime marvel, which descended from heaven to Earth, which is *fraternal love*.

\* \* \*

I introduce myself as a man.

The Entity that inspires me psychically and exercises authority over me, in thought and in action, must have an earthly representative, one who bears the full weight of the struggle and responsibility; fully expose himself, morally and physically, to the dangers of a brand new re-

alization, to the work that every great conquest and every progress imposes, to the necessary tension of overcoming all obstacles.

The movement and all of its participants must remain within the principle of the Gospel: *"Love your neighbor as yourself"*. There is no other possible way.

You, Earthlings, accustomed as you are to moving constantly in a world of imposition and forces, without being able to obtain anything without these means; hardly ever find out about the intervention of other subtle, invisible and intimate forces, very powerful and inviolable, which constitute this movement.

Because it is based on the principles of righteousness and of love towards the neighbor, the greedy for wealth, for command, for glory and power, always ready and waiting to do speculation about everything, even about the things of God, they will not find any food, the slightest point of support and will go away by themselves.

The condition for being admitted to this movement is a simple examination of conscience before God. A simple, profound and immense, easy and tremendous thing. But this is nothing, will the world say. However, this is all, says the Spirit. Try it seriously and you will feel that it is true".



## 23 | THE SCHOOL OF THE FUTURE

Gubbio, September 1934. Pietro Ubaldi found himself facing two worlds, two different situations, two models of life on two different planes. One of them is the fight for the daily existence, earning the bread, working at school and at home, without which, existence in this world wouldn't make sense. It is impossible for him to live vegetating without a higher purpose, and next to this objective is his maintenance. The other plane is what is beyond this material life, which our mortal eyes cannot see. This one is more beautiful, regardless of our terrestrial dimensions (space-time) and escapes our concerns, as if there were no need to face it one day, sooner, even than we imagine. Ubaldi was conscious of this higher plane, because he lived and knew it as well or better than he knew this world, in which he considered himself a pilgrim. In fact, we are all pilgrims, in whatever country we are living.

Always calm, alone, thoughtful, enveloped in that spiritual atmosphere that imposes respect and veneration for sensitive spirits, he is a traveler on the road of life. The ones that didn't know him, perhaps thought: what a strange man he is, always walking through these streets daily. The city is too small to perceive his soul exuberant of love and needy of affection, but it discovers that he is a modest English teacher at the state school, in St. Peter square. They don't care about him. Also he doesn't care about it.

Pietro Ubaldi is an evolved spirit, he wants to offer the best of himself to his students, he imagines a different school and not just a workplace, protected from the sun, rain, from the wind, from the snow and with a permanent address. "My concept of school is high school, understood not as a theoretical and organic problem, but as a practical problem."

The master's struggle takes place in the day-to-day contact with the raw brain matter of young people. He wearily plows the virgin fields of obstinate intelligence to throw in the traced furrow the seed of knowledge.

In reality, the teaching-learning process is a trinomial, which can be represented by an equilateral triangle (a plane figure with three equal sides). At the vertices of the base are the students and the workplace, suitably prepared, and at the top is the teacher. If students get blocked in their learning by the teacher or the difficulty arising from the subject; if the environment does not have the minimum resources for a good teaching, inadequate rooms or lack of material; if the teacher "pretends that he teaches and the students also pretend that they learn"; disharmony prevails and that triangle is no longer equilateral, it becomes scalene or with three unequal sides.

Ubaldi, worried about the educational process, because he lived this drama, wrote three very interesting works: "***The Problem of Education***", "***The Psychology of the School***" and "***The Art of Teaching and Learning***" in which all the guidelines of knowledge and teaching are traced.

"Education is the act in which the mature generation turns on to the young generation, which succeeds it, to convey to it all the fruit of its knowledge and experience.



Strength and discipline, are but surface acts, of practical value, a means of relative pedagogical work, but never the substance of an educational act, that is given by depth of psychological penetration, which is a difficult thing. It is necessary to have a great soul, possess the courage and strength to open it wide, be endowed with a potency of irradiation that penetrates and at the same time of a psychological finesse that knows how to guide that power.

The educator represents the force of good, becoming a channel for its descent from the divine, even when human involution constrains him to adopt forms of coercion. Education is kindness, but it must never allow the ignorance of the degenerated individuals to satisfy their strongest instinct, which is to turn kindness into weakness in order to be able to subdue.

In the eyes of the teacher, the problem of teaching cannot be just the mechanic transmission of knowledge, as it is desired by our century of scholars and specialists still in search for the last synthesis, being able, however, to dilate in that much vaster problem of understanding life; an understanding that no cultural synthesis can give, that no course teaches and that no contest controls, which is not so much an abstract idea, a conception, as a meaning of life, an emanation that only a mature and profound spirit can radiate, surrendering himself/herself totally. It opens, then, to the teacher's eyes, the vision of a super-scholastic task: the construction of intellects and, in the transformation of rough stone into conceptual and beautiful sculpture, almost the infusion of a personality, a creation in the spirit of an act superior to that of the artist who expresses it in matter, where he imprints his human breath.

Our art of teaching lies in getting young people used to understanding and communication; it lies in opening their souls to trust, awakening in them the interest for the study. In this art is the evolution of education, which tends from ancient forms of material punishments

to forms of guidance based on spiritual communion. As sensibility is perfected, embarrassment is subtle and disappears, transforming itself into the conviction element, which suppresses the waste of energy. It is less oppressive for the student, it is more profitable for teaching. The constraint is not compatible with the use of thought, of its free and spontaneous nature that is only nourished by contact with another free and spontaneous thought".

Teaching, in Ubaldi's opinion, is not just transmitting knowledge to students, it is engaging them in an overall natural learning process. He conceives a school without tiredness, without obligation, without greater efforts and without hassles. To compel the student to attend college and the latter forcing him to study, it is an absurdity only conceivable in our current stage of evolution. In the future, teaching will be different, more improved and more natural. He envisions a school where the student's time will be better used, with better learning performance. He goes further, imagines for the future a school that takes advantage of the resources of the subconscious, the conscious and the super-conscious minds.

"And who knows if, within a few centuries, people will not study and learn, at the cost of tuning methods? The fatigue of books is replaced by the vibratory harmonization of the environment? We already have radio-television receivers. It is known that matter is, in depth, energy and that thought is energy transmitted by waves. It is not absurd that we can, by probing the mystery of the subconscious, attain the transmission of thought by tuning.

Its assimilation will take place, not with the fatigue of study, but by reception of a transmitter working as a distributor and re-composer of thought by means of a direct conceptual via, without language or word form.

Now, our gaze shifts from the schoolchildren to that figure that moves in the chair, on which we see the great images and the most venerable symbols. What moves in that figure: soul, body, passion? If all human works could be reduced to the concept of pure utilitarianism, it is certain that the work of teaching and educating is the more unadapted to this reduction. If the reduction, whatever it may be, can be transformed, for a noble spirit, on mission, knowing how to see and exalt the moral side, no work exceeds in greatness that of the educator".

Pietro Ubaldi was, other than a teacher, an excellent educator.



## 24 | CURRENTS OF THOUGHT

Christmas 1935. After the Christmas festivities with his family, Pietro Ubaldi returned to Gubbio and his life did not undergo major changes. *The Great Synthesis* continued its trajectory. It was being carefully prepared to be released by Editor Ulrico Hoepli, from Milan, (Italy). The same happened in Buenos Aires (Argentina) — publishing company Constancia; in Rio de Janeiro — the Brazilian Spiritist Federation; Pietro Ubaldi followed all events through intense correspondence in different languages (Italian, English, French, German, Portuguese and Spanish). It didn't flatter him. He knew that the world is small compared to the greatness and power of Christ.

New vacations, in 1936, new book. "*His Voice*" inspired him to write a work that explains the channeling process of *The Great Synthesis*. Thus was born *The Noures — Technique and Channeling of the Currents of Thought*, at the same tower, where he had received (channelled) the previous work, now widely spread.

Modern spiritualism was in fashion and a group, led by the writer Gino Trespioli, decided to institute prizes for the authors of the best monographs or essays for a Biosophy Collection. Ubaldi presented his work, *The Noures*, which was classified in first place. In addition to the award, the judging committee — Mário Borsalino, Pierluigi Tolfanello and Gino Trespioli — provided the author with a comprehensive report, which Ubaldi incorporated into the award-winning

work. This book became the third in the Ubaldian collection. In it the inspirational phenomenon, among others, is studied in all its depth.

The inspirational phenomenon has always existed and will continue to exist. It encompasses literates, poets, scientists, philosophers, saints, geniuses of art, painting, sculpture, music, etc. The inspired individual tunes in with the higher spheres and through intuition captures the revelations, which the world needs and benefits from for its spiritual advancement. The sources of inspiration are as diverse as possible. Among other names:

In music, which elevates and sublimates the soul, we find Johann Sebastian Bach, Ludwig Van Beethoven, Frederyk Franciszek Chopin. In painting we are enchanted by Rafael Sanzio, Giotto (Agiolotto di Bondone) and Leonardo da Vinci. In sculpture, we are ecstatic before the works by Michelangelo (Michelangelo de Ludovico Buonarrotti Simoni), Aleijadinho (Antonio Francisco Lisboa). In discovering new lands, we bow before the courage by Christopher Columbus, Pedro Álvares Cabral and James Cook. In the conquest of the skies, dazzled by the genius of Father Bartolomeu de Gusmão, by Alberto Santos Dumont and the Wright brothers. In politics there were great statesmen: George Washington, Abraham Lincoln and Winston Churchill. The universe grew with Galileo Galilei, Johannes Kepler and Nicolaus Copernicus. Science had its extraordinary advance with Isaac Newton, Thomas Edson and Albert Einstein. Health benefited from Louis Pasteur's discoveries, the couple Maria-Pierre Curie and Vital Brasil. Poetry stood out with Luiz de Camões, Dante Alighieri and Olavo Bilac. Philosophy was enriched by Socrates, Aristotle and Immanuel Kant. The world was enraptured with the Christian example of Mahatma Gandhi, Joana d'Arc and Martin Luther King. We could go on with our list, it's almost endless. We have deliberately left religion last because it is closest to intuition. In this field, many exponents jump to our sight and

spring to mind: Moses, God's intermediary for the Ten Commandments. Buddha, the man who had the gospel in the heart and made it a way of life for himself and his disciples. Christ the only begotten of the Father, for the redemption of all mankind, "for God did not send the Son to the world to judge it, but for the world through Him might be saved". No one brought to Earth more revelations than Jesus Christ, He was the revelation itself. Saint Francis from Assisi awakened the world to the three fundamental virtues for the evolution of man: poverty, obedience and chastity. Martin Luther, the great reformer who made the Bible known in the whole world. Allan Kardec (Hippolyte Léon Denizard Rivail), the encoder of the Spiritism—the Third Revelation. And these were only some geniuses who passed through the Earth, and each one of them was intuited to play his part in the function for which they were born. Without divine inspiration, the world would not have reached its current evolutionary stage.

Pietro Ubaldi, too, went down to perform his task, and with his mighty intuition, to make the men of today and tomorrow even better. Tuning in with the levels of higher plans will depend on the degree of sensitivity of the medium, who becomes the intermediate of the highest messages. "If the source of inspiration is above, I must always live stretched upwards, to be able to reach it. I am an antenna, sensitized by pain, which must rise as far as possible to the higher planes, and to bring from them the revelations of our world. The more I purify myself, the higher I will be able to climb and the more my radius of tuning and capturing. In modern spiritualism, the law of affinity prevails. It is a general principle that each medium cannot attain conscious tuning, except with the *noure* of the evolutionary level itself. This is because the reception, inspiration, is not due to an individual transmission, but it is my immersion in a current of thought or conceptual atmosphere, in tune with which the form of my consciousness is determined. Therefore, if I morally descend, I also desensitize and lose awareness

of that plane of *noures*, I densify my specific weight and I lose the ability to move in those heights. I have to tune daily the delicate instrument of my resonance in suffering and detachment, in order to be able to easily overcome, without correspondence, the sea of unevolved and barontic *noures* that encircles me. I must sensitize the environment every day so that, due to the difference in its nature, I may remain deaf to the lowest vibrations and launch myself, on the contrary, towards the High Sphere, only there vibrating and percussing by, means of elevated emanations".

It is easily acceptable, therefore, that Pietro Ubaldi's mediumship was very special, so that he could get in touch with the higher sources of thought, and receive Messages, directly from Christ.



## 25 | THE CONDEMNATION

When the first editions of *The Great Synthesis* came out in Italy (1937), in Argentina (1937), and Brazil (1939), the press in those countries and in others where it was not released gave broad attention to the unusual event.

Pietro Ubaldi saw his name grow like a leafy tree in fertilized land. But the church watched that disclosure like a lion before the lamb, prepared to pounce. That's what happened on November 8, 1939. In silence, behind the scenes, it prepared the condemnation, and the lamb was sacrificed. Not only the church prohibited the reading of that monumental work, as it prevented the press from disclosing it. Even the articles of its author were subject to prior censorship. Ubaldi was left without the right to defend himself. One day, while he was in this state, a class of men judged proper to condemn the most significant of his books. His thinking was likewise rejected in that environment. The news took him by surprise in his laborious solitude, in a sad November afternoon. And then he renewed the daily examination of his conscience and found in the bottom of his being only the usual harmony with God. His soul felt that it had nothing to reprehend — and remained in peace.

The newspapers closed their doors to him. He had no choice but to shut up. He accepted without reacting, but he was deeply shaken. The impression remained indelibly stamped on his soul. Everything

was suffocated in silence. And silence was his last word. He then sadly gave up trying to make himself understood and remained silent. “He forgave with the Gospel”. With a sore soul, he recorded the fact to history.

For centuries, and especially in the thirties, the Vatican had been the almighty, and anyone who did not satisfy its interests would be annihilated, even though that annihilation was only external. In the case of Ubaldi, the Work belonged to Christ and no earthly force could stop it. The condemnation of the *The Great Synthesis*, placing it in the *"Indicem Librorum Prohibitorum"* (list of books forbidden to be read by Catholics), was released in Italy and in many other countries. This hampered its diffusion, even though it aroused the interest of other readers. The doomed book was being circulated abroad, by spiritists and spiritualists in general. This could not please the Vatican, because religious struggles have always existed and will exist, as long as lasts in our world human imperfection. Religions fight, as if their adherents were not children of the same God. Along with *The Great Synthesis*, *Mystical Ascesis*, by the same author, was also condemned.

By condemning these two books, all the rest would be condemned. Ubaldi was a heretic to any place in the world where Catholicism had influence. Three years later, he even got the Imprimatur from the Bishop of Foligno, D. Stefano Corbini — assisted by D. Luigi Favari — for the five Messages received, but this is of no avail for his work to return to the Church's environment. Today, times have changed, and many priests and pastors seek new wisdom in Pietro Ubaldi's books. The barriers and religious prejudices are being diluted with the evolution of man.

Coldly analyzing the problem of condemnation, it would be an absurd if the church did not condemn *The Great Synthesis* and all other books. Absurd, too, would it be if Pilates, Caiaphas and the Priests

did not condemn Jesus Christ. Any new thought that comes against those already established, ingrained in the brain of its directors, will find resistance to be accepted or even publicized. Pietro Ubaldi was the bearer of an idea that would change some existing concepts, since ancient times. Accepting them would be too great a change for a people not yet mature.

Changes don't happen as quickly as you'd like. The sudden ones only have sense when they are changes of form and not of substance, which require maturation itself and maturation of those to whom they are applied. Christianity took three centuries to be recognized by the government and accepted by the people. Even so, it is very far from being lived in reality.

Pietro Ubaldi already imagined that it would be fatal the Church's rejection of the theory of reincarnation, new concepts of God, Christ, good, evil, hell, heaven, life and death.

90 years have already passed since the release of the first edition of *The Great Synthesis*, and we are at the gates of the third millennium; however, there are still people committed to the past of religious sectarianism, who do not have a broader vision, capable of taking higher flights for the spirit. Observing this, nowadays, it is easy to understand the condemnation of the works of Pietro Ubaldi by the church. On the other hand, this fact freed him from any bond with the religion taught by his parents and followed by him since childhood.



## 26 | IDENTIFICATION WITH CHRIST

Ubaldi says that great creations are the offspring of tearing pains. He went on with his normal life, but not everything ran smoothly. Inside him reigned peace of mind, because he lived for Christ and was always right with his conscience. Outside, a stormy world surrounded him. His life was trampled underfoot by many, because he became known to the residents of that small town where he worked. Society and family continued to condemn him for abandoning wealth. Living the Gospel is really difficult in this world. Young people took advantage of that humble and kind hearted passer-by and disrespected him, as even today, old age does not receive the treatment due to it, for having lived and suffered so much.

"The town was small and, like all towns, it was eager to inquire about everything, to fill up on that brain nutrition that everyone needs. Gossip reigned as importunate mosquitoes, always circling him. He had reduced himself to the life of a friar: solitude and work are poor food for the appetite of the curious. It seemed to him that he was living on the stage, in front of an audience. The boys who walked the streets of that mountainous village felt it their duty to, as soon as they saw him, insult him with swearing and, naturally, by "excess courage", always from afar".

His sensitive soul understood those misunderstandings and forgave all the aggressions received, but that did not stop him from suffering. He knew how to suffer and was made of pain, but pain is pain, and the

greater it is so much sensitive is the soul of the poor sufferer. Another suffering that continued to anguish him was that of feeling responsible for the escape of wealth belonging to the family. Assets continued to be mismanaged and the road to poverty was close for his loved ones. If the opposite happened, that is, if the administrator achieved success, no one would bother him, only he would be repudiated, and the damage would be only his. Pain, when well assimilated, causes the individual to awaken to a deeper and lasting life. In Ubaldi's case, pain was always welcomed and used for reflection and ascension of his soul.

In this highly sensitive state of mind, Pietro Ubaldi felt the need to greater devotion to Christ, who never abandoned him in the most difficult moments. He loved, deeply, that figure of two thousand years ago, who did not leave his mind and his heart. And in that flash of supreme spiritual beauty, he addressed the Messiah, surrendering himself in full in a solemn statement in 1937: "Lord, I am Your servant, I want nothing more than this"; "Lord, I offer You myself for the salvation of the world"; "Lord, I will follow you to the cross". In the first vow, his will is annulled. The "I am", "I want", ceases to exist in isolation to merge with the "I" of Christ himself. In return, he won the best boss in the universe. Three conditions were necessary for this: confidence, courage and discipline. Confidence in divine power, courage to face the world forces (Anti-System) and discipline in all daily attitudes. The second vow represented his Love for all humanity, it is the wish of someone who wants to see it redeemed from its mistakes. With this vow he would be following in the footsteps of his Master, our Lord Jesus Christ. Pietro Ubaldi had his soul exuberant of Love and the rest... Christ was by his side to complete. The third vow, the most difficult for most men, because it represents the spirit of sacrifice, it was the easiest for him, who had walked all the paths made of pains. Following Christ to the cross was nothing new, he had enough experiences from other lives.

Pietro Ubaldi's mission is thorny and mystical at the same time. He gets stronger and he continues the journey of a safe traveler to his destination. His mysticism reveals itself in full and he receives beautiful messages about God, Christ, Love, Pain and so many other subjects that are incorporated in the book *Mystic Ascesis*. In this work are found the most beautiful pages ever known about the Passion of Christ, written next to the tomb of St Francis of Assisi, at the basilica that bears his name, in Assisi. Pietro Ubaldi is among the greatest mystics of all times, and he exalted Christ as few others could.

"The historical Christ really died, and it seems to be over. But there is a deeper Christ and He lives on. This is the one I'm talking about. He is alive in my sensation and in my passion.

The Christ that I feel and love is an immaterial, inner Christ, whose earthly manifestation represented the most perfect expression of God.

The True Christ is a reality and an immense sensation that repels images. It is an infinite that is conquered by successive approximations. As the spirit ascends, the various planes of consciousness correspond to various planes of knowledge of Christ, which are a progressive revelation of his divine essence.

I cannot live without the feeling of Christ. Love and pain, pain and love. Walk, walk, weary soul. But one day, on the rough path of my efforts, I felt a step next to mine, I felt another shoulder approach mine, lift my cross and carry it for me. Since then, I have not been alone anymore. Another heart leaned over on mine, the pain became love and no one else will be able to take away the indissoluble alliance. However, I fell again and then I was discouraged by my weakness and I was afraid, for my unworthiness. Then the Voice said to me: "Do not be afraid, My love is stronger than your weakness. Put your head on my chest and rest."

Referring to Christ, Ubaldi also stated: "That sweet word is a sword of fire that penetrates my soul and crosses it like the look of God; it is the most harmonic vibration that thou canst conceive in the universe."



## 27 | THE SON WHO DIED AT WAR

The Second World War began (1939 - 1945) and Pietro Ubaldi felt, in advance, the disaster that this fight would unleash on the world. Both alert notices received from "His Voice" for Giuseppe Mussolini and Pope Pius XII, worked for him as well. It was a fight without glory and reason for being, justified only by the imbecility of the rulers. In World War I he had been drafted and served in Bologna as a truck driver to transport foodstuffs and men maimed from bloody fights. Now, his pain was stronger, because, in addition to remembering the past, his son had been summoned to defend the interests of the motherland in the African continent.

Franco, as he was called, was approaching thirty years of age and was a healthy young man. He liked art and made a drawing to illustrate the chapter "***Soul Ascesis***" of ***Mystical Ascesis***. He understood his father but lived the drama of his mother and sister, with the loss of the fortune that was reduced to one-third. At that time they lived in Villa del Paradiso, in Sansepolcro.

He had learned from his father: "never kill, die if necessary". Imbued with this idea, he said goodbye with the sad look of someone who says his last goodbye. He was a boy who, due to all the events, lived sadly. Some time later, in 1942, his parents received the news that Franco had been killed by the enemies, in the battle of Tobruk, in North Africa. Undoubtedly pain shook Mrs. Maria Antonietta Solfanelli

Ubaldi (52 years old) and her sister, Agnese Solfanelli Ubaldi (23 years old). Immense pain for those two souls wounded by destiny, who did not know this lapidary phrase, already mentioned, in *The Great Synthesis*: “no pain, no redemption”.

For Ubaldi, the impact was minor, he soon understood: his son preferred to die rather than kill, he was endowed with a Christian spirit. The mother's hope was her son, who could assume certain financial responsibilities, with the bankruptcy of the entire system. For her, one more broken dream. On the other hand, Professor Pietro would no longer have a friend who could help him, materially, in difficult times, in the not too distant future. The death of his son represented not only another pain to be included in his collection, but also some uneasiness, however apparent, in his spirit. The only solution was to put all problems in God's hands.

In this period of destruction, which involved all of Europe and other continents, Ubaldi continued to fulfill his material and spiritual duty. Three books were born in that short space of time: *A Man's History, Fragments of Thought and Passion* and *The New Civilization of the Third Millennium*. The first, completed at Christmas 1941, is a fruitful spiritual history of the author himself, it's just not autobiographical; the second is formed by a collection of Messages and Articles, written since 1927; and the third, completed at Easter 1945, came to expand, clarify and facilitate the reading of *The Great Synthesis*.

Only what is harmonic comes from Above. To Earth belongs all the reigning disharmony. Thus, Pietro Ubaldi's books are surprisingly harmonious, and each one of them marks a certain phase of his life. *Great Messages*, dictated by “*His Voice*”, followed a rhythm that even Ubaldi himself could not have foreseen. The first in 1931, two more messages in 1932 and two more in 1933; the sixth in 1943 and the

last in 1953. Firstly in an annual and then decennial rhythm. *The Great Synthesis* was received continuously, in four successive summers, when peace (truce periods) reigned on the face of the Earth. At that time the following two were still written: *The Noures* and *Mystical Ascesis*. While the world seethed, preparing for war, some against and others for Hitler; Pietro Ubaldi penetrated into high nouric spheres and new horizons unfolded before his spiritual eyes. There were two opposing worlds that were revealed to men: that of earthly conquest and that of heavenly pursuit. Hitler and Mussolini lost the war, the first committed suicide and the second was murdered; Ubaldi, however, conquered heaven. Today, we can't even imagine where those two souls are, and we imagine, with relative ease, the wonderful environment in which Pietro Ubaldi lives, as a reward for his collaboration provided in favor of all humanity. He not only evolved; he taught the way to all who also wish to evolve. Pietro Ubaldi's inner world was an oasis of peace, of spiritual beauty, because while his body dragged itself through the earth, sometimes preventing the spirit of flying, this one, whenever it could, looked for other nests. "We are now no longer in heaven, but truly on earth, in the harsh reality of life, in a low and tenebrous environment, that light hardly tears, and where beings fight and suffer. A war of all against all prevails, without truce, preventing the serenity of superior contemplation".

Pietro Ubaldi had an aura of spirituality that commanded respect and veneration. Once, at the end of the war, soldiers of the enemy forces penetrated the family residence, to slaughter everyone they found there and to plunder, as was the customary habit. Ubaldi received them and asked for a moment to pray, when he finished and opened his eyes, there was no one in front of him anymore. The spiritual greatness of that holy man disarmed the soldiers and made them change their objective. Scenes similar to that, and without prayer, took place with unwarranted enemies, in front of him, on other occasions.

For Ubaldi, the place, the environment, the facts, have always been important for the fulfillment of the mission. Objects, things, received so many vibrations from him that they seemed to have souls, hence this popular expression is true: "the soul of things". The objects with which we live together, become so fond of us that they seem to be living beings. Our vibrations impregnate in them. Says Ubaldi: "I can't write at any place. At a disorderly, disharmonious, untidy, not clean environment, new to me, not ingrained with my long pauses of my dominant mood, not harmonized with the psychic color of my personality, I can only write badly and with effort. Here I am, on the contrary, in my small office, a peaceful environment where objects express my own person, where the atmosphere is resonant with my vibrations and everything, by communion of life, is in tune with my temperament".

Pietro Ubaldi is truly a burning star who descended to light up the world.

## 28 | SPIRITUAL CONSTRUCTION

At the end of that bloody period of six years, with Italy devastated and Germany divided, the Italians should pay for Benito Mussolini's mistake, because every war has its price and is consented by the people of the government that promotes it. Ubaldi says that war is a tremendous evil that becomes a necessary good. The Italians had to rebuild their country. Among the millions of compatriots, Pietro Ubaldi is one of the few to not worry about building anything material. His construction was always that of the spirit. He remained in Gubbio, in his humble room, taking care of things from above, because those on earth would arrive by mercy.

The family, at that time, still continued at Villa del Paradiso, in Sansepolcro, province of Arezzo. Sansepolcro, in the 1940s, was a small town of about 10,000 inhabitants, at an altitude of 330m and 260 km from Rome. Villa Del Paradiso was the only property that remained until 1948, when it was sold, due to financial necessity, and from what was left, a small house in Assisi was purchased. Now the family's poverty was total. Even Tenuta Santo Antônio was mortgaged by the administrator in a bank to get a loan, and due to lack of redemption, the family lost that property, which was sold at public auction.

The daughter Agnese got married when Franco was in Africa. Marriage with a short duration, because they found out (she and her husband) that their personalities did not match. She then separated

from her husband and stayed with her mother, accompanied by her two little girls: Maria Antonietta and Maria Adelaide. With that, expenses increased and resources were always dwindling. Agnese, a dynamic lady, a courageous woman, proposed to work to help maintain the house. The service she found — was insurance policy brokerage. After breakfast, she always followed the same routine: looking for those who wanted to take out life insurance. Among many negative responses, someone would accept and she filled out the form. At the end of the month she received those few *liras* and took them home. Pietro Ubaldi was with her for financial support, but the teacher's salary is always low everywhere, and his was no exception. Our biographical subject was no longer young, he was already in his sixties, and any extra physical exertion constituted a threat to his health, which had to be preserved for the Work and the well-being of all. He was still in Gubbio, but spent his summer holidays and Christmas festivities with his wife, daughter and two granddaughters, who increasingly needed his assistance. His activities remained the same: teaching classes, answering letters; typing manuscripts, writing articles, giving interviews, receiving visitors, taking care of the room, etc.

The Great Synthesis, with four editions, only in the Italian language, followed its own path. The Messages became even better known, through different languages, all over the world. All written books were released in Italian. In 1948 Pietro Ubaldi completed Problems of the Future — a book linked to the social, political, scientific and religious part of ***The Great Synthesis***. The dissemination of the Work began to enter a new cycle.

In the chapter "Linear Synthesis and Synthesis by Superficies" of the book dictated by "*His Voice*", ***The Great Synthesis***, we find the spiral that represents the "Typical Trajectory of Phenomenal Movements". This is a law for all phenomena in the universe. Evolution is

processed with ascent and descent, this means that involution is part of the evolutionary process of all humanity. Each one can apply it to himself and verify that the “law of development of the trajectory of phenomenal movements in the evolution of the Cosmos” is true. Let's see its application in the Work, considering that it is valid for all phenomena. The Work had a great rise, around its release, until it was placed on the Index by the church. Soon after, it entered the downward spiral. So it was with its earthly author, who reached the crest of the wave and then a vertiginous fall. In part it was good, for greater reflection of the task he was carrying out. Every experience, well taken advantage of, enriches the soul, spiritually. In 1948, again, the Work took the upward spiral. Interest in it increased in several Latin American countries, including Brazil, reaching its peak in 1951, when its author was here and gave conferences in all Brazilian states. From 1954 onward, a new descent, the negative forces came into action, and for many years it was hibernated, with some minor publications of some titles. At this stage, Ubaldi again fell in popularity, and was marginalized. Only a few friends looked for him and others for particular interests. It was also helpful, otherwise he wouldn't have written the remaining titles. This period was the longest. The first lasted about 10 years and the second twice as long. In 1981, it re-entered the upward spiral, and today it is in full publicity. As *The Great Synthesis* teaches: each next cycle is one more step that one ascends in the evolutionary scale. The dissemination made in the 1950s was greater than that of the 1930s, and the current dissemination is even greater than that of the 1950s. We are not futurists, but we can conclude with Ubaldi: the Work belongs to Christ, it has its trajectory, despite the obstacles that sprout in its path like weeds. Good cannot exist without the presence of evil forces that arise to destroy it.

The reader who studies *A Man's History* in depth and carefully reads *Pietro Ubaldi and the Third Millennium* will verify that the

Law of "vortex movements" worked in Pietro Ubaldi's life, and, without a doubt, it works in our lives.



## 29 | THE END OF A HISTORIC CYCLE

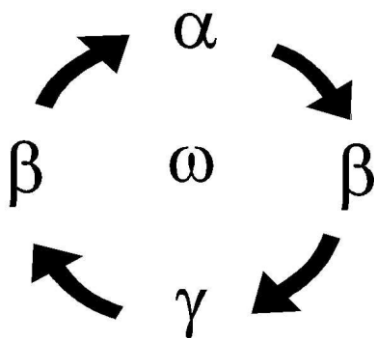
1950. At Easter of that year, Pietro finished *Human Ascensions*. It is yet another volume that develops themes, supported by *The Great Synthesis*.

In the previous year, Prof. Clóvis Tavares, rereading this *book*, translated by Guillon Ribeiro, was driven to write a letter to its author, the beginning of a long exchange of letters that would change the course of Pietro Ubaldi's life. Of course, no new changes were in their plans, but, certainly, Christ wanted it that way. The light that was under the candle support, was again placed on the candlestick, and other countries rekindled the call of Ubaldi's thought. *Psychic Studies* - Lisbon (Portugal), provided its collaboration; *Constancia* — Buenos Aires (Argentina), published a beautiful article by Humberto Mariotti: "Pietro Ubaldi, Prophet of the Spirit"; various periodicals from our country and abroad were present in this new disclosure cycle.

The Apostle of Christ was nearing the close of the third period of his missionary life. The Work, called Italian, was to be completed soon. Just missing a book to be written in Franciscan lands: *God and Universe*. But he didn't know, because the books were only revealed to them at the time of their channeling. When the time came, in the first semester of 1951, *"His Voice"*, in a quick and synthetic vision, showed him the spiritual downfall of the being. This vision unfolded into smaller ones and from them was born the last book written in Ita-

ly. Now, there were no more secrets for him, about this universe and all universes. In the "Parable of the Sower", Jesus, addressing his disciples, said: "it is offered to you to know the mysteries of the kingdom of heaven, but to others it is not given." Twenty centuries later, Christ again appears to reveal to the world, through the Apostle Pietro, the spiritual origin of man and of all beings of creation.

In *The Great Synthesis*, "*His Voice*" had shown the evolution of man, passing through the different kingdoms: mineral, vegetable and animal, reaching the condition of angelic beings and reintegrating themselves with God. In *God and Universe* the vision dilates, the creation of pure spirits and their descent to the lower planes of matter. First there was the involution for now to exist the evolution. We can repeat, here, that cycle from Chapter XXIII of *The Great Synthesis*, in a dextro-rotatory movement, starting from alpha:



→ — "go to"

α — alpha (spirit)

β — Beta (energy)

γ — Gamma (matter)

Once, on the beach of Falconara (Falconara Marítima beach bathed by the Adriatic, belonging to the Province of Ancona, which is part of the Region of Marche. It is 280 km away from Rome and, at that time, it had about 12,000 inhabitants), Pietro Ubaldi had a vision. He visited that beach since he was a child, in the company of his parents.

"One day, by the sea, in Falconara, contemplating the enchantment of creation, I clearly felt, in a lightning-quick revelation, that everything had to be Matter (M), Energy (E) and Concept or Spirit (C), and I saw that this was the formula of the Universe:

$$(M = E = C) = S \text{ (Substance).}$$

This is the great equation of substance, this is the mystery of the Trinity, in which moves the entire *Great Synthesis*". In *God and Universe*, "it was imperative to go beyond the confines of our universe to merge in the thought of the transcendent God who is beyond all His creation, contemplated by us. It was essential to reach the solution of the ultimate problems, before which the mind must contain itself satiated and thus ascend to the source of everything, to the first causes from which everything derives. The first book starts from the genesis to reach man, the second one contemplates the thought and work of God, even before the genesis and the ultimate solution of the problem of being is reached to the confines of space and time, where Creation will have achieved its goals". Thus, the two works complete each other: the "first one faces the universe in function of man and the second puts the universe in function of God".

\* \* \*

Brazil led the movement around Pietro Ubaldi, who gave rise to the last period of twenty years (65 to 85 years), inaugurated with his arrival in 1951. Before his long pilgrimage through our country, he sent two Messages: one at Christmas 1950 ("Message to the Brazilian Friends") and another on the eve of departure ("Brazil, Heart of the World, Homeland of the Gospel").

"From my historic Italy, from Europe exhausted by so many wars, I send you my first greeting, dear Brazilian friends, because in 1951 I will be with you, July to October. I look forward to meeting your great cities, which wonderfully rise of your virgin land. I will speak to many of you. That way we can get to know each other up close. That is the concrete form that my mission must now assume, which currently reaches another phase — that of realization, with direct sowing in souls.

It is necessary no longer just to preach the Gospel of Christ, but to "live" it, spreading it not only by word but also by example.

I was called by Christ to this great experience. However, one isolated case is not enough: Now, by inspiration and with facts, the will of God points me to Brazil to expand that experience, for your good, among many, in the bosom of a people assigned to me as predetermined for this mission. Thus ends the mission for which I was born and our destinies come together in this historic hour".

In the second Message, Ubaldi says:

"In these last few days, for the first time, I read the beautiful book *Brazil, Heart of the World, Homeland of the Gospel*, which impressed me by its perfect adherence to my ideal and mission. It was written in 1938 and agrees with everything I said in "Presentation" and

"Program", in February 1934, that is, 17 years ago. And I, who at that time knew nothing about the spiritual Brazil, how could I know it?

Always an instinctive attraction guided me to Brazil. When I was 24 years old, my graduation thesis in Law was about Brazil. Why this polarization of all my thought in the direction of your homeland? And yet I was never there, although I had traveled across North America. And why has Brazil always attracted me, to the point that now I go to meet it?

Who could say what Brazil's role will be in the future? It is true that life cannot forget the spiritual values, which are essential. And Brazil presents itself most adapted to function as the heart of the world, the organ suited to goodness, understanding and conservation of life on Earth".

These two Messages were incorporated in the book "Life and Work of Pietro Ubaldi", by Clóvis Tavares: the first biography of the Italian mystic, written in 1951 and with several editions.



## 30 | BEHAVIORAL ANALYSIS OF PIETRO UBALDI

Let us remember some information contained in this first part (Pietro Ubaldi in Italy): the school period, the pursuit of knowledge, marriage, the vow of poverty, life mission, the performed task, etc. All this leads us to a summary analysis of the facts.

Let's start by following the steps of a man marked by a destiny, who was called Pietro Ubaldi. This man had previously lived here in our world. He had been born and reborn many times. Some lives had been gray and faded, and others of projection in the social, political and religious environment. All of them well used, with experiences indelibly engraved on his soul. Having lived that experience, he made a solemn commitment with the Christ: to perform a task on Earth and redeem his debt with the Law of God. Yes, he was also a debtor to the Law, and he had to pay his debt. He was "a chained angel", in the opinion of Francisco Cândido Xavier, in relation to the other freed angels from the chains attached to this world and in relation to us, still so much sinners. Due to his spiritual advancement, he was able to choose his physical body, place of birth, parents and the debt settlement process. Endowed with qualities inherent to the mission, he made the choice and he planned everything before his birth, like an engineer who plans the construction of a building, beginning with the preparation of the land. The planning was long, it required time, reflection and wisdom. Everything ready, well arranged, that elite spirit descended to

Earth. He was born according to the previously established plan, but he remained connected to his spiritual world, before birth. Hence the wise statement by Emmanuel: "Pietro Ubaldi interprets the thought of the Spiritual High Spheres from where he comes from".

The first contacts upon arriving to this world were with his parents. Immediately, they recognized the son who had arrived, as if by chance, and he, likewise, recognized the chosen parents. On the day of his birth, his brothers were taken away from home, so that he could be born in a peaceful environment. It looked like the arrival of a prince, such were the movement and the care given to that child to be born.

When he awakened to this world, the shock was brutal. Since he was a little boy, he immediately felt the responsibility of his coming to Earth. When he was just five years old, he asked for his mother the only thing life had to give him: "Mummy, send me to school". Later in full missionary life, he will affirm: "Life is a school". He was not interested in games, so common to other children of his age, but for the sake of study. It was the instinctive memory of what he had planned.

In his childhood, in that period of learning the first letters, everything was new. But as soon as he felt safe, in that environment he found that the school he wanted was another, deeper, more substantial. He begins an external research, in the cultural books of that time. His "ego" remained unsatisfied. The discovered culture remained as a memory of the past. He sought to discover new knowledge within himself, and he then became a researcher, using both sources of information: the external and the internal one.

The intimate conflicts were not small, he was in this world, subject to the environmental influences. Even though he was a strong spirit, he was in a normal body, and humanly perfect. Here was a great difficulty to overcome: to make the spirit have dominion over matter, the body, its only vehicle of communication in this world. Sex was his biggest



impact in youth, because his spirit wanted to live the Franciscan virtues and the body demanded a normal life, which he thought was his right. He started talking to his body, following the example of St. Francis, in the end spirit won matter. This concluded the first period of 20 years — external, physical and cultural.

Biological maturation was part of the spiritual planning. Here maturation and rescue get together. Yes, the conscious payment of a debt from the past. He had been induced to marry, by his parents, as a solution to solve three important problems: that of sex, the continuation of the name (Ubaldi) and the preservation of material goods. None of three had positive responses. The first one, he already felt strong enough to defeat it — he had made a tacit agreement, within the "Franciscan Ideals", so well exposed in the beautiful pages written in 1927 — and the last two did not interest him. But with his clairvoyance, he soon grasped that the ransom was in marriage, and the people involved in the drama were part of the group that was born for that purpose. He assumed his role, taking the responsibility for everything and followed the will of the Law. Thus, he won another period of 20 years — inner and spiritual maturation.

Having completed the second stage of planning, it was time for the mission. Now yes, he was in his spiritual world, this was the true environment, he knew how to live in it and it was his owner. And with that same spirit of Obedience he was willing to serve. That was his way, the true path he should follow. He didn't argue, he accepted with heart and soul the task that was destined for him. The past for him became present. The first attitude was to take the Gospel seriously. Then the struggle arose, the two worlds do not love each other: material and spiritual. As in any war, the winner is always the strongest, the Gospel won. This wasn't easy, nor was it quick; it cost him 40 years of preparation and suffering. Consciously, he fulfilled the mission and drank the cup

until the last drop. He was even with the Law and had dominion over it. He lived it, moment by moment. So sure he was of himself, that the material world ceased to exist. His life no longer belonged to him, he became part of Christ's life. "I came so that they might have life, and have it more abundantly," said Jesus.

These were not just beautiful words to be babbling, but they were embedded in his soul. He was Christ's sheep and was in His cote, waiting for His voice.

*"His Voice"*, who dictated the first two books to him, never left him in the most difficult times. It not only inspired his other works, but also gave him all the assistance needed. When storms loomed and uncertainty loomed, Christ appeared, and the waves and winds would pass, the conditions returning to calmness, as in the Genesareth lake. In this way, Pietro Ubaldi, with the help of Divine Power, fully fulfilled what had been planned by the Higher Sphere, before his birth.

Now we come to the end of the third period of Pietro Ubaldi's life, and halfway through his missionary task. Next, we'll kick off its last 20 years...

**JOSÉ AMARAL**

# **PIETRO UBALDI AND THE THIRD MILLENNIUM**

## **Second Part**

### **Pietro Ubaldi in Brazil**

**José Amaral**



# 1 | THE ARRIVAL OF PIETRO UBALDI TO BRAZIL, IN 1951

It was in Campos, State of Rio de Janeiro, that emerged the singular movement in favor of Pietro Ubaldi, two years before his arrival in Brazil. The movement was born in the Jesus Christ School, led by its founder, Clóvis Tavares. In a few months, we already had certainty of its scope, and by Christmas 1949 we were founding the Association of the Friends of Pietro Ubaldi (AAPU is its acronym in Portuguese), on the premises of the School, with the main purpose of disseminating the Ubaldian Thought through printed matter, newspapers, pamphlets, etc.

The following year, in 1950, the movement grew, with much support from various cities in Brazil, including São Paulo. It had gained another dimension, with a new plan: to promote the trip of the Association's patron to our homeland, to carry out a series of conferences. Now, that movement was no longer a regional one and, due to circumstances, was branching out across the country. Clóvis then proposed to the Board of Directors that a small change was made to the name of the AÁPU, changing its name to Brazilian Association of the Friends of Pietro Ubaldi (ABAPU is its corresponding acronym in Portuguese). This Association greatly contributed to the coming of the lecturer in 1951 and disclosed his works in many cities of Brazil and abroad.

In the first half of 1951, the campaign for the coming of Pietro Ubaldi got stronger, scheduled for the beginning of the second semes-

ter. São Paulo assumed responsibility for the program and the corresponding expenses. ABAPU entered with its participation, through financial aid and, above all, making our homeland wake up to that very important speaker, through the media. In addition, it prepared itself to receive the visitor in Campos, with adequate accommodation and facilities; conference venues and the essentials for a good reception.

The arrival of Pietro Ubaldi deserved from José Américo Motta Pessanha, today professor at the University of Rio de Janeiro, a beautiful page, published in A Notícia, a morning newspaper of our city, on July 31, 1951:

"When the sun rose into the sky, on the morning of the 22nd, it found at the Galeão Airport, in Rio de Janeiro, a group of anxious and emotional people scrutinizing the horizons still shrouded in fog, searching — eyes and hearts — for the plane that, from far Italy, would bring to Brazil dear Prof. Pietro Ubaldi.

And in growing anticipation, the souls overflowing with happiness, the group grew, now made up not only of numerous ABAPU directors and members, from Campos, as well as several representatives of the Pietro Ubaldi Pro Visit Central Commission, friends and admirers from São Paulo, Minas and the Federal District. There was also, radiating all the joy that filled his heart, the illustrious Central American scientist Dr. Piero Gatty who, accompanied by his wife, left his homeland more than four years ago, in a tour of conferences on topics based on *The Great Synthesis*, covering several countries from Central and South America and who, in a very happy convergence of facts, arrived in Brazil just when the Missionary from Umbria was expected here.

Finally, the big moment approached. The dispelled mists enabled the view of a firmament of the purest blue. Everyone was looking up, looking to identify the Italian plane. Moved and happy, those eyes roamed the luminous expanse, because from there the Professor would

come down to us... It was when a fact of singular beauty occurred and which, witnessed by all, filled everyone with enthusiasm, emotion and enchantment: our attention was attracted by a flock of white doves that appeared suddenly, with no one knowing from where they came, close together, alone in the blue sky, they passed over us arranged in order, forming at first a cross, then a V, which walked across the sky... The grandeur of such a suggestive spectacle prevented us from externalizing the world of joy and rapture that we were all possessed of... The words of surprise and jubilation could barely be articulated when, before our amazed eyes, the auspicious flock disappeared, in a clear, cloudless firmament as if tearing the blue, behind it, suddenly hidden... Hearts overflowed. And behold, as if was being guided by those white birds — at that moment disappeared — appeared, finally, in front of us, the expected plane. Other emotions followed one another with such speed and intensity that they enveloped everyone, suffocating their chests. Then, followed the anxious search for the beloved figure, among the departing passengers. And then he emerged. He was stepping on Brazilian land which, in compliance of his apostolic mission, came to bring to the Land of the Cross (Terra do Cruzeiro in Portuguese) the messages of Truth and Love, opening the doors of the Third Millennium to us. The moment was too grand to be described with words, even if bathed in unrestrained emotion... It was the fulfillment of a Divine Promise that the centuries have not erased. And the realization of the dream that countless hearts warmed with affection. It was the realization, before us, of the sublime moment that, although ardently desired, hitherto beckoned as the image fleeting and unattainable of a very high yearning.

"After all! After all," murmured the Professor, moved, shaking hands with a friend. Yes, for him too it was the fulfillment of an immense desire; for his soul, that fulfilled a promise, the fulfillment of a dream.

And everyone surrounded him very excited, in indescribable happiness, wishing to receive a few words from him, greet him or hug him, even from afar, in the festive heart. And these moments were being filmed and photographed, to record, preserving for the future, those moments that connected us, the most beautiful and greatest moments of our lives.

Then Professor Pietro Ubaldi left the airport, accompanied by his friends, heading to the Serrador hotel, where he was supposed to stay.

Brazil had just received the messenger of Christ.

And that's how he arrived, on that radiant July morning, emerging from among the mists driven away by the sun.

It will be a long time before our people come to appreciate the great meaning of this event. For now, many sleep the final moments of a long night. But all, one day, will be awakened and, driven away from mists and darkness by the arrival of light, they will see another blue and radiant firmament appear... It will be the dawn of the New World — God's Kingdom for Men.



## 2 | PIETRO UBALDI'S CONFERENCES

The following day, already a little recovered from the trip, Pietro Ubaldi came to Campos, by train (at night), accompanied by the entourage that went to welcome him. He arrived in this city of Goitacases, on July 24, 1951, not just a visitor, but the Herald of the New Civilization of the Spirit. The spoken and written press gave wide coverage. Here he remained a few days, in the company of Medeiros Corrêa Júnior, at the "Lar dos Meninos – Home of the Boys, in Portuguese", attached to the Jesus Christ School.

A week later, Pietro Ubaldi and his interpreter, Clóvis Tavares, headed to São Paulo to start the great pilgrimage through Brazil. Passing through Rio de Janeiro, they visited the Brazilian Spiritist Federation and Ubaldi was impressed with the work carried out by that organization. As he left, grateful for the warm welcome, he left written on the FEB Impressions Book these memorable words: "I am moved by the courteous welcome that I have received from everyone in this great land of Brazil that now I visit, but especially for the very special and kind way in which I was received at the Brazilian Spiritist Federation. I see, I verify, with my own eyes, the greatness of this Organization, and, I believe, a similar one does not exist in Europe. Thank you all, from my heart and with open arms, and I bring my greeting, making a fervent wish for an everlasting further development of the idea of spirituality in Brazil, the great land of the future.

The "Commission Pro-Visit of Pietro Ubaldi to Brazil" did a gigantic job, organizing a national program, and all the doors were opened to him, in the capitals and in the hinterland. Pietro Ubaldi was delighted with the reception he received and, above all, with the crowd who attended the conferences. He was welcomed by local entourages, by government officials, ambassadors and consuls. Although his arrival was promoted by the spiritists, he did not come in the condition of a missionary of the spiritist doctrine, but as a messenger of Christ. His conferences were held in different environments: theaters, cinemas, service clubs, spiritist associations, etc. His impartial and universal mission belonged to all, regardless of one's religious. For coherence, if he was at the service of Christ, he could not be exclusively part of this or that group; and, without any requirement, it happened as predicted by the High Sphere. The revelation of how the trip would be, he had before leaving Italy and would be confirmed in Pedro Leopoldo, on August 17, 1951, by "His Voice", shortly after the beginning of his pilgrimage. "I already told you, before your departure, that where your knowledge and your strength could not reach, I would arrive, and you would find everything prepared. And you saw that everything I had told you, really happened".

The testimonies of the divine presence on Pietro Ubaldi's journey were so many that led the promoters to believe in an invisible command behind the preparations for those receptions. There were countless of them and they manifested in diverse forms. For example, in Campos it came up with an interesting case: ABÁPU rented the Trianon — a huge cinema, seating about 2,500 persons — for one of the conferences; when the lecture ended, the owner called the treasurer of the Association and returned the amount received.

According to the established schedule, Pietro Ubaldi gave lectures in many locations and cities. In São Paulo: the Esoteric Circle for the

Communion of Thought, Municipal Theater, Paulista School of Medicine, Faculty of Philosophy, Institute of Engineering and ended up at the Spiritist Federation of the State of São Paulo. In the hinterland of that State, he spoke in Campinas, Santos, Piracicaba, Araraquara, Catanduva, Ribeirão Preto, Rio Preto, Franca, Bauru, Araçatuba, Pinhal, Pirapitingui, Sorocaba, Taubaté and Guaratinguetá. From the capital of São Paulo, the train — lecturer, interpreter, editor and other confreres — headed for the capitals of the South, North, Northeast, East and Midwest, and other cities in the interior of Brazil. The theme varied for each location. In spiritist associations, subjects were linked to the Gospel of Christ and the Theory of Reincarnation.

Among other topics he developed: "The latest Scientific Guidelines", "The Current Historical Moment and the New Civilization of the Third Millennium", "The Problem of Destiny and of Imponderable Factors", "Christ's Social Thought" and "The Human Personality and the Problem of Heredity".

Even if Pietro Ubaldi spoke of science or philosophy, he introduced Christianity, showing unity in the three concepts. "Conceiving matter according to modern physics, there is no difficulty in conceiving the spirit conjugated and underlying the material form, endowed with creative power. Let us now observe the same reality, no longer with science's analytical eye, but with the synthetic eye of someone who climbs along the planes of being, while along the great buildings of the architecture of the universe. Pursue the vision, no longer towards the physical world, but towards the spiritual world. It expands into a cosmogonic conception in which matter appears as an elementary organization and above it extends a hierarchy of forms of superior existence in complexity and constructive power, among which energy comes first and then spirit. Just like the energy represents the creative and directive principle of matter, so also spirit represents the same principle for en-

ergy and therefore for matter. Each plane depends hierarchically on the evolutionarily superior plane, and is dominated by it".

On the problem of heredity, Pietro Ubaldi stated: "the currents of vibrations that run through our personality derive from four sources that represent four worlds, four syntheses resulting from a long past. They are: 1st) the eternal spiritual self; 2nd) the earthly environment; 3rd) the father element; 4th) the mother element. Superimposing graphically the line of vertical bipolarity to the line of horizontal bipolarity, we will have a design in the form of a cross, in which the four terms correspond to the four arms. In facing the cross, at the top, we will have the spirit; below, the material environment; on the left, the paternal element and, on the right, the maternal element. To get to the spirit, the experiences of environment must pass through the physical organism. The vibrating currents go from above to below, from bottom to top, from left to right and from right to left, and there's this fight in all directions. The personality is the result of this struggle, and the synthesis of these elements; therefore, it can be multiple, as it oscillates between the various extreme poles"

Professor Pietro Ubaldi's lectures shook the masses by their depth and the spirituality of the addressed content. His love, his contagious humility and his apostolate life involved everyone who approached him.

### 3 | WAS PIETRO UBALDI A BELIEVER IN REINCARNATION?

Italy, at the beginning of the century, went through a period of peace and prosperity with creations of large agricultural cooperatives and industrial companies, in addition to social reforms. At that time there was also greater religious freedom and several spiritualist currents emerged. Pietro Ubaldi, a young man, a student in Rome, accompanied that progress, within his possibilities and freedom granted by his parents, who returned to Foligno, in 1905, leaving his son in the eternal city. In this way, that young man met other religious currents beyond his, and, in 1912, he read the works of Allan Kardec and fully accepted reincarnation. This religious freedom was revoked when fascism rose to the forefront power, with Benito Mussolini.

To be a believer of reincarnation (a reincarnationist) is not necessary to be a spiritist, therefore, the Italian reincarnationists continue as such, and when the Spiritist Doctrine gains space in their homeland, they will be able to profess this new belief. Anyone who accepts reincarnation never renounces this truth, it was the case of Pietro Ubaldi, who had been prepared for the mission he started, publicly, at Christmas 1931. Ready to start, he brought with him an excellent scientific, philosophical and religious knowledge, including the knowledge of communication with spirits and their return to this world. The first published work, *The Great Synthesis*, is reincarnationist, one of the reasons for his condemnation by the church.

When Pietro Ubaldi spoke for the last time in São Paulo, at the Spiritist Federation of São Paulo State, he exalted reincarnation as one of the basic points to his spiritual development. Edgar Armond, President of FEESP and of the "Comission Pro-Visit of Pietro Ubaldi to Brazil", received the lecturer with widely open arms and had laudatory words in the greeting addressed to him. "In the scenario of contemporary spiritual life, Pietro Ubaldi occupies, without any favors, a prominent position, not only because of the works he wrote, but also for himself, for his exceptional figure and mentality.

"His Voice" spoke with authority, eloquent and impressive, uniting sparse knowledge, showing the right directions, fixing the definitive concepts in the knowledge of divine creation and the transcendental phenomena of cosmic transformism.

On the other hand, with his masterly works, he came to place the highest importance on the problem of mediumship, a passionate and fugitive theme from the spiritual quest of men of today and an indestructible factor in demonstrating immortality and the interchange between different spheres of spiritual life".

And Pietro Ubaldi replied with the following words:

"Dear friends.

I am obliged to speak to you in Italian because I have not yet managed to fully master your language.

I have been traveling around your great Country for about two months, and during that I had the opportunity to witness an enthusiastic welcome to my humble words. I hasten, however, to assure you: I am not the one you should praise. I am, simply, the instrument; I receive information; nothing is of my creation. If I could tonight give you a concrete idea of the Voice that speaks to me, I would point you out; firstly, the image in the picture shown here. (reproduction of

Christ embroidered by Mrs. Alexandra Herrmann). This is the figure that I feel present inside of me without being able to see it physically and its expression gives me, at this moment, the vivid sensation of his presence in this environment.

The subject of the conference that will be read, next, is very much linked to the great problem of reincarnation — a doctrine that is accepted here by all and with great faith — but which in Europe is a controversial subject.

I undertake, in the next book, to scientifically demonstrate this great Law and this demonstration will be so convincing as to be accepted without discussion by any mind capable of reasoning, as with the proof of the Pythagorean theorem — or others like it— which evidence is absolute.

The first conception, which was born in my brain, about reincarnation was a long time ago. I was approximately 26 years old and lived in complete doubt, because, having already been deeply hit by pain, I couldn't figure out its causes. I attributed it to mistakes committed by me, or by others, but that did not contribute to eliminate it. I investigated philosophy, the various philosophical systems, but in the same way, I could not get any relief. I studied the spirit of religions, and yet that, too, provided no consolation.

Then, by chance — I say chance, but it was certainly the work of Providence — fell into my hands the *The Spirits' Book* by Allan Kardec. I was young, disoriented, I didn't have yet passed through the experience of the great problems of life. I read it with great interest and I confess that, at a certain point, I exclaimed: I found it!... Eureka! I could have repeated, I found, I finally found the solution I was looking for and it clarified me!

It was the first seed that gave rise to my spiritual advancement and from that day onward, the luminous web of enlightenment was woven in such a way that, widening, it penetrated science, philosophy, religion, social problems and problems of all kinds.

I must, however, confess to you precisely here, on this night and in this place, that I owe Allan Kardec the first orientation and the positive solution of the most complex problem which, more closely, interested me, considering my condition as a human being.

With great pleasure I received this first guidance. Without it I should still work during, who knows, twenty, thirty years.

This first jet of light came to me precisely forty years ago and to-day this light fulfills itself in what I offer, as I said before, not created by me, but received as a result of the effort developed to expand the field of application of that great idea, reaching its final objective realized in the social, religious, philosophical sectors, etc.

And it is interesting to observe that, as a result of this, I, without knowing it, had been a spiritist for forty years. I tell you this because in Italy there are no spiritists and coming to Brazil I had no idea, I knew nothing about this great world that I found here and that stunned me by its organization, its faith, its vastness.

In Europe we have no idea about this. I was, therefore, and have been with you for a long time. Only today I see and recognize that in a certain part of the world, far from Europe, there is the same faith that I had already found on my own.

Now, the fact of having found it alone, or of receiving it alone, is proof that we are all within the Truth. I did not receive this truth from a School or a Doctrine. I felt it being born in me. What does this agreement prove? That truth is one, one for all, just as on Earth any in-



dividual who opens his eyes sees that the sun exists the same for everyone. This was a big test for me and I believe it can be for you too.

Tonight is the last one I speak in São Paulo. I went through several states. I went to Belo Horizonte, in the State of Minas Gerais. I've been to about twenty cities in the State of São Paulo. Everywhere I found great faith, great social assistance. Lovely realization! This excites me! I found in healing places not only science, but above all, faith. Now, healing the sick not only with material processes, as is done in Europe, but warming their souls with the Gospel, explaining to them the cause of their pains and teaching them the true way to overcome them, starting, in the first place, from the soul and not considering, as modern materialistic science does, our body as an aggregate of cells — or like the body of any animal — this is great! I admired this fact! And I will speak in Italy and in Europe against the materialistic interest that is imprinted on all or to almost all institutions for the healing of the sick of all kinds.

Tonight, then, I close the cycle of my lectures and send you my farewell.

In a little while — a month or so — I'll be back in Italy. There I will find the winter. I will return to my lonely room in Gubbio, where I have lived for many years, where I wrote many books that you read today. In that room, at an angle, there is a small table where I think, receive and write alone. I will find loneliness and cold. And also sadness — a great "saudade" as you say — a great nostalgia, a great desire to see you again and to embrace you. And I hope that this very intense desire of mine will precipitate the moment when I can fulfill it.

Note, therefore, that my gratitude for your kindness is immense. You received with great love, and I felt it. And I returned the hug — with which you embraced me — with my fraternal hug. I would like to put you close to my heart, one by one.

But how to do it if there are so many!... However, I do it spiritually, because with the spirit you can do it.

Alone in that room, I will write other new volumes but with a more intense faith, because today I know that an entire people understands me and this understanding helps. In the past I wrote alone, alone with "His Voice" without the help of my fellow thinkers, because in Italy I'm not very well known.

These things there are not so well understood. A different spiritism is practiced, a spiritualism with another orientation that, at the moment, I cannot explain to you. I am alone in Italy. But here your affection touched me so much that I will ardently write redoubled; my word will be warmer, more powerful.

I must type my 10th volume, *God and Universe*, it has a potential that stunned me, crushes me by the power of super-scientific language. It's a literature of theological character, but of a new theology that clarifies, providing rational and scientific explanations. Using, finally, mathematical equations, it explains exactly what is the thought of God before and after our creation. It explains the fundamental concepts of the Bible, the fall of angels and the meaning of the original sin, the origin and end of Good and Evil and the final solution of the dualism that is the law that presides over the Universe, a Universe shaped in the matter from which we must, with great effort, evolve to arrive at God, our goal, our center, our ultimate and supreme happiness.

I will continue my work but here I must thank you for the love you have given me, which will help in an extraordinary way. I thank you for your kindness in teaching me to love — something I shall never forget — this great land, Brazil, is, I can assure you, my second homeland".

As Pietro Ubaldi promised in this speech, three years later he developed the "Reincarnation Theory" in *Current Problems*.



## 4 | THE TWO MESSAGES

On August 17, 1951, at 6 pm, the eve of Ubaldi's 65th birthday, in Pedro Leopoldo (Chico Xavier's birthplace), Pietro Ubaldi had his first meeting with the famous Brazilian medium. It was an unforgettable meeting for Chico and the other confreres who were present. From this meeting came two messages received at the same time: one from "His Voice" received by Pietro Ubaldi and another by St. Francisco de Assis, psycho-graphed by Chico Xavier. Both addressed to the visitor, in addition to a sonnet by: *Cruz e Souza* dedicated to that illustrious person. It is opportune that we read the two messages and draw from the concepts emitted by the communicants, our conclusions.

### "HIS VOICE" MESSAGE

"Peter,

You are feeling my presence here tonight. He who is before you and who, at the same time as you are writing, feels my thought at this moment and what he writes will confirm it to you. He feels my presence with you.

Peter, fear not. You are tired, I know, as I also know how hard you are trying to feel myself in this environment so new to you and far

from where you are used to hearing me. You are exhausted from much talking and traveling. I am with you, however, with you "I" am the great strength that has always sustained you. Now you're feeling me with the same power as that you already felt me at the time of the first Christmas Message of 1931. And that's because, now, at a distance of twenty years, the beginning of the same cycle is repeated on a higher plane.

You already heard me on the night of the 4th of August, when you spoke for the first time in São Paulo and your public apostolate began. You were tired and you weren't sure. But today you are impelled by me and you can no longer stop. I already told you, before your departure, that where your knowledge and strength could not arrive, I would arrive and you would find everything prepared. And you saw that everything I had predicted to you had actually happened.

You tremble, I know, before a plan whose vastness surprises you. Forty years of humiliation and pain were necessary for your preparation for this mission, and left in your human nature a feeling of discouragement and a deep conviction of your nothingness. Today, however, the time has come and I say to you: Get up! Twenty years ago I told you, "In the silence of the holy night, arise and speak." And now I tell you, in the silence of Pedro Leopoldo's night: "Get up and work". Behold, a new phase of your mission on Earth begins, precisely in Brazil. Everything you were told is true, I confirm it to you and so it will happen.

Brazil is truly the chosen land for the birthplace of this new and great idea which will redeem the world. Now your mission is to follow it with your presence and develop it with action, in a concrete way. All resources will be provided to you.

Confidently love these new friends that I send you. Everything is already determined and cannot be interrupted. The forces of evil are watching you and would like to annihilate you. You know, however, that

the good ones are more powerful and must win. Entrust yourself, therefore, to the one who guides you and fear not. I confirm everything you have written, do not doubt it. In a few hours it will be 65 years since your birth. Time marks the development of destinations with its rhythm.

The Law now asks you for this other phase of work, different and new for you, so far away of the precedent that surprises you. Accept it, as before, in the spirit of obedience, you accepted the other. Has not your life been one continual acceptance? Your adherence to God's will? Don't you remember our great colloquium in Modica, Sicily, twenty years ago? Your own reason cannot fail to recognize the fatal logic of it all. Follow then, confidently, the marked way. Don't be surprised if everything around you is controversial, if pain turns into joy, if I pull you out of the silence of Gubbio to launch you into the world.

Does this not represent the fulfillment of what you were born for and why you have lived and suffered?

I know: glory, the praises of the world, notoriety disgust you. I understand that this is a new pain for you. Accept it, however, for my sake; accept it, because you know that this too is necessary in order for your mission to be fulfilled. And that will be enough to transform this new pain of yours into joy.

Your tired body would like to rest. How long has the road already been traversed and how great distance still to go! Life, however, is a continuous journey. You have on your shoulders not only your life, but also" that of many others whom you love and whose salvation you wanted to take responsibility. Accept, then, everything for my sake. Accept it, even if the three vows of renunciation and pain are now transformed, taking opposite positions, that is, no more renunciations, but affirmation.

Peter, I entrust you with this new land, Brazil, the land you must cultivate. Immense work, but you will have immense help.

I am with you and the forces of evil will not prevail.

Now a word to your friends too, a word of gratitude and thanks, a word of blessing, for the cooperation with which they, helping you, make possible to carry out your mission. I speak at this moment to the heart of each one of them, without you tell them in writing.

May my blessing unite you all, in the same love, for your salvation and the salvation of the world".

*Message received by Pietro Ubaldi — Translation by Rubens Romanelli and Clóvis Tavares.*

## **MESSAGE FROM SAINT FRANCIS OF ASSISI**

"Peter,

The Master's ordeal was not only made up of dryness and roughness...

From the stony and sad mountain flowed fountains of living water that watered the soul of centuries.

And the flowers that bloomed in the understanding of the thief and in the anguish of the women of Jerusalem crossed through time, turning into blessed fruits of joy in the granary of nations.

Gather the roses along the way from the hawthorn of testimonies...

Treasure the invisible coins of love in the temple of the heart!...



Temper the manly spirit, in contact with the divine dew of gratitude and goodness!... However, don't stop. Walk!...

It is necessary to ascend.

The itinerary of elevation is indispensable, with personal sacrifice as a rule of all moments.

Remember, He was alone! Alone He announced and alone he suffered.

But erected, in full solitude, on the painful cross, out of devotion to humanity, he became the Eternal Resurrection.

Take no other guideline than the usual one.

Descend, helping, to ascend with the exaltation of the Lord.

Give everything to receive abundantly.

Ask nothing for our excluding SELF, so that we can find the glorious WE of immortal life.

Be agreement for separation.

To be light for the shadows, fraternity for destruction, tenderness for hate, humility for pride, blessing for the curse...

Always love.

It is by the grace of love that the Master persists with us, beggars of the millennia, spilling the sublime clarity of heavenly forgiveness where we create the hell of evil and suffering.

When silence becomes heavier around your steps, sharpen the ears and listen!

His voice will resound again in the acoustics of your soul and the great words, which centuries have not erased, they will return more clearly to the circle of your hope, so that your wounds turn into roses and so that your tiredness is transformed into triumph.

The afflicted and tormented herd cries out for refuge and safety.

What will become of ancient human Jerusalem without the providential rod of the shepherd who watch the movements of the sky for the defense of the cote?

It is necessary for the light of the cross to be rekindled, for the light of truth to shine again, let the paths of decisive liberation be traced.

Intelligence without love is the infernal genius that drags the current people to the dark and terrifying currents of the abyss.

The sublimated brain finds no help in the brutalized heart.

The misguided culture of the times in which we journey, relegated to affliction, threatens all the services of Good News, in their most intimate foundations.

Dreadful ruins will certainly smoke over the sumptuous palaces of the human grandeur, lacking in humility, and the cold wind of disillusionment will blow hard over the dead castles of domination that, wildly, exhibits itself, without considering the imperishable and supreme interests of the spirit.

Ascension is essential.

The true light proceeds from the highest and only he who settles on the superior plane, still covered with sores and worm-eaten, can rightly clear the redemptive path that the deceived generations have forgotten.

Rebuild your exhausted energies and come home to our fellowship and our thoughts.

The faithful worker perseveres in the sanctifying fight until the end.

The lighthouse of the angry ocean is always a star in solitude.

Light the road, seeking the Master's lamp that has never lacked to us.

Go ahead... Let's move on...

Christ in us, with us, for us and on our behalf, and the Christianity we need revive ahead of the storms, from which darkness the splendor of the Third Millennium will be born.

Certainly, the apostolate is everything. The task transcends the framework of our understanding.

We do not demand clarification.

We seek to serve.

It is only for us to obey until His glory enthrones forever in the stricken soul of the world.

Follow, therefore, the bitter path of passion for the divine good, entrusting yourself to the incessant sweat for the final victory.

The Gospel is our Eternal Code.

Jesus is our Imperishable Master.

Let us go up, in His company, on the hard and rough path.

Now it's still the night that breaks into thunder and shadows, frightening, whipping, torturing, destroying...

However, Christ reigns and tomorrow we will contemplate the heavenly awakening ".

*Message received by Francisco Cândido Xavier.*

Let us recall the apparition of Christ and St. Francis of Assisi to Pietro Ubaldi in Colle Umberto, in the first week of September 1931, sealing, with their presences, the Franciscan resignation assumed by

Ubaldi, but nothing was said. Now again they come to greet you, in writing, that disciple, exactly in the middle of his missionary task, beginning of the fourth and final period of his life. For further confirmation they gave two messages at the same time, to the two mediums, sitting at the ends of a long rectangular table and in the presence of ten witnesses, five on each side, at the residence of Dr. Romulo Joviano, director of the Fazenda Modelo – (Model Farm), where Chico worked.

We believe that few spiritual entities would have the authority to speak to Pietro Ubaldi, with as much exhortation, directly and incisively, as Christ and St. Francis. "His Voice" said that the other Message, received by Chico, would be a confirmation of that one received by Ubaldi. Truth! The most attentive reader feels the two contents emanate from the same spiritual sphere.

Greater confirmation than this could not exist. The presences of Christ and St. Francis of Assisi in Ubaldi's life were proven, in a surprising and appalling way! Even skeptics have had to bow to so much evidence.

## 5 | PIETRO UBALDI AND CHICO XAVIER

Chico Xavier knew very little about Pietro Ubaldi's life, because there was no enough literature, the visitor did not reveal himself and the language barrier prevented the easy communication between them. Any dialogue could only take place with the presence of a interpreter. Soon, that moment, after receiving the messages, ***“His Voice”*** and ***“Francis of Assisi,”*** was conducive to the revelations of the spirits through Chico, in which the mediumship phenomenon was evidenced in all its authenticity, reported by Clóvis Tavares, in his book *Thirty Years with Chico Xavier*.

"After receiving and reading the two luminous documents, as usual, Chico goes on to describe, in his enchanting simplicity, the events he perceived in the psychic environment that had formed during the evening's spiritual services.

This moment is thus described by Prof. J. A. Pessanha, one of those who were present: "After the reading, the dear Brazilian medium reported the extraordinary moments that he had just lived. He could not individualize: it was a great light coming down from Above on the environment. He felt himself transported in spirit far away and, in that flight, contemplates in the distant Italy the tomb of Saint Francis, in Assisi, next to which he sees Prof. Ubaldi to say goodbye, before his trip to Brazil, to his great friend: the "Poverello" of Assisi. This one re-

al fact — later narrated by Prof. Ubaldi in a letter to Brazilian friends — was still unknown to F. C. Xavier and then, only known to Prof. Clovis Tavares, in virtue of his private correspondence with the Missionary of Umbria".

I want to confirm that, from this visit by Prof. Ubaldi to the tomb of the Saint of Assisi, captured psycho-metrically by our Chico, I still have some "souvenirs" that were given to me affectionately presented by the great Italian friend. All wonderfully accurate and exactly confirmed.

Now, some aspects of xenoglossy, through the clear clairvoyance of the medium Xavier.

The sensitive from Minas Gerais State declares that a Spiritual Entity approached him, revealing to be called Lavinia and to have been the mother of Prof. Ubaldi. She hugged her son, affectionately saying:

"For Christ he is an Apostle, but for me he will always be 'my bambino'. And between affectionate expressions she called him: '*Mio garofanino*'".

Prof. Ubaldi, very happy and very moved, also feeling the maternal presence, proves everything, declaring that it was with this "vezzeggiativo" that his Mammy nicknamed him tenderly, when he was a boy "mio garofanino": "my little gillyflower".

Chico also pointed out the presence of the Professor's son, who died in World War II, in the battle of Tobruk, in North Africa, — the young Franco Ubaldi.

Finally, an even more interesting fact, if one may say so. Chico records the presence of a sister of Prof. Pietro, already disembodied, who came with Dona Lavinia Alleori Ubaldi and Franco, her son. She claims her name is Maria. And then something doubtful and unprecedented happens, but which came to become an extraordinary evidential

fact. The teacher humbly declares that, in fact, he has a sister named Maria, but still alive, in Italy, — Maria Ubaldi Papparelli...

A shattering moment of general hesitation, anxiety, almost shock, at the unusual event. But it was a matter of seconds, very brief seconds: Spirit Maria explains to the Professor, through Chico, stating that she was also his sister, namesake of the one that was alive in Italy, having died a long time ago, when Pietro Ubaldi was yet to be born... The Professor, amazed at the time, confesses that only now, after spiritual elucidation, he remembered that, in fact, he knew he had had a sister, whom he had not known personally, also called Maria, just like the one who is still incarnated in Europe... It was a really wonderful, highly unique proof of true spiritual survival.

\* \* \*

Immediately after the euphoria that flooded our souls, faced with the authentic fact that has just been narrated, medium Xavier transmits to us the request of a Spiritual Entity, a friend who was among those who were in an environment saturated with high spirituality.

The request was addressed to our affectionate host, Dr. Rômulo Joviano: that he go to the shelf located in that room and bring us, to those at the table, the volume of the first edition of ***Parnaso de Além-Túmulo – Poetry from beyond the Grave***, in English, which was there; for him to open it and check the date of the preface written by the medium himself.

So it was done. Doctor Rômulo read the final two lines of that preface: "Pedro Leopoldo, December 1931. Francisco Cândido Xavier". Then the same Spiritual Entity emphasized that at the same time, in December 1931, the public mission of Professor Ubaldi also began, who had also received his first mediumship page in December of the same year: it was the first of his Messages: "*Christmas Message*"; received in Italy, on Christmas Eve, 1931".

Another wonderful conformity between the two missionary tasks, recorded through history, lies in the fact that Francisco Cândido Xavier received the first Message from Beyond the Grave, on July 8, 1927, and Pietro Ubaldi wrote, under inspiration, "The Franciscan Ideals in Face of Modern Psychology", also in 1927, verifiable in the book *Fragments of Thought and Passion*. It was in that year that Pietro Ubaldi took the vow of poverty, but his public mission did not begin until Christmas 1931.

Denying is easy, but canceling a truth is impossible!

\* \* \*

Concluding the meeting between the two missionaries, Clóvis Tavares also stated:

"The memorable day ended in a charmingly spiritual way. Among other messages received by our admirable Chico, I choose this one from the great Spirit *Cruz e Souza*, entitled "The Hero", which the great symbolist of the Brazilian Parnassus dedicates to the distinguished visi-



tor, in the early hours of Professor Ubaldi's birthday (August 18), homage to his 65 well lived years, marking Truth and Good:

## **THE HERO**

Facing the twisted sting and mockery  
Of sarcasm and tempting yearnings,  
Here is he who 'passes under great pains;  
On the narrow grid of the terrestrial nest.

Relegated to the hardships of the way,  
Follows the weight of bitter strangers,  
Igniting celestial splendors,  
Tormented, lifeless, alone...

Angel in fetters of flesh, wandering and afflicted,  
He brings along with himself; the lights of the Infinite,  
Although the shadow accuses, moans and roars!

And, serving in the dark vortex,  
He opens to the unhappy world the golden doors  
To the feast of immortality.

**Cruz e Souza.**

From Pedro Leopoldo, on the 21st of August, the entourage came to Campos and Professor Pietro Ubaldi gave five conferences in our city: two at Escola Jesus Cristo, one at the Nilo Peçanha Court, another at Trianon and the fifth at the Fluminense Society of Medicine and Surgery. He even visited the Campos Academy of Letters, the Spiritist League of Campos and gave an interview at the Campos City Press Association. On August 30, Pietro Ubaldi, Clovis Tavares and other companions returned to the long pilgrimage through the country.

## 6 | THE END OF A LONG JOURNEY

In November of that year (1951), Pietro Ubaldi and Clóvis Tavares returned to Campos and the lecturer returned with shaken health. After some medical examinations, which fortunately didn't show anything wrong, Ubaldi, at the invitation of the Sebastião Pessanha family, traveled to Atafona (a beach in the Municipality of São João da Barra, forty kilometers from Campos) for recovering and rest. In the month of December, before Christmas, having recovered, he returned to Italy, to the bosom of his family.

Before his return, he gave another lecture at Escola Jesus Cristo and delivered a letter to Professor Clóvis, saying goodbye to his Brazilian friends, happy for the sowing carried out.

"My stay among you, dear Brazilian friends, is over. It pointed out the beginning of my public life, in an important turn of my destiny, in which the development of my mission. And that happened in the year 1951, right at the beginning of the second half of our century, which marks the dawn of the sun that will rise in the year two thousand, the sun of the new civilization of the third millennium.

My foreboding, expressed in my previous message, has been fully fulfilled. Brazil responded fully, with perfect understanding, confirming with facts what was before announced to me by inspiration. Everything proceeded normally, as per God's will and his established plans. Let us thank God, who helps us through the hard paths of good.

Only one or two isolated voices rose against it. And if that happened, it was only because some could not understand. If they understood the fundamental concepts of my work, clearly exposed by me, which are: "impartiality" and "universality" and above all "love for all", the elevation of those voices would have immediate and clearly appeared to everyone as meaningless.

And I'm just saying this to remind you once more that I am, as I was always, in the antipodes of any sectarian, intransigent and separatist spirit. I recommended and I always recommend, especially to those who can understand better, that work in a spirit of love and not of polemics, that they are always busy building and never to demolish, respecting the opinions of others, even if they represent ignorance. In our flag is written the word: Love.

We must, therefore, preach kindness, first of all, by example, practicing it ourselves, by our example for the good of others. Only those who first practiced has the right to preach. Woe to him who makes the principles of virtue and goodness a means to hurt others!

Love is the touchstone of the values of being. Love is the first quality of God. The pride that wants to dominate is the first quality of Satan, it is the greatest sin against God.

I have been among Catholics, Spiritists, Protestants; Muslims and Buddhists, among followers of many religions and philosophies and also among atheists. And I saw that these distinctions are more of form than of substance. I saw that in reality there are only two types of men, whatever religion they belong to; there are like two fundamental religions — that of love and that of pride.

To the first belong the good, the humble who forgive, those who approach the fellow citizen to understand and to help; these are close to good and to God. The second religion belongs to the proud, who

quarrel to dominate, who wish to destroy to conquer, who approach their fellow man in a spirit of strife, to raise up the self; these are far from good and from God.

These are two opposing methods, which under any form, religion or philosophy, they always reveal man and his true religion, that of good or evil.

I have always taught, with absolute impartiality, this more substantial religion, that teaches above all to love. Who attacks, who argues, distances himself from love, which understands without arguing and resolves all issues by forgiving. Without this foundation, which is the foundation of the Gospel and the nature of God, any religion becomes a lie, for the truth has been disputed. To love is the law of God. Who does not love, although he may be wise and powerful, does not live according to the law of God.

\* \* \*

My first trip through the immense Brazil is concluded. Having left Italy exhausted, it was a great effort for me to travel for 100 days throughout an enormous country, new to me, learn its customs and language, visit about 40 cities, holding about 80 conferences, responding to thousands of people, embracing everyone. But this effort was a sacred duty, because it was part of my mission.

So I'm thanking you from the bottom of my heart to everyone who helped me. I appreciate the welcome given to me, although not deserved, considering that the tribute was to the idea and came from

your love. I thank you, however, although this exaltation I accept only for my mission; in fact, it represents for me the most exhausting part of my work. But, above all, I apologize if I sometimes lacked the strength to respond to everyone, to respond personally or by letter to everyone, to hug everyone. Just completed my tour, such was the fatigue, that I got sick. But, Christ, who, before I left Italy, promised me all the help, after having assisted me, making me reach the end of the journey, I also wanted to provide myself with the necessary rest here, in the peace by the sea, together with the affection of friends.

And now, here I am, by the help of God, physically restored, to continue my work. In a few days I will fly to Italy. Until then, my spirit constricts in afflicted nostalgia for this great Brazil, that opened its arms to me. And from the heart is born this farewell message in which, crying, I embrace the dear friends I met here, who love me so much and that I have loved so much.

I'm leaving and while I hug you and cry, I hear the rumble of the new storm approaching, a storm of thought in which flashes the idea that moves me. I already feel it, pressing for the birth of new works. Soon I will be in the midst of this storm.

Build, always build, act in a positive sense (God), never in a negative, destructive sense (Satan). Not arguing, creating dissensions in the name of the letter. The spirit of all religions is: Love.

This is the summary of my work done here in Brazil. This is the memory I leave to Brazilian friends, so that this is their working method.

Campos, RJ, December 11, 1951”.

It is pleasing to observe the responsibility of this missionary. He not only thanked and said goodbye, but he left a very valuable testimo-

ny of fidelity to Christ and to His Gospel, encouraging us to “build, always build, act in a positive way (God), never in a destructive sense (Satan). Not arguing, creating dissensions in the name of the letter. The spirit of all religions is: Love”.

Pietro Ubaldi returned to Gubbio and completed the third period of his life — 45 to 65 years of age — crowned with full success.





## 7 | THE INVITATION TO RETURN

Italy, destroyed by the Second World War, had not yet been rehabilitated. Ubaldi's family had lost all their assets due to the administrator's incompetence. Ubaldi lived poorly as an English teacher at a high school in Gubbio, and that year, 1952, he would retire, because he was already sixty-five years old.

He left Brazil with a very promising invitation: to come and live in our country accompanied by his family — wife, daughter and two granddaughters. Conditions were offered of easier survival here than there, where the difficulties would always increase — a small pension and modest earnings of the daughter, who worked as an insurance broker. The Franciscan poverty that the disciple of Saint Francis had espoused with so much love, also knocked on the door of his family, who became poor because fate wanted it that way.

The offer was good, but he needed to think, reflect, because he and his wife were already senior citizens. Start all over again... Even more so in a foreign land, where the language was an insurmountable barrier, especially for D. Antonieta (she never learned Portuguese). Nevertheless, he studied the proposal with his family, but uncertainty and insecurity took over his family. On the other hand, they thought, in Brazil we have at least one point of support: the copyright, because books were sold easily. After long conversations and with the guarantee of "His Voice": "The world will come to meet you and help you in eve-

rything that is necessary", he decided to come to our country. The invitation was accepted and Pietro Ubaldi sent a letter in these terms:

**“To my dear friends of Jesus Christ School, from Campos**

The immense sadness of feeling far from you impels me to write these lines to you and thus I can be, at least for a few moments, present among you.

I had already foreseen and described this scene to you: here I am in Gubbio, alone, next to my little work table, next to the bed, in my cold room. Outside there is snow and everything is silent.

I look at the photographs taken in Brazil, in Campos, in Atafona: I look at your letters and gifts and tears fall from my face as I miss all of you. How many testimonies of affection you gave me! Amidst you, in Campos, I found the great affection that I needed so much and that is lacking here, where I am.

Although still very tired, I have already restarted the hard life of hard work: in the morning, the school; in the afternoon, reading and answering my mail and at night, the books to write.

In this painful silence full of work, however, I was again able to hear clearly and strongly "His Voice", which in the tiredness and noise of the many trips, among so many people, was not so easy to listen. And "His Voice" repeats to me now: Go, return to Brazil. This is the land of goodness and love, the land of the Gospel, your new homeland, the place of your new work".

So let us comfort ourselves in our longing. We will hug each other again.

I love you immensely and I can no longer live here alone, far from you, without your presence. May our tears of sadness be comforted by the certainty that we will embrace each other again. Only this certainty gives me strength to live, fight and suffer.

With my immense gratitude for everything you have done for me, I embrace you all with affection. Your

**(signed)Ubaldi Pietro**

Gubbio (Italy), January 20, 1952 (Translation by Clovis Tavares)"

Ubaldi saw his future clearly: coming to Brazil. "*His Voice*", at Easter of that year, next to the tomb of Saint Francis, in the Basilica of St. Francis of Assisi, reassured him: "get ready". You will travel with all your family at the end of this year, next Christmas you will spend in Brazil. It's like everything has already happened."

In the remaining months he would have to prepare all the travel paperwork and the luggage for the moving. His was small: a few clothes, personal objects, original book writings and a few copies of each title released in the various languages. That didn't stop him to remain immersed in his spiritual world, taking care of things of the spirit. The months ran quickly, and summer came (the weather season in Italy is the opposite of ours), with him the retirement pension and the last final preparations for the trip, a long trip, on ship, to the other side of the hemisphere. It was an adventure, and what an adventure! The concern was great, because Ubaldi had really only one point of support: Christ.

"It was fifteen days before the departure of the ship, when, unexpectedly, unpredictable difficulties with some documents for the passport, difficulties that would only be overcome within three months. He

wandered, hopeless, from one department to another, when my daughter told me that this was an appropriate time for a miracle happen to me. If not, we would have to postpone the trip and nobody would know when would be the next one.

This is because enormous difficulties would arise with the postponement, and one could only make the trip in the middle of winter, facing cold and snow. And the miracle happened.

Apparently by chance, I found in those offices an ex-student, a lawyer, that was just the secretary of the person on whom the case depended: and everything easily became managed and resolved in just three days."

Undoubtedly, unshakable faith, that which makes mountains move, resided with Pietro Ubaldi, from the times of Galilee, and walked with him during his long earthly existence.

## 8 | THE GREAT MOVE

The month of November 1952 arrived, on the 25th, Pietro Ubaldi and his family left to Brazil, leaving the port of Genova (capital of Liguria, about 700 km from Rome), in the steamer *Augustus*, in second-class cabins. The trip was excellent, praised by the Captain and his crew, used to navigating the Mediterranean Sea and the Atlantic Ocean. "The ship's personnel confessed that they had rarely seen such a calmness". After 12 days of travel, exactly on the 7th of December, according to the dedication in one of his books to Clóvis Tavares, the steamer *Augustus* anchored in Santos and on the following day, December 8, disembarked in that port: Pietro Ubaldi, Maria Antonieta Solfanelli Ubaldi (wife), Agnese Ubaldi Zambelli (daughter), Maria Antonieta Ubaldi Zambelli and Maria Adelaide Ubaldi Zambelli (his granddaughters, still minors). The first promise of Christ had been fulfilled: "**Next Christmas you will spend in Brazil**". To the great missionary, it was evident that all the others would be fulfilled. A matter of time...

A group of friends from São Paulo went to wait for them; they already knew the author of *The Great Synthesis*, who spoke Portuguese. After disembarking, they were taken to a deserved rest at Guarujá Island, where they stayed ten days at the building named "Sobre as Ondas". Then they were taken to another apartment, at the "Iguaçu" building (Av. Manoel da Nóbrega, 686 — apt. 92), in São Vicente — SP, where they settled. A week later they moved to Campos, arriving

here before Christmas 1952. They stayed at a house next to the Jesus Christ School, prepared by ABUC treasurer, Delcides Ribeiro, to receive them. That Christmas, in the (overcrowded) lecture hall of the Jesus Christ School, Pietro Ubaldi spoke about St. Francis of Assisi, and during his conference he saw St. Francis entering the environment with his outstretched hands, blessing the School. The spiritual atmosphere was indescribable, and we all felt the vibrations emanating from those two apostles of Christ, one incarnate and the other disembodied. Taking advantage of the importance of that Christmas, together with the happiness of being back in Brazil, he addressed his Brazilian friends through this beautiful and sublime letter:

"I left you last year, around Christmas 1951, after having been with you for five months. Five very intense months during which I learned to know your great country and to love you.

I spent the year 1952 in Italy, strongly missing you all. In the sad, long and cold European winter, I meditated a lot on your great goodness, on the good you wished and did to me; and a deep sense of gratitude towards you has taken hold of my soul, dear friends, who with so much love opened your arms to me.

I thought about the destinations of the world and Brazil's great task in the future of humanity. In the silence of the great winter nights, I typed my tenth book: *God and Universe*, which is already in Brazil to be translated and printed. Here I wait briefly to start another one, the 11th volume.

And behold, today, this Christmas of 1952, I am here among you; It looks like a dream. The difficulties I had to overcome were many and this showed me how the forces of evil sought to prevent the fulfillment of my mission. The forces of good, however, worked in the opposite direction and in the last few days, when my coming seemed still impossible, they transformed everything, making it a reality. There was a great

battle, but good, which is always the strongest one, won. Even the most materialistic and faithless minds had to recognize that there was a miracle, because, without the intervention of forces that surpass the normal conditions, certain facts would not be possible and could not be explained:

I am not telling you these things to talk about myself, which I don't like, but to make you understand that, on my return to Brazil, the will of God is expressed with surprising clarity. Chance cannot move many different people and each one with a particular job, at the right moment without them or me knowing the paths to follow and the work to be done. So I was guided and many others with me, so that my return to Brazil could take place.

All this came to pass exactly as I was foretold by "*His Voice*", although it might seem unrealizable. In Easter 1950, "*His Voice*" had told me: "Go, your good has arrived, your mission is accomplished. Either now or never again". And in February 1952, just when I had completed my journey through Brazil, the Voice told me: "By Christmas you will be in Brazil. The fact was presented as if it had already happened".

And so it happened, although on the 11th of November, a few days before my departure (I left Italy on the 25th of November) everything seemed impossible. And so it is, I can say miraculously and according to the will of God, I am here among you this Christmas of 1952.

From all this I can conclude that this trip was God's will. This confirms my mission and offers me a proof of it.

This Christmas of 1952 marks a great turning point in my destiny; the realization of what "*His Voice*" has been telling me for many years and the beginning of a new period in my life, the last one, in

which the work theoretically started in my books tends towards an ever more concrete realization. This means that the time has truly come and that my spiritual work, for which I am in Brazil, will be fulfilled.

This is a promise from God and a big commitment for me. I feel like I am in your land, not for my interest or my whim, but to give and produce, in fulfillment of the will of God. In the future, the importance of these words will be better understood.

I wanted in this way, this Christmas of 1952, my dear friends, on this great curve of my life and the life of the world, to specify to you at what point on my earthly journey today, I find myself, as does the navigator who fixes, in the middle of the ocean, the point of his route, in relation to the earth, looking at the stars.

Now all that remains for me is to open my arms to you in return for your great and fraternal hug, responding with much love to your great love.

I already wrote: We have a "Boss in Heaven". He comes closer and closer and becomes, in our facts, always more sensitively present among us. This is the good news that I give you in this Christmas.

I also wrote: "Christ advances". Today, however, I say to you: "Christ continues to move forward and get ever closer". He is already among us and works alongside us. His works, wrought through many instruments, will ever more manifest His living presence, for the times are ripe. He is reborn, today, spiritually, in the world.

To feel, in the great silences of our souls in prayer, his presence, be today our greatest joy. And they already get up ready, the awakened souls, because they have already noticed the dawn that dawns, announcing in advance that the sun of the new Christ's civilization will triumph.



Everything is thus already written in the book of God and the forces of evil, although triggered, will not prevail. They will make the good suffer, but only for the victory of good.

This Christmas is, therefore, a Christmas of great celebration, because if on Earth the forces of evil plot their attack, in Heaven the forces of good have already prepared the great celebration of their final victory.

### **Campos, Christmas of 1952. Translation by Clóvis Tavares"**

During the months of January and February 1953, Ubaldi and his family were invited to stay the summer at Atafona, the same beach where the visitor spent some time, just over a year ago. The season ended, they still remained two months in our city, invited by Dr. Albano Seixas, at his residence. At the end of April, they returned to S. Vicente, to the apartment in the "Iguaçu" building, where they began to live. Pietro Ubaldi and his family had to start their lives in Brazil, "Cradle of the New Civilization of the Spirit", for him, and "Heart of the World and Homeland of the Gospel", in the words of Humberto de Campos.

With this move, Pietro Ubaldi was not just diving into new habits and customs of a different nation, but also beginning the last period of his existence in this world—from age 65 to age 85. He knew how long he would live, however he didn't know the kind of pain that would hammer him in those last twenty years.



## 9 | IMPARTIALITY AND UNIVERSALITY

Pietro Ubaldi's mission was Christocentric, converging on the living Gospel of the current times, with new knowledge about heaven, in an ultramodern language.

Every reform has an impact. There are those who accept and those who reject. And Pietro Ubaldi came to reform man in his way of thinking and acting. Many agreed with Ubaldi's thought, knowing that Ubaldi was only an intermediary; others wanted to deify him. He researched the presented truth, sought and brought from higher worlds to our world, still so backward, spiritually. This position of mediator of the high spirituality transformed him into an elect of Jesus Christ, and bearer of messages still unknown to humanity, at the dawn of the third millennium.

In 1951, the tributes were so many and the exaltation of his name was so great that he was startled. He knew well the disastrous result that accompanies every noise produced by men. He mastered the Gospel because he lived it, and he remembered that "Palm Sunday," Christ had been received with flowers and on the sixth day crucified. "*His Voice*", also had said: "the world seems to scatter roses, but in reality it distributes thorns; I offer you thorns, but I will help you pick the roses". Even more: his experience, in Italy — when *The Great Synthesis* was launched — it resembled that of a man placed on top of a hill, without a solid foundation. They mined this one and the hill came

down. The same could happen in this other phase of publicizing the Work.

Everywhere they worshiped the human figure of Pietro Ubaldi. And the Work? He asked himself. The situation as it was going would soon give rise to an ubaldian or ubaldist school, as some more enthusiastic ones would like. How to avoid it? Among others, this was a problem he took on when he returned to his homeland. He had already written "**Presentation**" and "**Program**", in 1934, and widely publicized those works. In those two articles he had showed his true position. Did they read and not understand them? And the Message from "**His Voice**", received at Pedro Leopoldo. On it is written: "I know: the glory, the ones who acclaim in the world, notoriety disgusts you. I understand that this is a new pain for you. Accept it, however, for my sake; accept it, for you know that this too is necessary in order for your mission to be fulfilled". All this was still not enough. He needed one more clarification to safely guide the readers of his works and the listeners who attended his conferences. And in that Gubelian winter of 1952, under inspiration he wrote a letter, reaffirming his "Principles", which Maria Zenith Pessanha, ABAPU secretary, translated. In that Message, the first request was to remove his name from the ABAPU (Brazilian Association of the Friends of Pietro Ubaldi), apologizing, because he did not wish to be the leader of anything; and at the same time suggesting that the name of Christ be put in its place — Brazilian Association of the Universality of Christ (ABUC). Along with this public testimony, we transcribe some topics from "**Principles**", which can serve as a road map for all of us:

- 1) "The first duty of a magazine that is born is to clearly guide its thought and sincerely declare its objectives: a line of conduct according to principles to which, afterwards, it must remain faithful.

- 2) What matters is not the person, but the idea.

3) We all have the duty of the example, the first duty, only with which we can preach any principles, demonstrating, with facts rather than words, that they can be lived.

4) Offer, never impose the truth. This is the spiritual patrimony of each conscience. Never introduce yourself into the soul of others with the violence of argumentation, in a war of ideas, to subdue your fellow citizen; contrarily, search all the means of communication that lead to understanding.

5) The new era is that of kindness in mutual understanding; everyone's conviction in the bosom of the same God: it is the age of love. The principle is: look for what unites and avoid what divides.

6) Avoid the spirit of controversy, as this is considered an expression in the psychology of a backward biological type, which is increasingly being superseded by evolution.

7) Let us understand that truth is relative and progressive and that it eludes us in its absolute appearance. We, who are relative, can only possess it by progressive approximations.

8) Let us always be constructive, that is, let us work in a positive, unitary, as good is, and let us never be destructive, that is, let us never be in a negative sense, separatist, how evil is.

9) May the Gospel, so little lived until today, become the way of life of the new man, in a new method of living, which penetrates our every act, demonstrates that we are evolved and manifests itself with our example at every moment.

10) Our Motto is: **Universality and Impartiality**".

Here it is exposed, with all clarity, that the Work inspired to Pietro Ubaldi did not come to replace, nor to combat so many other existing ones, creating rivalries or controversies among its supporters. It is offered to the world, to those desirous of greater spiritual and cultural

enrichment, because it contains the two wings indispensable to evolution of man: Love and Wisdom; and its earthly author never aimed at any other end. It is common knowledge that heaven is not conquered by the religious, philosophical or scientific role that the traveler assumes in his short passage through body clothing. To nobody it should be asked, when crossing the threshold of death, what was the religion, philosophy or science they professed or if he was not an adherent of any of them. The query will be addressed to the consciousness of each one, which can be done today: what is my contribution given to the spiritual progress of the planet? What positive qualities did you conquer? Did our soul live orphaned from the divine virtues? All this the work of Pietro Ubaldi teaches us to seek and incorporate into our spirit.

## 10 | WHY PIETRO UBALDI CAME TO BRAZIL?

This is a question that has been popping up in some people's minds. Some approving, because they are concerned with the spiritual progress of our country and the more the revelations, greater is the condition to advance in its ascending march. Others, disapproving, bothered by the presence of the Ubaldian Work. These believed that certain existing movements could be weakened and do not know that its role in the world is impartial and universal. It descended to Earth to add, never to divide.

Anyone who knows Europe, Asia, Africa, the Americas, observes that our country is religious. Here all religions live together like sheep in the same sheepfold, although there is difference in faith and in the doctrinal postulates espoused in each one. It is common, at the time of university graduation, the presence of a priest, a pastor and a spiritist leader lecturing to the graduates, in an ecumenical ceremony. Thus, Brazil was the most adapted country to the mission of Pietro Ubaldi because this nation is always open to all peoples; it maintains diplomatic relations with all countries, it is against political sanctions and economic benefits to any nation. Our rulers understand that each one is responsible for his actions, attitudes and positions taken before his people. There is a single concern of our government: to live well with everyone...

And what does the spiritual world think about the historical role of Brazil in the world?

About this Pietro Ubaldi said, in 1934: "Brazil, promised land of the new revelation, land chosen for the first understanding, land blessed by God for the first expansion of light in the world! Already a fire rises there; Instant and deep understanding. It was a recognition without analysis, of those who know because they feel, of those who are sure because they see. The humble ones, unsolicited, understood and asserted themselves firstly, without proof, without discussions, on the ground in which the science that knows everything never stops demanding them — **"Presentation"**.

This is what **"His Voice"** asks, first of all of Brazil, chosen for the first affirmation of these principles in the world. And this statement must be an immense embrace of Christian love. It will be the first spark of a fire that must inflame us with goodness to dissolve the ice of hatred and rivalry that divides, starves, and torments the world." — **"Program"**.

Emmanuel stated, in 1938, through Chico Xavier: "Brazil is not only intended to meet the material needs of the poorest peoples on the planet, but also, to provide the inner world with a consoling expression of reasoned belief and faith and to be the greatest granary of spiritual clarity in the inner world".

In 1938, still through the same medium, Humberto de Campos stated: "All scholars who traveled throughout Brazil, studying some details of its eight and a half million square kilometers, fell in love with the richness of its infinite possibilities.

But if numerous notable thinkers and artists have translated the grandeur of a new world, informing "out there" the inexhaustible reserves of the giant of America, all that analytical spirit has not gone beyond the superficial sphere of appreciation, because they didn't see the spiritual Brazil, the evangelical Brazil, on which roads, full of hope, struggle, dream and work the fraternal and generous people, whose



soul is the "loving flower of sad folks", in the harmonious expression composition of one of its most eminent poets.

Jesus transplanted from Palestine to the region of the Cross (Cruzeiro, in Portuguese) the magnanimous tree of his Gospel, so that its tender shoots might bud again, bearing fruit in works of love for all creatures.

In this blessed task of spiritualization, Brazil walks in the forefront. The material to be employed in this service does not come from originally earthly sources of production and yes from the invisible plane, where are elaborated all the ascending builders of the Fatherland of the Gospel".

In 1951, in Pedro Leopoldo, "His Voice", addressed to Pietro Ubaldi, confirmed the words from 1934: "Brazil is truly the land chosen for the cradle of this new and great idea that will redeem the world. Now your mission is to accompany it with your presence and develop it with action, in a concrete way. All the resources will be provided to you.

Peter, I entrust you with this new land, Brazil, the land you must cultivate. Immense work, but you will have immense help".

In 1955, when Ubaldi wrote *Prophecies*, he again stated: "The historical function of the Brazil in the world can only be, therefore, in our time, a function of peace. This is its current position in the thinking of History, this is the mission entrusted to it by history.

Brazil is the country of maximum freedom, in which all ideologies, tolerable with the minimum of ethics and indispensable order, are tolerated. Brazil is a believer and spiritualist, whatever religion you profess. Everything that concerns Brazil seems to have been done under measure, on purpose to make it fit for this function. It is, above all, about loving, that is, to open arms, evangelically. But other qualities still have Brazil, to fulfill the historical function that life offers it. It is a young

country. The fact of not being laden with millennia of history, that is, with struggles and pains, with the fatigue of conquests of so many values of all genres, makes it more agile. And the history of Brazil, as well as it happens to young people, is more in the future than in the past.

So, we can say that Brazil will be able to host the first realization of the third idea, which fuses, in a whole, what is best in the two currently ideas in mortal struggle, that is, freedom on one hand and economic justice on the other, in evangelical love; without which nothing is enforceable, in peace, nor can it bear any fruit. This is all possible because, as it says Victor Hugo: "There is one thing more powerful than all armies: it is an idea, which time has arrived". Then, we can say, that Brazil can truly be the cradle of the new civilization of the spirit and the Gospel, of the new civilization of the third millennium.

In 1966, when Pietro Ubaldi gave the last national conference in Brasilia, he still reported to Brazil, saying: "The gentlemen to whom I speak today are the workers to whom the Work is entrusted. That's why we're gathered here. This meeting has an important meaning, precisely because it bears in it our offer, in this place and time. It is a matter of passing from the hands of the compiler to those of his spiritual heirs. Free gift, for the good of those who receive it. This happens in Brasilia, the Capital of Brazil, in the heart of the South American continent. As the title of the conference says, this is our symbolic offering to Brazil and the peoples of Latin America".

In fact, since 1910, when Pietro Ubaldi graduated in Law at the University of Rome, his destiny was linked to Brazil, when he presented the thesis: *Transatlantic Emigration, especially to Brazil*. But behind all this the Divine Law has always acted and it was God's Will that half of his servant's mission should be accomplished here in our country. The first part of the Work was written in a profoundly mystical region; there, in that environment, books bearing extremely high celestial reve-

lations were born. Here, a soil fertilized with the good seed, the volumes closest to our daily experience were born, that speak more to our failures and invite us to resume our spiritual ascension. *"His Voice"* wisely chose Brazil for Pietro Ubaldi to conclude his mission. And he was always a good Brazilian, and he loved our people. He died grateful to Brazil, for having welcomed him at such an advanced age. We, too, are eternally grateful to him for having lived with us the last period of his life, leaving an immortal Work, which centuries and millennia will never erase.



## 11 | THE FIRST TWO YEARS OF PIETRO UBALDI IN BRAZIL

Great material concerns. Pietro Ubaldi and his family struggled bravely, for survival. They needed to eat, to dress; to pay condominium taxes and ordinary apartment expenses; they needed to spend on medicine, transportation, educating the girls, etc. Who would pay all that? His retirement pension wasn't enough and the copyright didn't exist yet. What to do? Everything was getting more expensive every day because there was a very high inflationary spiral.

The family asked: where are the promises? Do they really exist? In our homeland, promises must be kept. Is here different? Ubaldi, son of pain, of the most atrocious sufferings, began to doubt the promises of men, but he did not doubt about Christ's promise: "The world will come to meet you and will help you in everything you need. It was time for another testimony, and he was ready for it. Every night, he kept repeating, in his action: "Lord, I will follow You to the Cross".

Agnese, overcoming the language barrier, began to speak Portuguese and was looking for a job, but the doors would not open. The surprises were sad and disappointing. They lived on a small pension and the help of a few friends. Ubaldi noticed, immediately, that his period in Brazil would not be "a sea of roses". It would be tragic, and very tragic, more than the Italian period. He would have to face an uneven fight - 68 years of age and he found himself in a foreign land.

Finding no other solution — all promises of employment failed — , he agreed with Agnese to pursue the copyright. In the long run it was an inglorious struggle, because the Work belonged to Christ, as Ubaldi said himself: “I am just a pen that writes”. The Work could not provide enough material resources, they would come from other sources...

The battle was great, with Ubaldi connected to the two worlds: that of matter and that of spirit. Despite all this, the mission continued. During the day the contacts, the trips to São Paulo, (accompanying his daughter), taking care of the mail, visits, etc. At night, he entered his nouric process and continued writing books. It was the turn of *Proph-ecies*.

Another battle, no less arduous, was that of the apartment. They asked for the return of the apartment, the one that he believed belonged to him, because a committee of individuals had given him the keys, stating, “This apartment is yours, Professor”. Without financial support and without an apartment where to live, it was too much!... Where to move? If he had no fixed income, not even to eat, how to pay rent? They filed a lawsuit against him, who sought the defense along the same path as the prosecution. In this fight, how many trips to São Paulo, how much time wasted, only to comply with the law of survival, always accompanied by Agnese, who also turned to the Work with great interest. Despite everything, the unshakable faith of Ubaldi in Christ, never failed, and He told him to be calm because the reply would come in due time. Ubaldi, silent, thoughtful as he always was, awaited the solution.

He was thus living within this storm of conflicts, when the Divine Providence appeared to help him. It was an unequivocal demonstration that Christ was still present in his life, guiding his destiny. He, alone, needed very little to live: he was used to having one meal a day, plus a glass of milk a day, one in the morning and another at night; residency

would not be difficult for him, he needed to live in just one room with bathroom, because that was how he lived his twenty years of work and pain, in the faraway Italy. But he had with him, under his responsibility, four other people, two of whom were innocent minors, who could not pay such a heavy tribute. He had a duty, a sacred duty to defend his people, his clan, his family. He had taught in the Work that we have the duty to help everyone, to do good to many, to defend our neighbor against evil, but we have, above all, a sacred duty to protect those under our guardianship. He had taught all these things, and why not live them? The time has come to put into practice that theory, and he didn't miss the opportunity!

Christ, seeing that his herald was absolutely faithful to him, saved him, confirming even more the origin of the Work: it was His and no one could stop it. The sign was this: a friend, Benedito Zancaner, from the interior of the State of São Paulo, Catanduva, received spiritual guidance to help Pietro Ubaldi to buy an apartment, because he was in difficulty and needed shelter for himself and his family. If possible, that he send to the Professor the amount sufficient for the acquisition of this apartment. The friend, confident with that orientation, immediately went to São Vicente, found out the fact and returned to his city to provide the corresponding amount for the acquisition of the property.

Ubaldi's second year in Brazil ended, leaving him with great hope: receiving, as a gift from someone, an apartment to live with his family. Dream or reality? Who knew? Christ alone; who promised to help him when he needed it, and His faithful disciple who believed in His promise.

Still in that year, some courses were given, several conferences were accomplished and the subjects to be covered in the books continued to populate his mind. Pietro Ubaldi is a flame that burns in the darkness of the millennia night...





## 12 | THE APOSTOLATE EXPERIENCE

1955 arrived. Ubaldi found himself immersed in a turbulence of events and ideas. They began to launch a terrible campaign against him because he relied on his daughter to seek financial resources for survival. It was the forces of evil in action, but the good ones were more powerful and won. He knew how to forgive like few others; evil did not reach him. Evil, truly, only affects those who still don't know how to forgive. He did not fight back, he did not respond, just observed to closely monitor the operation of the Law. He was a master in applying the Law of God to himself and others, regarding the good and bad events. Doing good or evil had a connotation different from the common one, for Ubaldi, who saw everything with the eyes of the spirit.

On the 14th of February, at nine o'clock in the morning, the bailiff arrived with a notice of eviction from the apartment where he lived with his family. It was the death blow. Apparently Christ had forsaken him, because until that time, he had not received any news of the promised help, he was unaware of its value and when he would receive it. He signed the notification and went to Santos, quite apprehensive, accompanied by Agnese, to solve private problems. What wasn't the biggest surprise: it had just arrived, on that day, the amount of nine hundred thousand cruzeiros. At twelve o'clock, when they returned

from that neighboring town, they were all sure that they could buy an excellent apartment. We were there and witnessed this divine "miracle".

The next day, February 15th, we went looking for a known builder, and he got an ideal penthouse apartment that he had built for himself, but decided to sell it, the value of which was the same as the amount received. That was another highly pleasant surprise. The charter for that apartment, number ninety, in the Nova Era building (by coincidence, the title of the last message received at Christmas 1953) — at January 22 square, 531, in S. Vicente, SP — was signed on the 18th of the same month. There the Ubaldi family lived until Agnese Ubaldi Zambelli disembodied, on May 5, 1975.

This unusual event makes you think a little: who would, today, alone, donate a penthouse apartment, at a building of prime quality, at the most important square in S. Vicente, close to Biquinha, with about 130 m<sup>2</sup>, to Ubaldi, if he were still with us? No matter how rich the giver, he reflects, thinks, meditates, doubts of the message, sometimes he believes, sometimes not, he listens the woman and the children, and ends up deciding to do a small donation, in the hope that others will, too, help. Even believing that the beneficiary is a messenger from heaven, he thinks to himself: heaven has so many angels and the rich are many, certainly, the first will touch the hearts of the second and Ubaldi will receive not just one apartment, but many others, even more because the "little with God is a lot". In reality, this did not happen in the life of the missionary and the help arrived on time and only what was necessary, nothing more... Ubaldi received the money from a man to buy an apartment, and he did so using all the money received. Nobody else set out to do that. That gentleman, 388 km from São Paulo, was the instrument of Christ to fulfill the promise of Christ made to his disciple, before he left, definitively, to Brazil. Ubaldi, who always had a spirit of gratitude, was grateful to that lifelong friend for his renuncia-

tion and kindness. He was his great benefactor, of his family and of the Work to be completed. We also render to this citizen the deepest of all gratitude! He did an invaluable good to the missionary of Christ and to his Work, which is the greatest revelation of our century! ...

The first half of 1955 brought a lot of work for Ubaldi: conferences in the interior of São Paulo and in the south of the country, mail, visits and the moving to the new apartment, which was carried out little by little, because there were no resources to hire a specialized carrier. On the 22nd of June, he installed himself in a room: in that new residence.

This apartment had two bedrooms, a dining room, a pantry-kitchen, a service area, maid's quarters, a social bathroom and a wide back porch, converted into another bedroom and a small living room. Via a staircase, in the service area, one could access the covered terrace, which belonged to the apartment. This location was later used for the deposit of books by Editora Monismo Ltda.

Professor Ubaldi occupied the room on the right, at the entrance to the apartment. Furnishings consisted of a bed on the right and four-door wardrobes on the left, where he kept, in addition to his personal clothes (common and travel use), pillows, bed linen, bath towels, shoes, some originals, recorded tapes, etc. Ubaldi always wore very few clothes and shoes, including those at home. He never worried about eating and dressing, Franciscan by nature, unselfish to the extreme. The requirements of the world, to him, represented nothing. About the wardrobe bundles of published books and a small suitcase. Next to this piece of furniture, a chest brought from Italy, containing books in Italian and Portuguese, and his diary written since the beginning of his missionary life. Over the trunk two suitcases, one for travel and the other for small objects. In front of the window, a bureau with a drawer. On top of it is a lamp, some portraits, the picture of Christ (a phosphorescent Christ

image) offered by Mrs. Alexandra Herrmann, a deposit to put pencil, pen, pencil case and eraser. A part of the bureau was reserved for letters. Sitting in an armchair with a wooden seat and its back lined with cushions to lessen its hardness, he answered letters and wrote until high early morning hours. Next to it, on the right, an open shelf with portraits of his relatives and intimate people, as well as a record player, tape recorder, records, books, manuscripts, white paper waiting for his pen. It was not customary to exchange the old for the new. He preferred to donate the new clothes he received as a gift instead of handing over the ones he was currently using. He never changed the furniture in his room, for the pleasure of having more beautiful ones. His typewriter was always the same one he brought from Italy. Part of this collection can be found in Brasilia, with Manuel Emygdio da Silva.

In this room he lived, worked, slept and drank his glass of milk, always chilled, morning and night. It was a place full of good vibes, where he wrote most of his works in Brazil. Classical music made him company. He liked to clean his room himself, keeping it always tidy. He knew where was every object, however small, down to the needle to mend his clothes. He received all clothes washed and pressed, which were arranged by him, in their proper places. The door of that room always remained closed, and he only opened it at the request of his relatives or to use other spaces of the apartment. When going out for short walks or traveling, the key stayed with his family.

Visitors were well received, but they did not have access to that room, where he had become in tune with *"His Voice"*, he spoke to it of the difficulties and struggles that existed, and from it he received the necessary instructions. It was important to always have the same objects, impregnated with the same vibrations.

A detail: there was no place in this room for books by other writers, there was no not even a shelf set aside for books other than his

own, and Ubaldi was a cultured man. Much of his knowledge came from other lives, from youth and the period of inner spiritual maturation. Now, in order to write, he no longer needed a library, because he knew how to read in the great book of life and he had the universe in his hands, through his powerful intuition.

Moreover, an interesting phenomenon occurred with him. Undoubtedly planned from Above: when he was writing on a certain subject, if necessary, there would appear before him, brought by someone, the appropriate book, confirming or further amplifying the addressed theme. In 1954, we were in Campos do Jordão - SP, and Ubaldi was writing, *Current Problems*. He had already written two chapters on Reincarnation, when, at the residence of Dr. Raul, looking at the books on law and general knowledge on his shelf, appeared to our eyes the *Tibetan Book of the Dead, by Bordo Thödol*, with a similar approach to what Ubaldi had already written. The correspondence was so great that the Professor honored that book found, with one more chapter: "Reincarnation Technique". In on another occasion, in Grussaí, another coincidence: Pietro Ubaldi was writing *A Destiny following Christ* and spoke of the positive and negative qualities (masculine and feminine) of spirits, when Clóvis Tavares went to visit him and brought *Evolution in Two Worlds, by André Luiz*, as a present, psychographed by F. C. Xavier and Waldo Vieira. The next day, Ubaldi, examining the book over lunch, as he always did with any work that reached his hands, was surprised when he saw that André Luiz had the same thought. He just read it, marked it and when he returned to S. Vicente, he left the book with us. The same happened, when he wrote "Meeting with Teilhard de Chardin".

When necessary, he quoted selected passages and their authors. His work is riddled with these events. Ubaldi always passed on the books he received as a gift; only one he kept with him, from 1951 until the end

of his earthly life: a New Testament, a small version, with a black leather cover offered by Inayá Lacerda. That book was always on his work desk, and when he traveled he sometimes took it with him. Ubaldi enjoyed reading the Gospel. And once we saw him reading, in tears, the passage about the suffering of Jesus. This New Testament has numerous passages underlined in red, by Ubaldi, and is kept with us. We received it as a gift from Agnese.

Ubaldi was highly disciplined, everything about him was order; not only his thoughts, but he, himself. His work desk was always tidy, everything in its place. The Universe is order and not chaos, he said. So he built and lived on his own universe.

\* \* \*

Pietro Ubaldi, the famous writer of *The Great Synthesis*, author of a Work composed of twenty-four volumes, lecturer of the multitudes, sent by Christ to Earth in the middle of the 20th century, did not have many close friends who knew his whole life. He preferred to listen a lot and speak little, because he said: people are known by listening. He would rather know than make himself known.

It is timely to remember that the great souls were never wide open to the public. They know they will be swallowed by it, they have no way to survive and, what is worse, it will not be possible to fulfill their mission. Ubaldi led an absolutely private life, closed by seven keys. We do not recall an interview, even, in which the interviewer put a question, even a subtle one, about the intimate life of the interviewee.

Pietro Ubaldi was no exception among the great missionaries. For example: Socrates had his favorite disciple, Plato; Christ entrusted His

mother to John; Saint Francis only revealed his stigmata, on Monte Alverne, to Brother Leo. This has been the behavior of great souls who passed through this world, illuminating it with their presence, without revealing themselves publicly.

\* \* \*

The second half of 1955 was no easier, nor less work. He traveled to the North of the country and in twenty-five days held twenty conferences in the cities of João Pessoa, Recife, Natal and Belém. He came back exhausted. Too much work for someone who was sixty-nine years old. At the end of the year, he came to Rio da Janeiro and new conferences were held. They were held at the Ministry of Education and Culture. He seized the opportunity, returned to Campos, and gave a lecture at Escola Jesus Cristo, on the 20th of November.

In Campos; he stayed at our residence (of our parents), in a large farm, in contact with nature that he loved so much, where he had the deserved rest, just for a few days. There he found that peace that he so longed for in life, true peace, that of the spirit. He remained carefree and calm. Dad and Mom couldn't control themselves, happiness was immense, as they considered it a great privilege to host that authentic benefactor of humanity. Our material poverty was great, but our hearts were opened and they became very rich in love to receive him in our humble little house. Our parents, people endowed with a deep spirit of rectitude and love for the Gospel unfolded in special care for the visitor. Even today, at the age of eighty-eight, Dad recalls with gratitude that visit, thirty-two years ago.

Among the many moments of rare happiness with Ubaldi, we can remember those lived in the old farm, still uninhabited, full of plantations and fruit trees, back in 1955. Days that will never come back, leaving only nostalgia, the great longing!

In these first three years of living in Brazil, Pietro Ubaldi organized and completed the book *Commentaries*, wrote *Prophecies and Current Problems*. His new path was outlined: his Work would consist of twenty-four volumes — some of it written in Italy and the other part written in Brazil.

Ubaldi ended the year 1955 writing a parable, full of evangelical teachings, with the names of the people involved hidden in the appearance of a fish and a birdie.



## 13 | THE BIRDIE AND THE FISH

This is an authentic story, written by Pietro Ubaldi on December 11, 1955 and published, for the first time, in the magazine *Santa Aliança do Terceiro Milênio* in its numbers 9 and 10, in 1956. On the same day the story was written, Ubaldi also wrote to us a letter, saying: "It is a story of a great friendship between two different beings outside, but very close inside, a friendship established by God and that began in Earth and ended up in Heaven. It is truly a question of two souls, of two linked destinies. This meeting has a deep meaning in eternity, for both of us..." In it, we will feel, once again, that Pietro Ubaldi, even through a fable, puts the Gospel in action. And Love predominating, it is humility that elevates and sublimates the soul, and concern constantly climbing, always climbing until reaching Heaven. To understand the true meaning this story must be lived in the spirit, abstracting from form and letter.

"In a large lake, a multitude of ferocious fish lived eating each other.

God, whom they did not know and who was looking down on them, had compassion on them and one day he called his angels and said: "My children, down there on Earth, in the abyss of a deep lake, there is a people of ferocious fish because they are ignorant. They are also your brothers. But the light does not reach that dark abyss. For the

light to reach there, it is necessary that a messenger of truth, an angel, become incarnate among them and sacrifice himself to live with them in the depths and darkness. He will suffer a lot for this, but the sacrifice is the law of love. Who among you wants to sacrifice yourself to bring my light there, incarnating in the hard body of a fish?

The angels were silent and sad. The test was too hard. Lose wings, freedom and the light of the heavens, to go down in the heavy and dark waters and be closed in that depth—just thinking about it took the motivation away. Love was great, but the fright also. Thus, the majority were undecided, not knowing what to say.

Only one little angel, the smallest of all, stood aside, ashamed of himself, for his garment being less white than that of the others. He looked at himself without having the courage to speak. And he thought: I'm so ugly because I used to promise easily and then did not fulfill it. Now it's my turn to go to purify myself even more. Now it's up to me to go, not the others. I must rescue myself in an absolute sacrifice, even facing martyrdom and death.

The poor little angel looked up to God; he looked trembling, not having the courage to speak. God looked at him and understood everything. He saw the sacrifice of this ardent soul and his great love, and accepted the offer.

Just to confirm the offer and acceptance, God told him: "So, my son, do you want to go?" The little angel replied, trembling: "I do". God added: "Go my son, your time has arrived. Your destiny is being fulfilled. Christ himself will help you, he will always be close to you, he will be your guardian angel.

With a deep expression of love, the other angels said good-bye to their brother. A great music rose in the heavens, and the little angel

sank from there to the murky waters of the lake, and incarnated in the material form of a fish.

The fall was terrible and painful. The little angel lost consciousness of his nature and began to wake up just like a humble little animal, a child of the new environment. He was a pretty little fish that swam fast, the only freedom left from the great spiritual freedom of the heavens.

He grew up like a fish in the fierce world of fish, but he couldn't agree with their instincts. He didn't like assaulting his neighbor to eat him. The light from above gradually began to reveal itself. Then began the struggle between him and the environment of his fellow fish. And the older he grew, the more he felt like an outcast. As soon as he matured his soul revealed itself and began the mission to civilize his brothers.

This mission was to bring the light of Heaven to be perceived even in the depths of the murky lake waters, a fish environment; it was to replace the law of ferocity, according to which the strongest crushes his neighbor, who also has the right to live, by a law of justice, kindness and love; it was to substitute the selfishness that divides for the love that unites, the ignorance that leads to error and therefore to pain, for knowledge that does not err and leads to happiness.

Thus passed the life of this poor being in martyrdom. He suffered, first of all, from having to live trapped in the hard shell of a fish body, in a material environment that limited all his movements, true chain of the soul. He suffered from the incomprehension of his peers who condemned him in everything and, despite that, fighting every day, he came close to old age, fulfilling the tough mission of civilizing his people. He suffered for what they gave him in trade for his love, for the terrible loneliness, for the lack of true friends, for the longing for good ones that he had left in Heaven. One day he felt so tired of this fight that he wished to die.

He was going like this, mirthless, so close to the surface of the water that he almost wanted to run away, to his heavens. He tried to look at the big trees that grew by the lake and the wonderful light of the sun. How many colors, what greater life outside his water jail!

A large forest grew near the lake, full of free birds, flying in the air. Among them was a humble and beautiful bird, all blue, the color of the sky, like our fish. It was happy in its freedom. It was very young and had the carefree joy of youth. It was just starting to get a little sad for not finding love, and true friendship in his world. It felt alone! It looked for it, but he didn't find it. What would have happened then?

Flying, he looked down on the great lake from above, and sometimes he descended to its shore, and leaning on the branches that spread out over the surface of the water, he looked at the bottom, to discover the mystery of this other dark world, unknown to him.

One day, when he was like that looking, sadder than usual, he saw the blue fish swimming almost out of the water, getting closer and closer, without any fear of the bird. And it didn't think about attacking the fish to eat it. For the fish, this was the first bird found that, by not aggressing, inspired him with confidence. There was so much hunger for kindness and love in both that these two beings, the fish and the bird, continued to look at each other, looking for approach, although different in their bodies, but attracted by an instinctive soul affinity. Could love just unite two beings in friendship that are naturally enemies?

The fish swam and the bird watched. Until, eventually, at a moment, the fish hit with his mouth the bird's toenails, dipped in the water. It was like a hug and a kiss. And the two became friends.

The friendship was established. Each day the bird descended on the branch dipping its feet in the water and each day the fish rose to the surface, kissed his feet and thus began the conversation.

It was a wordless, passionate and simple conversation, soul to soul, between two beings apparently different, but who sought the same consolation in each other, because both of them had not found, in the race of their peers, beings that they could love in absolute sincerity, as angels love.

The bird was not a great soul fallen from Heaven to face the storms on Earth, martyrdom in material life. It was a virgin soul, simple and pure, blossoming in the light of life, but precisely because of this maturity on the one hand and simplicity of the other, they had a lot to say, merging in the same desire to kindness and love.

So the conversation continued between them. The bird told of the wonders of the open air, the great views, the lightness of the clouds and the beautiful colors of its world. The fish listened sad and could only speak of the darkness at the bottom of the lake.

The bird told the fish to comfort it: "Try to come up, get out of the water and fly with me. You suffer because you are immersed in materiality. Come up here, where the horizons are vaster, loftier and loftier! They are truths. I live in them. Exchange these lamentations and sorrows for a great joy. Life is Beautiful. Why don't you want to be happy like I am? Let us sing together the hymn of joy and of happiness".

And the fish replied: "My little friend, I can't get out of the water. I'm closed in this fish shell. It's no use for my soul to understand. My body is trapped in this jail of hard darkness. I am tied to this animal nature of mine, and as long as I live here to do my duty, I will not be able to free myself from it. I know your spiritual happiness and more than

it. But I came down to improve my peers. This is my task to accomplish; this is the cross of duty to which I am nailed. No, I cannot get out of here. Have mercy on me.

You, my little bird, have another destiny, your path is not mine. For you, in your simplicity, paradise is natural. You find joy easy. But in my life I had, I have and I will always have only duty, duty, duty. My destiny is one of work and pain. My joy would be just running away from this ugly body, to return to my homeland. But my duty is here, where only the fact of living is suffering for me. I committed myself to God before I was born, here I confirmed, then again my acceptance of this martyrdom where I must be crucified while living. Have pity on me."

But the little bird, which in its simplicity could not understand all this; for comforting him, he continued: "Friend fish, try to come up out of the water, you can't, because you take too heavy food. Stop eating the flesh of your fellow men, try filling your stomach only with water and be satisfied, that way it will be easier for you to go up with a lighter body".

The fish listened and tried. But though the hunger grew and so did his physical exhaustion, he was unable to become light enough to be able to rise in the air. He then returned to his friend the bird and expressed his complaints.

Now the bird explained to him that to become lighter and get out of the water and fly, it needed an even more subtle feeling. And he advised it when it was hungry, instead of swallowing water to fill its stomach, it should go to the surface to swallow only air outside the water. And he showed himself as an example that he lived on almost nothing, eating only a few light seeds but, above all, living on the pure air of the sky.

The fish listened and wanted to try it better, because other forces also pushed it in this same path.

First of all, the fish, his fellow creatures, demanded from it all the virtues and renunciations, it also felt bound by the obligation to be the first to give good example of duty, fully living out its theories. It absolutely had to be perfect, and realize this in the body of a fish, that is, well tied to all the instincts of the inferior animality.

It was the right of its peers and also its greatest desire to confirm the preached truths, its sacrifice in all that was materiality, in favor of spirituality. They all agreed in this martyrdom of theirs until the end, to confirm their mission. Didn't many saints not do the same, neglecting their bodies, demanding renunciations, sacrifices and too much work, to the point of letting them die?

Now, this method was in accordance with its selfishness, that is to say, with its desperate desire to end that life as a fish and return to its heavens. He longed for 'death' to arrive at its liberation.

There was only one loss, but only for its peers who thus lost their sower apostle of the highest truths and would have to walk, alone, without that emissary from Heaven. For it, taking care of itself was the biggest sacrifice because it took it away from liberation, and accepting all renunciations was the greatest joy because they destroyed its ugly fish shell. And it agreed with its world, where everyone was just trying to exploit it, taking as much effort as possible. It continued to love its neighbor even when its love took everything from it. But love cannot stop giving, even when it costs your life. There was complete agreement among his peers who sought to take away from it all the energies and it, who out of love liked to give them all, serving until final exhaustion, where was his deliverance.

In this way, this martyrdom of it through exhaustion matured, martyrdom refined, without blood; but more painful, a supreme sacrifice of love.

The fish continued to put the bird's advice into practice, living only of air. When he was hungry, he would rise to the surface, gulp in air, and with a full stomach, it didn't need any other food.

It continued like this for some time, working ever harder, perfecting the fulfillment of duty, sacrificing himself for others, who were even more satisfied, taking advantage of its sacrifice. Only one small thing threatened this beautiful game. Its body was running out, nature sucked in from all sides; it could not live in this state and it bowed its defeated head. Only the soul of the fish, although suffering martyrdom, was happy. People were also satisfied. The theories preached were being lived out with a saint example and a group of new followers were ready to explore the master as a saint, after its death. And this one could die happy, because the mission was accomplished and it sacrificed itself for it. Great concordance, in the most perfect order.

And indeed, one fine day, the little bird descended to the branch dipped in the water, to continue the conversation with his dear friend. But it didn't show up.

Only at the place where he used to arrive did the little bird see the dead body of a fish floating in the water. The friendly trees, who listened to his words, had a wheel of leaves allowed to fall around it, homage from the inferior nature to the sacrifice of an angel.

The little bird cried and cried. He returned each day to the same place, His whole life, sad for missing a dear friend. There he wept all his tears, until it arrived to him too, the end of life.

Then he wanted to climb up to the sky for the last time, up to the clouds, and he got drunk on the open air. After, exhausted, he went



down to the colloquy branch, dipped his feet in the water and let himself fall dead in it. There he stayed in the same place where the dead fish, his friend, had lain.

The friendly trees dropped around him, this time, a circle of flowers, perfumed, deserved homage for the innocence of this other friend.

The first one had already fled to Heaven some time ago, and there he was waiting for his friend. And then he went to meet him.

As soon as he found him, he hugged him. The angel of sacrifice embraced the angel of innocence, and the love of both in the banishment of time in the world was confirmed in the eternity of heaven.

The angel of love in pain took with him the angel of love in humility. He took him to the nest he had prepared for them both in the bosom of Christ.”



## 14 | THE GOSPEL IN ACTION

Pietro Ubaldi embraced the Gospel as a way of life and not just to receive Messages and books inspired by *"His Voice"*. It is good to remember that the missionary task was in consequence of the position taken by him. There was no exchange: I follow the Gospel and Christ supports me. The Master is a force and is at the side of everyone who makes himself His disciple and takes the Gospel seriously, which is not just living some of its postulates, according to his own conveniences, but to observe it in every moment of life. Ubaldi stated: "the difference between me and the world is that I take the Gospel seriously". The Good News of Christ is an inexhaustible source of clear water and, many times, we go to this source satiated by the impure water from a lake or a raging river. First we drink polluted water and then we take a tiny cup to pick up and drink the crystalline water. Pietro Ubaldi did the Contrary, he drank the most precious liquid in life, thirsty and on an empty stomach. He went to the fountain carrying a sterilized glass and not a poorly washed little bottle.

We are looking at a long period, six years, of Pietro Ubaldi's life, which also shifted to another field of action — beyond the one he was used to live — with the wife's illness, from 1957 to 1963, when she passed away. Her illness began with a cataract in one of her eyes, and evolved, assuming new complications: another cataract in the other eye, thrombosis, paralysis, anemia, diabetes and cancer. A long treatment with two operations. Pietro Ubaldi became the head nurse, helped by

Agnese, Maria Antonietta, Maria Adelaide and, in the most critical moments, he had private nurses, including Alberto, a true blessed angel who arrived at the right time, when the family more needed. Alberto devoted himself entirely to the essential care, without worrying about any payment.

Let's follow the illness of Mrs. Antoinette through letters to us addressed: "I've been in the capital for almost ten days, living in a hospital, accompanying my wife, who underwent surgery on one eye to remove cataracts" (letter dated 20-06-1957); "I keep nursing all night, getting up to help her up to six times per night. I've been doing this job for three months as well" (letter dated 01-04-1958); "Before it was only a cataract in the other eye, in addition to the first one that has already been operated, enabling her to see a little. Now she suffers from thick blood, which caused thrombosis or bad circulation, from which followed such a thing as paralysis of the left side, hand and foot" (letter dated 15-02-59); "My wife is always the same and requires assistance and work" (letter dated 11-04-1960); traveling, for me always becomes the greatest problem, with a sick wife, we cannot leave her for even a minute" (letter dated 06-07-1961); My wife keeps getting worse slowly. Now she walks with even more difficulty and needs two people to support her. Nevertheless, she does not suffer and sleeps regularly" (letter dated 6-11-1962); "This month my wife got worse: fever, anemia, diabetes, plus everything else. We had to take her to the hospital where she stayed during four days, there were five blood transfusions, an X-ray, consultation with several doctors. Now we take her home, where she is more at peace. She doesn't get up anymore, she sleeps continuously, she is always losing weight, she eats very little. However, she suffers nothing, what is an extreme blessing. The doctors say it's a tumor. All this together with the old thrombosis, paralysis, and at her age. Now, our concern is that she doesn't suffer, that she not be tormented by operations, with useless sufferings. Our trusted doctor agrees with us — we

must not torment her with painful and useless treatments" (letter dated 22-04-63).

Living the Gospel brought satisfaction to Pietro Ubaldi, although, many times he had to drink the chalice of sacrifice, with deep bitterness, because together with the illness of his wife, there was a lack of resources to face it. At the beginning of the mission, everyone enjoyed in good physical health, Ubaldi became poor, but the family remained wealthy. When they came to reside Brazil, health was fair and everyone was poor. The situation was now different: illness and lack of money.

Dr. Manuel Emygdio da Silva, a man of boundless goodness, being honest under any circumstance, a tireless worker in publicizing the Work in Brazil and abroad, a personal friend of Ubaldi and the family, asked the Professor to send an SOS to the world, speaking of the immense financial problem, as there would be a need for a public testimony that the Work would not succumb. Once more he would be saved by Christ, through the necessary resources, for his survival and for the Work itself. That testimony was essential for future generations. Ubaldi discussed the proposal with the family, and launched his "Call to the World", at Christmas 1961. The resources came little by little, and the essentials for the survival of him and his family. At the same time, the forces of evil unleashed a campaign in the opposite direction, saying that Ubaldi didn't need anything.

The more evolved the soul, the more it wants to rise to God. And the case of Pietro Ubaldi, who took the opportunity to climb a few more steps on his evolutionary ladder process, not responding to the accusations and, with extreme difficulty, overcame that difficult phase. The Gospel was his greatest goal, his script, his very life. If those six years were heartbreaking, full of pain, they were also very enriching, under a spiritual viewpoint.

The theological subject was not exhausted with the book ***God and Universe***. In it the visions were recorded, in full, but it was necessary to develop them, making them more accessible to the readers. The truth, the clearer it is, the greater its penetration into human being. If Jesus taught only by parable, the Gospel would be inapplicable. The doubts about the revelations of ***God and Universe*** came from several people, interested in the theological problem. The world was in need of an answer to its spiritual origin, because the scientists seek and try to discover its material origin, but as for the counterpart, they still haven't found the adequate means to achieve it. We are all made up of two parts: spiritual and material (*see The Great Synthesis and God and Universe*). It was necessary to bring those theological concepts for the understanding of the people, put them in an easy language, understandable for everyone. Thus, he was intuited, in 1956, to write ***The System - Genesis and Structure of the Universe***, which associated with the two books above mentioned, completes the theological trinity. That book was released in 1959. In that six-year period, despite the struggles with earthly things, Pietro Ubaldi still wrote: ***The Great Battle, Evolution and Gospel, the Law of God and Fall and Redemption***. All of them were launched by *Grupo Editorial Monismo*, with the revisions made by the Author.

Started in 1958 and finished in 1959, he taught a course at Rádio Cultura São Vicente, on *The Law of God*, for six months and on Sundays. The *Tribuna de Santos* gave full coverage of the course, publishing it in its entirety. Another course was given in São Paulo, about the book ***The System***. The missionary task continued, despite his new job as a nurse. This was yet another test and he came out well, as victorious in this as he was in the other ones. Talking about the Gospel is easy, but living it is an act of decision and of a lot of courage!

## 15 | CHRISTMAS EVE

1963 dawned and Pietro Ubaldi received "Happy New Year" wishes. Few persons knew what was happening at home, the financial difficulties and the pain of separation from someone who was in his last months of earthly life. His wife didn't get better, on the contrary, she was getting worse all the time. Writing in a letter dated May 18, he informs us of the disembody of Mrs. Ubaldi, in this way: "The sad news I left for the end of the letter. It seems to me that in the previous letter I wrote to you that we took *Dona Antonietta* to the hospital for five blood transfusions, X-rays, etc. Then the ambulance brought her home. She spent Easter with us, but she kept getting worse. At 11 pm on April 29 she started breathing harder — but showing no pain — at 3 o'clock on Tuesday, April 30, the heart stopped. She was buried 31 hours later, on May 1st, at 10 am, in the small cemetery of S. Vicente. The night she died we were all together, close to her. For me, there was an immense void and a sadness from which I cannot recover".

Ubaldi gave the biggest and best testimony possible with his wife. He was four years older than her, and was widowed at the age of 77. He was an excellent nurse during the six years of Mrs. Antonietta Solfanelli Ubaldi.

Ubaldi knew bitter and sad days, experiencing the lack of charity towards a human being, who had only done good. Even so, despite the difficulties, he completed *Principles of a New Ethics*.

Month of December, Christmas month! On this day of such pleasant memories for Pietro Ubaldi, for the great spiritual events in his life; he reconfirmed his disembodiment before Christmas 1973, through "*Christmas Night*", published in the magazine *Sabedoria*, of Carlos Torres Pastorino, a year later, in 1964. This is great and proves the power of God. When it is His Will, the revelations of the past and the future come to the one who deserves and can receive them. Knowledge of the past is pleasant to many; but knowing when they are going to leave for the larger world brings a lot of sadness. Therefore, these revelations remain hidden from our eyes. Few souls have passed through the world and have been aware of their past and their future, like Pietro Ubaldi. "When the next decade comes I will no longer be alive on Earth", stated Ubaldi, in 1963. It really happened, he passed away on February 29, 1972.

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About ten o'clock at night, I had retired to my room, when suddenly came to me the idea that this was the night of Christmas 1963, 10 years from the last Message of "*His Voice*", which concluded the series of seven messages, counting from the first one written in Italy, on Christmas Eve 1931, and the last one in Brazil on Christmas Eve 1953.



The series is finished, and on this Christmas Eve of 1963, there is no new message. But it comes to me, like an echo in that verified rhythm and like a vision, the memory of the entire journey.

Ten years ago, on this day I wrote the last one, and also the 33rd year past the "*Christmas Message*", in 1931. I reread it with emotion. It was then at the beginning of the long road. Now I'm in final phase of it. When the next decade is over, I will no longer be alive on Earth.

This is no longer the time for future work programs, but for remembering, of what was accomplished. I'm coming to an end. Almost everything has been accomplished. I must trust the Work to anyone who wants to continue it, among the good friends who helped me, and to whom I thank, with emotion.

It was last September 4 that, on a spontaneous impulse, I began my 22nd volume: *A Destiny Following Christ*. In this book I look back, reviewing my life and its content to understand its meaning. Now, I am approaching its conclusion.

I have been condemned so many times and, without deserving it, also exalted, that it is difficult to reach to a judgment, basing myself on the opinions of men. Therefore, I entrust myself to Christ, the great Friend who never left me, for Him to judge. I know that the path was very long, very tiring, very painful, and that I am very tired. But I walked it along with Him and I know I'll rest in Him in the end. What more can I want? My destiny was fulfilled with the maximum realization of my desires and with my complete joy.

What the world says and will say is for me a noise that I feel more and more distant and that soon I will not hear any more.

I tried to act in a way that is considered madness, that is, to live the Gospel, taking Christ seriously. The world, with few exceptions, has

understood nothing. Such experiments would seem not even conceivable. But Christ saw, and that is enough for me. What has been done, no one can erase it. The accounts are now between me and God. And it will happen by itself, when I die. The world here, does not intervene.

On this holy night, in the silence of this immense Brazil, I see the figure of Christ as he appeared to me in Italy when I wrote the first "*Christmas Message*" in 1931.

I feel that He is getting closer every day, that I will always perceive Him better and closer, that I will see him at the hour of death. We all know that, in the face of death, it is not possible to lie, because at that moment the mistakes of life are no longer useful. I feel that at that hour, Christ awaits me, to take me in His peace".

Exactly as he expected, Pietro Ubaldi left his carnal garment, in 1972, calm and serene, as before, when he renounced his material goods and the comforts they provided to him.

## 16 | LIBERATION

Happy New Year! Happy 1964! For Ubaldi, externally, a new period of peace and tranquility! Inwardly he was always a man who lived in harmony with himself.

Again Pietro Ubaldi won some newspaper headlines, with the disclosure of his name for the 1964 Nobel Prize in Literature. Since the end of the previous year, Dr. Manuel Emygdio developed an intense campaign to launch this candidacy. The number of supporters was a large one. The candidate's name would reach the Swedish Academy in Stockholm, in the end of that year.

In the year just ended, we had invited the author of *The Great Synthesis* to come and spend some time with us on Grussaí beach, 30 km from Campos, neighboring Atafona, in the municipality of São João da Barra - RJ. The Professor accepted the invitation, and left São Vicente, in the company of Alberto — that good boy who rendered so many benefits to the family — on the 7th of January. We met in Rio de Janeiro on the 8th and arrived at *Casuarinas* beach at night on the same day. It was a beautiful train ride. At that time, bus travel was terrible, because the road to Campos was not yet paved. In Grussaí, Alberto stayed only twenty days, the remainder of his vacation.

We rented a house for two months and Ubaldi stayed with us until the 24th of February. This was the greatest award we received in our entire existence. On that calm beach, facing the sea, in contact with na-

ture that he loved so much, we lived quietly. In that house, in the middle of the sand, surrounded by affection, Ubaldi found the peace that he so longed in life, true peace, that of the spirit. He lived carefree, far from storm and human strife, it felt like he was living in the middle of the sky. There he rested and wrote. He was fully in tune with his *nouric* sources of inspiration, and Christ kept him constant company. The conversations were sublime about the most diverse matters related to the problems of the spirit. The vibrating world of higher spirituality was contagious.

There was no announcement of his arrival, no one was aware of his presence so close to Campos, with the exception of Clóvis Tavares who came to have lunch with us one day. Ubaldi grew a beard, became practically unrecognizable, and with a staff remembering Simon Peter on the "Sea of Galilee — to better lean on the sand, we walked along the beach of Grussaí. Who was that man? His impressive presence provoked admiration and at the same time the respect of those beach goers who passed through him. They could never imagine that a human being was passing by, physically similar to other beings, his brothers, but spiritually very different. There was a body harboring a superior spirit, a soul with very little knowledge of the things on Earth, but who knew, for sure, what was on the other side of the life. In this world he was a loser, a weakling, a defeated man; however, in the other he was a winner, winner of death and owner of the greatest life, that of the spirit. Ubaldi was a spiritual giant.

In Grussaí, he wrote "*Meeting with Teilhard de Chardin*" part of the book *A Destiny Following Christ* and "*Liberation*". In this, the reader will have the opportunity to follow the state of mind of Pietro Ubaldi, on that deserted, but charming beach.

"I find myself in complete solitude, on a deserted beach. The world, its faces and its things, everything is far away. Its rumors, prob-

lems and passions do not reach this immense silence. Because the sky, the plain, the sea are infinite, thoughts also become infinite. Here everything is so simple and grand that it seems to have just come out of the hands of God. The laborious split of dualism, the struggle between opposites of which life is made, seeks to pacify itself in order to fade into the ultimate unification of all things of God.

Here I exist outside the limits of space and time, because in the sky, on the plain, on the sea, I have no reference points; and the days run the same, without measure. I feel out of earthly dimensions. It's no use walking, because the desert is always the same, under the same sky, facing the same sea. Movement relates to the limit. In space and in infinite time the speed does not change, it cancels out in the void due to the lack of a point of reference. Since there is no point of departure or arrival, all speed is useless. Even the elapsing of time, nothing changes, because space and time are not lacking. Above all these infinite — that of the sky, the desert, the sea, time — the infinity of God beholds them, motionless, watching its merger into infinity.

This is a different atmosphere that I breathe, another environment that I enter, another dimension in which I exist. I overcame the limits of the physical plane, the barrier of form, illusion, appearances. I'm just a thought that observes the thought that is found in everything what exists. A force dragged me out of earthly dimensions, into the vibrant immutability of the absolute.

I live in a humble little house where life, tormentingly complicated by the civilization of the metropolises, became simple and calm. Thus the spirit frees itself from so many artificial material needs and can live its larger life in touch with eternal things. It is surprising to see how little is enough and to know that everything is acquired when it is a product of kindness, sincerity, love. So, poverty becomes wealth, while greed and selfishness turn wealth into poverty. In the midst of the poverty of

this richness, the spirit atrophies, poisons itself and dies. It is in the midst of the richness of that poverty that the spirit expands, live and triumph. By the law of compensation, to attain and possess the highest, it is necessary to free oneself from what is below. It is in the midst of the spiritual wealth of this material poverty, which I now live like a great lord.

It is in this emptiness of earthly things that I conquer the fullness of heavenly things. The more I move away from what is human, the closer I get to the divine. This desert immensity is flooded with divine influence, because the gates of heaven are opened and the great visions appear. They are already an approximation, an anticipation of liberation, an attempt and rehearsal of a greater life that awaits me. In this infinite peace, little by little, the great current, which looms and grows stronger, and takes me and absorbs me in its bosom, enveloping me like a whirlwind and dragging me away with it. To where? I don't know. It drags me to another plane of existence where it is no longer me who thinks but the universe. It is its life that thinks within me. I no longer exist as a separate self that can live and think in isolation. I am a self united to the whole, an element that lives and thinks like a moment of life and of the thought of universal existence. We are then really out of the world, beyond its limits and dimensions.

It is an immersion outside of space and time, into infinity. I no longer remember what I left back. I only feel what awaits me ahead, a vertigo of new and immense life in direction of which I rush. Here I am resurrected higher up, transformed into another being, lost in an unlimited dilation in the vibrant immobility of the absolute. Here then is the solitude of this desert, of the sky, of the sea, are filled with life. In the deep night I see an immense light and to it I entrust myself. It takes me out of the world, where the vision becomes real, clear, perceptible with new senses. I stare, enraptured, I watch myself controlling

everything with reason. I look and record in thought, I transport everything I see to my brain, into terrestrial dimensions, translate it into human language, and finally fix it with words in writing.

So I live in this humble little house, by the sea, in a desert populated by thought, amidst the wind and waves, hosted thanks to the kindness and love of a sincere friend; thus I live free and carefree, far removed from human hell. Like this I spend my nights writing, occupying myself with Christ as I feel Him besides me. He is looking at me and I read in his eyes the thought of God.

When I can't express myself anymore, because I can't find the words to say what I feel, pierced with emotion and joy, I drop my pen and weep. I stop working, and under the gaze of Christ, the book continues to be written, without words, in my soul and in my destiny”.

\* \* \*

On February 25th, we returned to S. Vicente. The incoming mail was accumulated at the work bureau. The disclosure of the name of Pietro Ubaldi to the Nobel Prize candidacy of Literature continued... He, again, was remembered to teach courses and do conferences, but his health is not the same as it was five or ten years ago. **"His Voice"** spoke to him and he knew that the end of the Work was scheduled for Christmas 1971. There, in São Vicente, he returned to his routine life, fulfilling his obligations as a faithful servant. He reviewed the typography of ***Fall and Redemption***, launched by *Grupo Editorial Monismo*. He

accompanied the launch of *The Great Synthesis*, in Montevideo (Uruguay), by Dr. Manuel Emygdio da Silva, who invited him to publicize the Work in that neighboring nation, through conferences; but his strength is weaker due to so much work; He was already 78 years old and little time he had left of his earthly life. Unable to travel, he recorded four hours in Spanish, for Uruguayans and Argentines. They didn't have the opportunity to meet him, but they heard his voice, calm and measured.

Pietro Ubaldi, despite the spiritual assistance he received, was not free from human aggressions. He accepted them as naturally as possible. Forgiving, to him, was so natural as if he had to greet someone. He received the praise and the insults in the same way, and likewise cut up the newspapers, to keep with him, against or favorable articles. He did not defend himself, nor did he argue, he said that controversy is a form of communication for degenerated beings. Many writers and lecturers attacked him harshly, and later, repentant of the evil done, sought him out and repented. One of them wrote to him a beautiful letter, apologizing to him, but he didn't want it to be published. Others sought him out personally; there was one who moved from his country and came to know that man who did not fight back, nor even respond to his articles by justifying himself, and, before Ubaldi, a simple man, humble by nature, but with a deep gaze, as if he is seeing his tormentor inside and out, right there, he knelt down and cried, asking him forgiveness. Still others, more courageous, publicly accused Professor Ubaldi and in the same way they apologized themselves, as the Gospel teaches. A few, more proud, they never apologized to him for the wrong they did.

Another group, much larger, remained firm, alongside their master, collaborating with him as far as possible, helping him to sustain that Work, which was doing so much benefit to humanity, even if little publicized. This phase in Ubaldi's life, like all the others remind us of the



Gospel of Christ in all its fullness. The Power of the Gospel is in its experience for Christ, his apostles and other Christians through the centuries. Also, the great strength of Pietro Ubaldi's work lies in his experience. He was the first to give the example, and everyone who studies the Work discovers in it a driving force and the knowledge of his own evolutionary path.

We reached the end of 1964, and the judging committee decided that the Literature Nobel Prize for this year will be granted to Jean Paul Sartre' Existentialism and not for spiritual work. For Ubaldi this was no surprise. The world is just like that. In it there is still little place for the things of the spirit. Seizing the opportunity, he wrote a brilliant chapter: *"Signs of the Times. Jean Paul Sartre"*, which is inserted in *The Descent of Ideals*.

His candidacy for the Nobel Prize in Literature, launched and supported by Dr. Manuel Emygdio da Silva, for about 15 months, had a great function: to publicize the name of Pietro Ubaldi and, with him, his Work, the Work of Christ.



## 17 | A HAPPY ENCOUNTER

1965 dawned and Pietro Ubaldi woke up still remembering the previous year, his stay in Grussaí. Perhaps the happiest days of his life, in a simple and poor house on the outside, richer in Love on the inside. Leinha's care (my wife) impressed the Professor in an unusual way. He was treated in our house with complete freedom, but with the delicacy and attention that every visitor deserves, and especially this one. Leinha went out of her way to offer the courtesy that the visitor deserved. We knew that this type of visitor doesn't even happen in every reincarnation, and that it can take many centuries for it to be repeated. It was necessary not to miss the opportunity, and to do the best...

In addition to Grussaí, other memories arose in his mind, including the Nobel Prize in Literature, in which he was passed over by the candidate — an existentialist philosopher — Jean Paul Sartre. Undoubtedly, the memory of the past and the perspective of the future, which became closer and closer in time, was in his mind. He looked inside himself and his conscience approved everything — he always fulfilled his obligations before God, men and with the family. He would examine his physical body and see him weaker, on his way to 80 years of earthly existence. He analyzed his spirit and observed him ever more lucid, and closer to the One Whom he loved all his life: Jesus Christ. In one of the letters (20-05-65), he says:

"These days my heart has shown some signs of weakening. I have made small efforts and the arrhythmia (irregular beats) returned. The doctor says there is a heart murmur. But now I am already getting better. It's just due to age. I need a regular life. However, intellectual life remains intact and, in this field, I can work freely". On another occasion, in the letter of the day of his birthday (18-08-65), he wrote again: "My trips are over. But I'm always more active. It means that the movement changed from the physical to the spiritual plane, as natural as it is for someone getting ready for another life, in another kind of existence". Here he is referring, of course, to his preparation to await the arrival of "sister death", when he will achieve his total liberation.

Ubaldi, immersed in the year 1965, wrote articles for several magazines, in several languages, including the magazine *Sabedoria*, directed by Carlos Torres Pastorino. He did the typographical revisions of the books *Principles of a New Ethics* and *Evolution and Gospel*, which the *Grupo Editorial Monismo* launched with enormous sacrifice of its directors.

With the relocation of Dr. Manuel Emygdio da Silva to Santiago (Chile), as Ambassador of his country (he is from Portugal), the center for promoting the Work in Latin America was moved to that city. Doctor Emygdio asked Ubaldi for some more recorded tapes with messages in Spanish so that Chileans could hear his voice; this helped for a good publicity of the Work in that country, where it was published "Meeting with Teilhard de Chardin". Ubaldi followed all the events attentively, and even concluded the book *The Descent of Ideals*.

\* \* \*

We periodically visited Prof. Pietro Ubaldi, who always chose some important events for our edifying conversations. One of them was the meeting with Humberto Mariotti, from Buenos Aires (Argentina), in the second half of 1965. This writer had taken a position in 1964, due to not being well informed, against Ubaldi's Message sent to CEPA in 1963. After the publication of his articles, not getting a response from Ubaldi, who carefully collected everything, he decided to come to Brazil and meet the Italian mystic. It was a happy encounter and who tells us is the Professor himself: "I received the visit of Mr. Mariotti, from Buenos Aires, who last year wrote the articles against the Message to the VI Pan-American Spiritist Congress (CEPA). Oh, Mr. Mariotti came back a lot satisfied, agreeing that there was a misunderstanding against my offer, because I never I intended to form a group or doctrinal school against Spiritualism or any other religion, but only had my concern to offer something new to the world. Mr. Mariotti left excited and is going to read the entire Work, because he only knows *The Great Synthesis*. He also invited me to give conferences in his country". Indeed, Humberto Mariotti — professor, writer, journalist, philosopher, parapsychologist, a profound connoisseur of Kardec, a man of a vast culture — he was never again against Ubaldi or his Work. Humberto saw in that skinny body, walking to the grave, a spirit carrying a message capable of solving the problem of millions, including his own, who was there looking for explanations, in search of the truth. For Ubaldi, this meeting was also of high spiritual meaning, because he saw in Mariotti a true worker of good, and who could not get lost in the tangle of human misunderstandings, always hateful and generators of very bad information.

Forgiving and forgetting received offenses were no difficulty for the faithful disciple of Christ. His soul was made of forgiveness and humility. When in the presence of Ubaldi, — a man who instinctively had the Gospel by living it, entirely, — anyone who didn't have a "heart

of stone”, would bow, and, naturally, Mariotti bowed. In that good dialogue, he remembered the beautiful page written about Ubaldi, in May 1949, published in the magazine *La Fraternidad*, from Buenos Aires (Argentina), and inserted in the book *Commentaries, by Pietro Ubaldi*. He remembered and compared the two positions taken by him, in different times, and had no choice but to follow the example of the visitor, taking the first one that said:

*‘Pietro Ubaldi, Prophet of the Spirit*

In the fields of universal philosophy it appeared approximately two decades ago, the unmistakable figure of Pietro Ubaldi, who caused a real revolution in the theory of knowledge. According to the opinion of eminent critics, however, this thinker cannot be compared to the man who philosophizes, holding only to the rational essences of things. More than a philosopher, Ubaldi is a prophet who reveals knowledge, not a forger of metaphysical concepts and dilemmas. This is the original characteristic that both distinguishes him from contemporary thinkers, who in very few times risked themselves to what we could call PHILOSOPHY OF REVELATION. The philosophical work has always been considered the sole fruit of rational intelligence or of the thinking effort. And if ever a thinker appeared, who could reflect forms of knowledge that went beyond the common methods, he would immediately be placed in the field of mystical enlightenment. This way, the philosophy of revelation was almost always excluded from the classical frameworks of metaphysics, because it was thought that the philosophical work belonged only to the world of reasoning, which was considered the only source of human knowledge. However, like a spark

of fire, Ubaldi affects the conceptual forms, transfigures nature into pure spirit and embarks on a work that gathers in a sole beam the instruments of knowledge, to the point of definitively unifying the two fundamental gnoseologies of humanity: Science and Religion. His prophetic work, mingled with the divine plans of History, becomes an extension of the Logos, or the Incarnate Word, reaffirming in this way, with heroic skill, the same work of Saint Thomas Aquinas, who, like him, reconciled forever Faith and Reason.

But Ubaldi's originality lies in the fact that he "has another world above his shoulders", of which he is fully aware. He knows that his metaphysical nature does not operate with only rational elements, but that there is, in his philosophical creation, a powerful intervention of the Spirit, who makes his pen tell unusual truths, for the rational intelligence of men.

I firmly believe that Ubaldi represents in our century a resurrection of the ancient prophets of Israel, who had the mission of preparing the ground for the arrival of the Incarnate Christ. The philosopher of Gubbio performs, in our time, a similar work: he prepares the intelligences for the reception of the Invisible Christ, who will gather in "one herd and one shepherd" the humanity of the Earth, as the end of times, that is, the end of History, is apocalyptically approaching.

In our time, Ubaldi represents a real demonstration of the unity that must exist between Religion and Science and, at the same time, an anticipation of the new paths that will be followed by modern spiritualism. In his mail, he always tells me that his spirituality is Christian, and that all his philosophical production leads to Christian wisdom. Indeed, Ubaldi not only bequeathed a philosophical knowledge to current generations: he delivers to the contemporary spirit a Wisdom, that is the WISDOM OF REVELATION. Therefore, Ubaldi "is not just a scien-

tific fact or process, but a true mystical and religious act", based on the eternal realities of the Spirit.

**Humberto Mariotti**

*Buenos Aires, May 1949".*

End of the year. For many: parties, gifts — reason for joy. For Ubaldi the year ended with a lot of spiritual work and many invitations, from capitals and cities in the countryside. His state of health was fragile. Manuel Emygdio da Silva and José Bonifácio Alexandre insisted that he go to the Capital of Brazil (the Federal District) to do at least one conference, in March of the following year, 1966. It would be the "Encontro Brasília I", because another would happen later without his presence. Pietro Ubaldi thought and reflected that his departure would be useful for the dissemination of the Work. Even knowing the effort to be spent to accept that request, he replied positively.



## 18 | THE GREAT OFFER

Early 1966. Pietro Ubaldi, on medical advice, went with Agnese to Co-tia, 40 km away from São Paulo, to spend the two summer months. There, in a small house in the field, among leafy trees, he returned to his book *A Destiny Following Christ* and got stronger, receiving sufficient energy for the journey he was to undertake in two months. Meanwhile, Brasilia was getting ready to receive the founder of the New Civilization of the Spirit. Invitations were sent out everywhere. Not only Brazil, but also Italy, Chile, Venezuela, Costa Rica, Mexico, Peru, Bolivia, United States, Japan and other countries learned of the lecturer's trip to that capital city. There was a will to make the Work known throughout the world. Manuel Emygdio da Silva, José Bonifácio Alexandre and other companions spared no efforts to do so. All prepared, everything ready to receive Pietro Ubaldi!

On March 11, they boarded a plane of the *Ponte Aérea* company, at the airport of Congonhas, bound for Brasilia: Dr. Emygdio and wife, and Prof. Pietro Ubaldi. A tiring trip, due to the age and physical wear and tear of the lecturer who spent four days (11, 12, 13 and 14) at the capital of Brazil. There were representatives from many Brazilian cities and from abroad. It was a great spiritual feast, starting with the reception at the Brasília airport, where there were many people from many places, including the São Paulo commission, led by Ferdinando Ruz-zante Netto. The program followed happened exactly as it had been

foreseen, bringing enormous benefit to the dissemination of the Work — the main goal.

Once everyone's wish had been satisfied, Pietro Ubaldi returned home on the 14th and, two weeks later, he wrote us a letter (27-03-1966), reporting what happened:

"On Sunday night I read my lecture on: *"Our symbolic offering to Brazil and to the peoples of Latin America"*. There were in the auditorium of Escola Parque (a public high school), where I spoke, about one thousand people. I was introduced by federal deputy Dr. Noronha Filho, and the closing was done by another congressman: Campos de Vergal — all recorded on four recorders, which tapes were taken by their own owners.

The news of the meeting was transmitted in the United States, Europe and Japan by the "International United Press", from Brasilia. Articles appeared in the newspapers of Brasilia. They are publicizing the lectures. Representatives from some countries of South America were present. Also one from the USA arrived. Telegrams arrived from other Brazilian cities, and messages from countries in South America and Central America, from the United States, Europe, Japan, etc. Everything has been read.

We were received by the President of the Chamber of Deputies, and the Government of the Federal District officially hosted us. Everything was photographed. There were four photographers, always working.

In this year of 1966, I complete my 80 years. The time has come to hand over the Work to my heirs spread across the world, in charge of the work and of its dissemination. My work now is just mental: writing my last books. Everything arrives in its due time. The program is developing regularly. I calculate to live until the year 1971 to finish my

writing part. For Campos, your city, there is always the Glory for having been the first nucleus of the Work. I can disappear, so that only the Work remains".

The presented conference can be found in the annals of the Chamber of Deputies, it was published in the Official Gazette of the National Congress and is also inserted in the book *A Destiny Following Christ*.

This trip by Ubaldi was the last and the culmination of his public mission, because it was the final conference held to a huge attendance, and in the presence of governmental authorities. Pietro Ubaldi could not bid farewell to the world without announcing his Work, too, to the powerful. That was without a doubt one of the reasons for his trip to Brasilia, with approval and support of the Divine Providence. He stated in Brasilia:

"The purpose of this Work is to offer knowledge that the world has not yet possessed, necessary to conduct oneself wisely and therefore live less barbarously than the one in which the so-called modern civilized man lives. In that sense this Work contains the foundations on which a new civilization could be supported, one that, by the law of evolution, man will surely have to accomplish in the third millennium.

This is the content and purpose of the Work that we offer in this place today. Once that explains to us how life works, it cannot fail to be, like science, impartial and universal. Its goal is not to form a group and fight with others to beat them, as is customary in our world. Its method is not to impose to dominate, producing rivalry and division, but demonstrating to convince, generating concord and unification. This is why the Work today is not being offered to a particular group. It cannot remain closed in any human division, in any particular sector or party, whether political or religious, as also cannot happen to the laws of life and the universal truths of science.

A poor man came from afar, from the center of the Christian civilization, old and worn out, and today he delivers the fruit of his life to a young, immense world, to which the future belongs. This seed carried by the wind of a thousand adventures arrived here and ended up in this place, in this virgin land, in the center of a new continent. A thousand events miraculously agreed to arrive at this result. Chance could not have produced it. One can't help but see in all this the hand of God. It is evident his will that this seed grow and develop for the spiritual affirmation of this new great earth, so that in the third millennium it fulfills its mission in the world, according to its destiny, which is not one of war, but evangelical and of kindness, love and peace".

Returning to São Vicente, he resumed his activities: answering letters, giving interviews, writing articles, reviewing books to be published and continuing *A Destiny Following Christ*.

In that year, 1966, on May 16, Ubaldi gave an interview at the channel 2 Television, from São Paulo. On other occasions he had given other interviews, but this one was different: the reporter had prepared some questions and sent them to the Professor, who answered all of them, thus knowing what would be the subject to be dealt with. But on the way to the studio, the same reporter warned him that the interview would be different. There at the studio they put Prof. Ubaldi sitting in an armchair, and asked him many other questions. The interviewed, as always, spiritually well advised, did very well! He said: "these are the methods of the world, they don't even respect the age of an old man of 80 years".

In August 1966, in honor of his birth date, we founded a tiny newspaper: *Avancemos* (name chosen by Ubaldi), with the main objective of publicizing his books, through thoughts and topics drawn from them. In its first number we pay homage to the birthday of Ubal-

di, supported by the "Genesis of the II Work", *Prophecies*. Regarding this homage, Ubaldi wrote (letter of 10-21-1966):

"I'm writing faster and deeper. I figure it will be all over within the year of 1971. Afterwards I will be free to disembody, not before. You too in your honor noticed what I wrote in *Prophecies*, that is, that I will conclude the Work within my 85 years of age. Everything is calculated and planned, and you can control it.

In this Work, there is also a rhythm of time, which seems like a musical symphony".

The year 1966 ended, leaving Pietro Ubaldi in perfect harmony with his thought and conscience for the accomplished duty.



## 19 | VICTORY OF GOOD

1967. One less year of existence in this world, for Pietro Ubaldi. His counting of lifetime is regressive. We count the years we've lived and hope to live them, progressively, because we don't know until when we will continue executing our little task among our brethren. With Pietro Ubaldi it was different, he knew the day, month and closing year of his mission, he could soon tell the time left for his term. He knew he was walking to the top of a hill and when he would arrive there, he was well oriented and always walked in plain sight. He perfectly distinguished his main road from the side roads and he did not deviate from it, because he was supposed to reach the top of the mountain on the 25th of December, 1971. It wasn't quite a race against time, but he couldn't waste it. In his 36 years since 1931 he had come a long way.

Apparently, four years are more than enough to complete the Work, but when we reflect more deeply on the activities to be carried out, time could not be wasted. He still had ahead: the conclusion of the book *A Destiny Following Christ*, two more volumes to write, the revisions of the typographic prints to be released by Grupo Editorial Monismo, checking the typewritten copies with the recordings made, the correspondence, the attendance to the visitors, interviews, recordings of courses on radio stations, articles for magazines, indispensable tours to avoid greater organic imbalances, the daily problems that required quick solutions, intervals for treating the physical body, hours of

rest and so many other neglected requirements, worthy of his attention. All this to be done by an old man over eighty years of age. But those who live in peace do not have reason to grieve. Serenity never lacked for the things of heaven. It was evident that he could not cross the road, in front of the Nova Era building, with the same tranquility. Men make this world so agitated and mad that it is capable of disturbing even the imperturbable.

He was no longer able to teach courses and give conferences. Other persons should take these functions. Many doors were opened for the dissemination of books, he was aware of it, but he could not participate directly. He did what he could by sending written or recorded messages. In São Paulo a program was presented weekly by *Rádio Nacional de São Paulo*; the same happened in Brasília, by *Rádio Alvorada de Brasília*. These two programs offered listeners Ubaldi's own voice on their radio sets.

Two courses were established to clarify the contents of *The Great Synthesis*: one in Brasília and another in Rio de Janeiro. The first one taught by Prof. José Bonifácio Alexandre and the second one taught by Prof. Carlos Torres Pastorino, who sent Pietro Ubaldi this thought: "At the end of reading of *The Great Synthesis*, we have the impression of having read, resurfaced in the 20th century, one of the great biblical prophets. Matching it is difficult; to overcome it, impossible; to deny it, nonsense; discussing it, craziness. But accepting and feeling it is the proof that there is a spark of divinity within us. It really deserves to be bound in the same volume as the New Testament, as crowning of the works of the great and first Apostles. Strength and security make this *Great Synthesis* a natural continuation of the Epistles and the Apocalypse, nothing owing to them.



\* \* \*

When concluding that year of 1967, *A Destiny Following Christ*, he reviewed the "Franciscan Ideals in Face of Modern Psychology" and focused on what was most important to him: the vow of poverty. The other two, chastity and obedience, had already been discussed. They are directly linked to the evolution of the human being and it depends on the spiritual maturation of each one. The vow of poverty is more external, it involves social problems, although with evolutionary implications for the people involved. To that vote he gave special attention so that today's man does not think that taking the vow of poverty he must give his goods to the poor and remain in misery, inert, dependent on other beings, his brothers.

"The kind of virtue which the individual is called to practice and which justifies and values his work depends on the mental form and living conditions of his time, which is impossible for him to isolate. The great sin of the past was injustice and violence on the physical plane, that of the present is lie and violence on an economic and mental level. The rewarding quality must not be an amputation of animality, but an intelligent affirmation of honesty, sincerity and justice. In the past, in many religious orders, the vow of poverty really meant a vow of idleness. Today, in our case, vow of poverty means the vow of working, opposed as a corrective reaction to the abuse by those living in abundance without working, served by the labor of others.

In the past, with absolute poverty, people reacted against wealth that was then fruit of theft and murder. Revolting against it meant going against these crimes. Power and glory were given to the winning knight, not with work, but with violence of the sword, that is, not be-

cause he produced, but because he stole and killed, while work was considered shameful, left to servants and looked down with disdain.

The advice, according to the modern concept, to get everyone to work, rich and poor, to produce, could not exist in the Gospel, because at that time this was inconceivable. At that time, the slave system was operational, which led to revolt, not to production. In such a regime of antagonisms, most of the energies were used to fight, not to produce. Today, on the contrary, people strive to fight less and less and to produce always more, which is much more advantageous for both parties. There is a tendency for collaboration; harmonizing, to the common interest, the two opposite and complementary terms: capital and labor. Making them two equivalent forms of productive activity, both necessary, composed of two specialties, one in the financial and organizational part, the other in the executive material part". These three topics provide us with a modern view of how it is studied by Pietro Ubaldi the vow of poverty, espoused by him, and applicable to our current civilization and that of the third millennium.

## 20 | INTERVIEW WITH PIETRO UBALDI

Summer of 1968. There were only three years left for Pietro Ubaldi to finish his mission. Following his doctor's advice, he spent some time in Cotia — a pure and pleasant environment —, away from the tumult of Sao Vicente. In that spot, among welcoming trees, he continued his routine life, minding the things of Christ. And, linked to his thought, he started *The Functional Technique of the Law of God*.

Brasilia insisted on taking him to the second anniversary of that memorable meeting on 13 March 1966. The trips were definitely cancelled. His pressure didn't allow him to travel by plane. The "Encontro Brasília III" was wonderful, with many students and teachers participating in a course at the University of Brasilia, given by Engineer Sérgio Giulietto, about the Work and more than 100 diplomas were handed over to its participants.

In that year of 1968, on June 29, in honor of Simon Peter, the apostle, we interviewed Prof. Pietro Ubaldi.

***"J.A., — Prof. Ubaldi, in general, mental faculties age in parallel the aging of the physical body. How to explain your case, since you are still in full spiritual activity, despite being 82 years old?"***

UBALDI — It is an objectively existing fact that, at the end of my 82 years, I continue to write my books, in a state of progressive mental maturation, which gives proof of they being completely independent of the aging of the body.

I studied this phenomenon myself, unfolding myself as a spirit into an observer and as a body being the observed object. I deepened this study in one of the last chapters, "My Parapsychological Case", in the book I just finished writing: *A Destiny Following Christ*.

The fact that I face is that my body is aging, following its normal biological course of senile exhaustion. This is according to the rules of life. But another fact that I find myself facing is that the spiritual part of my being does not follow the same path and is very lucid and awake, regardless of the aging of the body. I find myself then in this dualism: I am made up of a material part that dies and a spiritual part that does not, it just continues living, but it does so with a sense of rejuvenation, of clarifying the power of conception, to free itself from a prison, rising, in opposition to that of descent, which belongs to the physical body.

To experience all this as a sensation and as a reality is wonderful. I speak of sensation that is not philosophical theory or logical demonstration. It is a phenomenon that I am experiencing. And by means of the direction of its path I can see where life goes. The result is that, in this old age, which is a preparation for death, anticipating it as a sensation, I can realize what awaits me: the death of my physical body, but not the death of my spirit, this is, of my true personality, the "I" that does not die. So I feel the live sensation that I'm not going to die. It's not about faith, about hope, about a belief, about a reasoned conclusion. It is a sensation, a lived reality and at every hour, for me, more evident. So I have the concrete certainty that life goes on in a spiritual shape, as I lived it. Perhaps the secret lies in being used to living in depth, inwardly, not on the surface, outwardly; as it is usually done.

I just described what is happening to me. Explaining how this happens would take us too far and I have to send the reader to the above-quoted chapter. There he will find many subjects: parapsycholo-

gy, psychoanalysis, unconscious, conscious, super-conscious, inspiration, positively controlled intuition, biological evolution, etc., which we cannot summarize here.

As a result of all this I continue to write. It seems that my thinking is independent of brain aging, showing that the work of superior conceptualization takes place on a plane that is above the biological level of the brain, that it is only an instrument for the spirit to be able to communicate with our world and in it express itself.

*J. A. — What book are you writing and, briefly, what is its content?*

UBALDI — The book I'm writing now is *The Functional Technique of the Law of God*. It is not enough to say that there is a Law that directs everything, since it is the thought of God present in all things. It is necessary to see how this Law works, with what technique it is carried out, what are its standards, guidelines and its purposes. It is a matter of seeing more closely how in the reality of our life works this thought of God; who directs it. It's a job of introspection that penetrates into the core of the human personality, in the depths of the problem of fate, as a result of our conduct, whether towards good or evil, explaining why events take place in our life, since, once the causes are sown, we have to reap the consequences. We see how the Law corrects our mistakes with pain to teach us not to commit them anymore, and thus propel us along the path of redemption. We witness a wonderful picture of divine wisdom, which works at our side at all times to evolve and return to God, where we left off.

*J. A. — Is it possible for you to present the complete list of your works, in the order they should be read? Of all your books, do you consider any to be of greater importance than the rest?*

UBALDI — The best way for the reader to understand the Work is to follow the same path as I followed, that is, to carry out His maturation parallel to the one I carried out, this because the Work is not literature or cultural work only, but it is a school of evolutionary transformation, which goal is not to display wisdom, but to climb to a higher biological plane.

If, however, the reader wants to know only the fundamental pillars of the Work, in order to understand the scheme of its philosophical system more quickly, leaving aside the collateral branches (which in specific problems move away from the trunk of the tree), then he can read: 1) – *Great Messages* (introduction); 2) – *The Great Synthesis*; 3) – *God and Universe*; 4) – *The System*; 5) – *Fall and Redemption*; 6) – *A Destiny Following Christ*. These books form the skeleton of the Work, which must be clothed with the flesh that are the other books, which complement it, making its whole body.

*J.A. - Prof. 'Ubaldi, we would like you to present to our readers, in a short explanation, the process by which your Books are written...*

UBALDI — I already explained in the chapter "My parapsychological case" of the book *A Destiny Following Christ*, what is happening to me regarding the composition of my books. This is not passive mediumship; in trance; with loss of consciousness. On the contrary, the conscience, instead of falling asleep and surrendering to others, is more awake and lucid than in its normal state; it understands and controls, with its rational functions, everything you write and takes full responsi-

bility for what it affirms. It is a state of super consciousness that enables a person to come into permanent contact (this has been going on for almost 40 years) with currents of thoughts that belong to more evolved planes of existence, a state that allows you to become aware of and thus record in writing the content of that thought. It is a method that does not put to sleep, but, on the contrary, wakes up the intelligence, constraining the mind to operate more actively than in its normal state. Hence the evolutionary function of this form of inspirational work, which is not rest, but continuous upward effort, which represents the greatest purpose of life.

It is to this type of work, practiced for almost 40 years, to build a Work of about 10,000 pages that I owe, perhaps, an intense spiritual life which, as I explained, death of the body cannot destroy.

*J. A. — Can you tell us, in a few words, how the phenomenon of death occurs and how should you face it in your particular case?*

UBALDI - You talk to me about death and how I am getting ready to face it in my case. Most would be shocked to receive such questions and would try to change the conversation. But for me this is the most pleasant subject. It is a foreseen, planned work, programmed in advance, by nothing destructive, but constructive. For the spiritual man death has a completely different meaning from the ordinary one. For many, in death it is the whole individual that dies and not just a body, because the spirit lives on. For others death means the cemetery, the tomb, the buried body. In fact, the spirit does not die, it frees you from a physical, heavy shell that, like a veil, prevents you from seeing. For me death is liberation, it is a better and greater life, it is youth, it is fullness, it is going towards an immense existence, ever richer. How, then, can one fail to look at all this with a sense of happiness?

Here I also can't explain everything, how and why this happens, that is, the technique of the phenomenon. The reader will find everything explained in the last chapter of my book: *A Destiny Following Christ*, in "*Man in Face of Death*".

*J. A. — What do you think, Prof. Ubaldi, regarding the book Christ, so eagerly awaited?*

UBALDI — The book Christ will be the culmination of the work. The apex of the pyramid and also the end point of my life and the end of my mission.

When the time comes, I will know what to write. But I know that I won't say much about Christ's human life, but much of His divine life, as to what He truly is, regardless of his stay on Earth.

This book will appear when I am close to death. To realize Christ it is necessary that the body be shrinking. And the more this happens with old age, the more I perceive that the vision of the Christ is approaching, becoming clearer every day.

This book was already planned when I wrote one of the first volumes of the Work: *Mystical Ascension*. At the end of the 2nd part; in chapter III, "*The Pain*", we read: "Christ awaits me, and in the end the interior landmark of devotion and love will descend". "At the end of so much work of the mind and heart, after so much writing, only one word will remain: Christ. About this word, which is the supreme synthesis of knowledge and Love, I will bow satisfied and happy".

Moreover, all this Work was foreseen and planned in advance. In the 1st part of the book *Prophecies*, entitled: "Genesis of the II Work"; everything that happened afterwards and continues happening, has already been explained. That's why I know when the Work will end and with it, my life.



*J. A. — How does your Work fit into the current Historical Moment?*

UBALDI — The Work is offered to the world precisely to satisfy its thirst for new ideas.

The offer was made in 1966, in Brasilia, to Brazil and the peoples of Latin America. We are celebrating that meeting every year.

All this is framed in the current historical moment and proportionate to it. The work is entering the university cultural environment and is presented at European congresses of Philosophy. Everything arrives at the right time.

The latest books, descending from the great cosmic theories, penetrate our concrete reality of everyday life, in order to provide disoriented humanity with a guide to conduct itself in this difficult historical moment of great transformations, creative, but full of uncertainties and dangers.

I wanted, with these few concluding words, to give the reader of *Avancemos* an idea of the work done, which I will leave to the world with my departure".

On the 3rd of July, right after the interview, Ubaldi, accompanied by Agnese, went to Cotia, and on the 10th of the same month, he had a heart disorder due to coronary insufficiency. He stayed eight days in a clinic in São Paulo, always accompanied by his daughter, whom he mentions in one of his letters: "Agnese is a great nurse and takes care of me. Ubaldi, for economy, recovered in the warm home of the Picazios, and then at the house of Maria Antonieta (his granddaughter married to Fernando Fancicili), surrounded by all care and affection. After his recovery, he returned to S. Vicente and continued his routine life, certain that the time was not yet come. In the letter dated September

18, 1968, he expressed this conviction: "My life is becoming more spiritual and less physical every day. Be tranquil that I'm not going to die now, despite the fact that the disease is one of those that kill, because it affects the heart". In fact, Ubaldi did not disembodied that year, which ended, providing him with a great joy: Prof. Romano Galeffi, from the University of Bahia, went to Vienna (Austria) to participate in a Philosophy Congress, and took with him all the published books by Pietro Ubaldi and handed them over to the University of that country.

We reached the year 1969. Physically, he was not the same as in January of the previous year. Following medical advice, he could no longer type his manuscripts. Now, he wrote and recorded them for Agnese to type, in triplicate, copying from the recording made. Then he checked the typewritten copies. Time has now become threefold for each book, before entering the press. In 1969, he recorded the book *The Functional Technique of the Law of God*, and he wrote *How to Guide Your Own Life* (first part of the book *Thoughts*).

Ubaldi monitored everything and collaborated, as he could, through letters, interviews and recorded messages, in the dissemination of the Work. Regarding health, he continued reasonably well. In the letter dated 03-17-69 he transmitted this information to us: "Physically, I live with a regular diet. The body is tired, but the mind becomes clearer every day. I'm close to 84 years old and, the older I get, the better I write. Only the body dies, not the spirit.

At Christmas 1971, everything will be finished, precisely because the Work began at Christmas 1931 and will last 40 years, in the middle of the 20th century, with 30 years before and 30 after".

What a well lived life... How Ubaldi knew how to make good use of time for Christ! Indeed, he always said: "Wasting time is a crime against evolution".

## 21 | THE END OF THE UBALDIAN MISSION

History shows us the story that Judas Iscariot began well and ended badly, Paul of Tarsus started badly and ended well. Pietro Ubaldi started well and ended even better his missionary life.

We are reaching the end of Ubaldi's earthly existence, 1970 was his penultimate year among us. Physically, he was fine; spiritually, always more lucid. In his last letter of 1969, he sent the following news: "Health is more or less the same, very regular. I visit the doctor once a month and submit myself to laboratory tests, take medicines etc., and get Agnese's care. I take my walk twice a day, without me going more than 500 meters away from home, always accompanied by Agnese. I'm weak but without suffering, which is a lot, and with a wide awake mind".

Those who visited him that year found him very calm: serene, as he always was, happy to see the last year of his earthly life approaching and the end of his mission, fulfilling the whole plan previously established by the Hight. It was a great pleasure to hear that meek and leisurely voice, of whom only says what he thinks; and see him with that deep look, as if penetrating into the interior of our soul. In that peace of conscience, only acquired when one does one's duty, Ubaldi penetrated into the depths of Christ, putting on paper everything he captured with his powerful intuition.

That penultimate year of missionary activity was full of good events and reward for whom who lived well. He wrote *Analysis of True Cases* (second part of the *Thoughts* book) and started the book *Christ*. The time has come to write it. "This book will appear when I am close to death. To perceive Christ, the body must be diminishing. And the more this happens with old age, the more I realize that vision of Christ is getting closer, becoming clearer every day". In a letter of October 5, year 1970, Ubaldi stated: "I'm well advanced with the book *Christ*".

It was released in Italian, *How to Guide Your Own Life* (Stabilimento Tipografico Editoriale). In Buenos Aires (Argentina), the Esoteric Dictionary, (Editorial Kier) showed in the letter U (Ubaldi, Pietro) and letter G (*La Grande Sintese*); in Barcelona (Spain), another dictionary was about to be released, by Gonzales Porto and Bompiani, through Montaner y Simon S.A., in three volumes and the authors asked Ubaldi for two pages of each book, summarizing its contents, and two others, referring to his autobiography. The magazines *Conocimiento* (Buenos Aires), *Evolución* (Caracas - Venezuela) and *Attualità Piacentine* (Rome - Italy) continued to publish his articles.

The year 1971 appears. It was the last year of the life on earth of that servant of Christ, who received from His hands ten talents and multiplied them by ten. Sister death is ever closer, but he doesn't get scared, the opposite of what happens to many of us who receive it against our will and are led against our will, Ubaldi received it with open arms, as it was always well received the other sister, pain.

That year, 1971, the crowning year of Pietro Ubaldi's mission, was marked by his farewell to this world, so ungrateful and that made him suffer so much! If he was rescued and not died, that happened because Christ was ever watching over His apostle. Methodical, he continued his daily routine, with usual walks, accompanied by Agnese, at Praça 22

de janeiro, in front of the Nova Era building. A rain of spiritual blessings arrived for Ubaldi and they brought him much joy: *How to Guide Your Own Life* was released in English and translated into Spanish; "**Meeting with Teilhard de Chardin**" and "**Expressions of the Law of Evolution**" were launched by Editorial Kier S. A. (Buenos Aires); Analysis of True Cases was released by Grupo Editorial Monismo; **The System** had its first edition in Buenos Aires; the magazines *Conocimiento*, *Evolución*, *Attualità* and the little newspaper *Avancemos* published his thoughts; the German newspaper *Deutsche Machrichten* interviewed him at length and published the interview in three consecutive issues; LAKE, publisher of the first books written in Italy, asked his family for authorization to publish **The Great Synthesis**, without payment of Copyright, and authorization was granted, not only for the requested book, but also for other titles that were of its interest. In a letter dated September 27, 1971, he says: "it's ready, and with a beautiful cover (I have it here on the table) the new edition of **The Great Synthesis**, by LAKE Publishers, from São Paulo City".

And the book **Christ**, how and where is it found? In the letter of May 24, Prof. Ubaldi gave us this news: "the book **Christ** closes the Work, in this year of 1971. (Christmas 1971), after 40 years since I started the Work (Christmas 1931), everything will be regularly carried out, as foreseen (**see Prophecies**)". In another letter of August 18 of the same year, his last anniversary in this world (he became 85 years old), again, Pietro Ubaldi reaffirmed the end of his mission, living his last Christmas in anticipation: "The writing of the Work is almost finished, although the large books (he also refers to the book **Christ**) cannot be published; because they cost too much. This is work that others will do, when they can. My contribution is done. At Christmas 1971, the Work will be definitively closed, as foreseen" These two pieces of news show us that Ubaldi's task is coming to an end and that the book **Christ** would be its crowning achievement. He wrote and engraved this

book, Agnese typed it in full, including the punctuation. All of it was checked by Manuel Emygdio da Silva, holder of the Italian originals. In a letter dated 09/19/85, this is how he expressed himself, when the book was already there, ready to be printed: "It has been an infinite joy to be able to collaborate, seriously, so that this extraordinary book, the *Christ* (which will start a new era in Christianity!), can be published in full, without distortion".

Merry Christmas! Happy New Year! Cards and messages of this type arrived to Pietro Ubaldi, his friends from many cities in Brazil and abroad. It's the last Christmas he will spend with the family, in this world. Nobody remembered the "*Genesis of the II Work*", in the *Prophecies* volume, and those who remembered did not believe in the accuracy of that prophecy. But, it fulfilled itself, e.g. by Christmas 1971 came the end of the Ubaldian mission. This is what Ubaldi himself shows us in the preface to the book *Christ*: "We can say now, that this Work is finished, it is enough to observe the musical rhythm according to which it was developed and concluded. It was born on Christmas 1931 and ended this Christmas of 1971."

## 22 | PIETRO UBALDI BROKE FREE

The Christmas and New Year festivities are gone, and tranquility has returned to the Ubaldi home, as if nothing new was about to happen... At the end of January 1972, Pietro Ubaldi fell ill with pulmonary emphysema, was taken to a clinic in Santos and some days later, he was transferred to Hospital São José, in São Vicente, close to his home. Ubaldi is fully aware of his state of health and knows that it is time to leave the world, to which he rendered such great service, faithfully fulfilling his vow: "Lord, I offer it to You for the salvation of the World". In this hospital, he spent his last days, perfectly lucid. And on February 29th, at 0:30 am, he passed away. Expected, welcome, silent, friendly, good, benevolent death. Death that was a better, wider, more lovely life. Happy are those who deserve it.

Cláudio Picazio, a friend of him and of his family, a friend of all hours, of all difficult moments of his life, there he was watching that great and painful farewell, for those who stayed. With Cláudio the word about the disembodiment of Ubaldi, who expressed himself like this, on March 18 of that year, writing to Dr. Manuel Emygdio da Silva, who was in Europe.

*"Ubaldi Died!"*

I write this letter as a testimony of what I saw, heard and felt, as an eyewitness of the last moments of life of our dear, epic and immortal Pietro Ubaldi.

On the 28th of February, I arrived at Hospital São José, in São Vicente, at 10:45 pm. Bedroom 5. One bed. A watch. At the head is a crucifix.

Semiconscious, Ubaldi breathed to the rhythm of his heartbeat.

Beside him the doctor, Dr. Ivan, helped by Alberto, humble and great friend of the family, who served as a nurse. Outside, sitting in a small living room, his daughter Agnese, Kokoszka and a friendly couple.

There was no longer any doubt that the final hour was coming... I stayed in the room with the doctor and Alberto. He didn't want to miss a second of his great friend's company.

Agnese, from moment to moment, entered the room. Head down, silent, appearing calm, hiding her weariness.

There was an atmosphere of indescribable anticipation. It felt like we were anesthetized. Everything felt like a dream!

The doctor who had become a friend, made sure that Ubaldi did not suffer.

Science had already done its work. Now only the will of God remained...

Ubaldi, lying in bed half tilted, in an uncomfortable position, passing his hand slowly across his chest.

Deep silence, no more words... We listened attentively, the rhythm of the heart beats. The doctor stated that in the last few hours his pulse was perfectly normal. What caused the crisis was pulmonary emphysema.

Expectation and silence... There was a synchronization between the “tic-tac” of the clock and the beats of his heart...



At 20 minutes of the 29th, he moved. He rested his body on his arms with all his energy and he nearly sit up in bed. The doctor and Alberto adjusted the pillow and he settled himself in a better position, as if waiting for an order to be carried out. He sketched a slight smile of reassurance and fell into the final crisis.

We lost track of everything around us. We only paid attention to his bare chest, which showed the twitching movement of his heart. The rhythm of the beats began to speed up and then slow down slowly, slowly... until its total shutdown...

The silence was interrupted by the "tic-tac" of the clock, which continued to mark the time in this relative world of ours.

It was 0:30 am. Day 29. In bed the motionless body... No tears in our eyes...

Although stunned by the events, we dared to ask God for one more instant of life for that body, which for 85 years worked at the service of a great soul.....

People moved. Agnese appeared in the room, steady, calm, and contrite. She observed everything, like a good nurse, and turning to the doctor she said "Thank you, Doctor, you too have accomplished your mission"!

I then telephoned Brasilia and gave the news to Regina and Bonifácio, who, distraught, followed, far away, what was going on.

As his body was taken to the hospital chapel, I went with Agnese to their house to get documents, in order to finalize the funeral.

In Ubaldi's room everything was in perfect order. His desk, his papers, his pictures, his books, his wardrobe and his bed. There everything vibrated softly emanations from that fruitful work, from the highest and purest thoughts that a man can have.

Agnese took out of the wardrobe a suit and gave it to me to take to the burial chamber.

It was a few minutes past two in the morning. I took the elevator down and I walked towards the street, with his suit that warmed my chest... I stopped at the door a few seconds and I observed the empty and melancholic square. I gazed at the dewy foliage in the garden, which sparkled under the moonlight, as if shedding tears of longing!...

The night advanced, all in silence. The city slept and with it slept eternally that man who so loved its beaches and its gardens...

In the hospital chapel his body, dressed in the suit brought by me, was laid in a carved wooden box, in brown varnish, with silver handles. On its headboard a black cloth with an embroidered cross and two candlesticks with lighted candles that little by little burned themselves...

Agnese, Kokoszka and I spent the night in the chapel, during his last night...

.... Darkness passed slowly and gradually the sky cleared announcing the dawn of a new day

The silence was interrupted by the singing of birds and then the bustle of the city.

The sun's rays penetrated through the colored stained-glass windows of the chapel and illuminated his body in the coffin, while the candles slowly lost their glow.

In the morning I left the chapel for a while and walked towards the City. I blended in among the people and I saw the children and youth, happy and carefree, going to their schools and others to their work.

From afar I saw the great blue sea, moving with the ebb and flow of the waves, and the sun kissing the earth with its golden rays. Everything went on as normal...

With my heart touched by the pain of our sister death, stirred by the anxiety that I had passed in those last few hours, I had an urge to stop the sea, cover the sun with mourning and shout well loud for all humanity to hear: "Stop everyone! Silence!... UBALDI DIED!..."

It was the voice of the flesh that was manifested, still attached to this earthly world.

Radio and television broke the news on the same day; but the local newspapers, those of S. Paulo, Rio de Janeiro and Brasília only did so the following day.

Letters and telegrams arrived from different places.

The day progressed, but not everyone was able to attend. Just a few came to the funeral.

Surprisingly, his good friend José Amaral, who came from the distant city of Campos - State of Rio de Janeiro, one of the first Brazilians to receive Ubaldi, when for the first time he set foot on Brazilian soil, in 1951.

On medical advice, Agnese did not attend the funeral. Granddaughter Adelaide was present and her sister, Antonieta, was at a maternity hospital in S. Paulo, where she had given birth to the Ubaldi's first great-grandson.

Other friends arrived. The doctor himself was present and the Mayor of the city sent his representative.

Mrs. Marina Corrêa and José Amaral uttered moving prayers.

Sad time, this of saying goodbye...

Before closing the coffin, his friend Luís Vieira approached, and between those hands that so many pages had written, he placed a small cherished crucifix. It was the last material gift that Ubaldi had received.

It seemed that he was holding up that cross as if he was saying: Christ has not abandoned me! ...

I couldn't hold my emotion... and my tears bathed his forehead. I had the feeling that those tears were also those of all his distant friends, who were united in our prayers.

The coffin was closed and I held the headboard handle on the left side, closer to the heart.

We followed the procession from the hospital chapel to the cemetery chapel...

A half-lid which covered the face part was opened, and through the glass we saw his face for the last time.

At that moment we heard the melancholic ringing of the chapel bell. The environment was in deep silence!...

As a final tribute, I read a poem that had been transmitted to us through mediumship, through the medium and our friend Izilda Carvalho Pinna, offered by the spirit Domingos Alves de Carvalho, entitled; MISSION ACCOMPLISHED.

It was almost 6 pm. The sun, already saying goodbye to the day, reflected its pale rays upon his humble grave. His urn, little by little, was covered by the Brazilian soil, there in S. Vicente, mother cell of this great Nation.

Brazil kept his body on a cross for all eternity.

It was the end of the last page of the book of his destiny.

Then I remembered Foligno, town in the mystical Umbria of Saint Francis, which saw him being born. And as his tomb was closed, I perceived that a line of union between Brazil and Italy was formed. The conservative Italy of the headquarters of Christianity through the ages and Brazil projecting itself to carry out the renewing Christianity of the

future, in a sublime fulfillment to be "The Heart of the World and the Homeland of the Gospel", the cradle of the New Civilization of Third Millennium.

We left the cemetery; I went back to the apartment. I contemplated those streets again, the old Biquinha (a well known water fountain in Santos City), the garden and the beach.

Everything was going on as usual, but in everything there was an emptiness that will hardly ever be filled and, in each corner remains a longing..

From the eternal friend

#### a) **CLAUDIO PICAZIO**"

As we saw, his burial took place on the same day, at 5:30 pm. People attended his funeral. Only five automobiles accompanied the funeral car. Agnese placed a dozen of roses on his body and other ladies put two more dozens. The urn was as simple as possible and no wreath or flowers were placed over his grave. The newspapers only publicized the news of his death the other day, March 1st. It happened, exactly, as it is written in the last chapter of *A Man's History*. "The Arrival of Sister Death".

"His body was buried with simplicity and poverty. If few had cared for him during life, no one worried during death. The silence he so much loved lay over his grave. Nothing could be seen from the outside: for the world, nothing existed. Nothing was written in marble under his name, but his body was supreme honor of poverty; his funeral was not desecrated by the speeches, and his death was not served as an excuse for expressions of nobody's vanity. This was the ultimate, he had given back to land what the land had lent him, his body was saved from the

lie of human honor. One mantle of infinite peace spread over the poor remnants of such a laborious life".

Pietro Ubaldi's body was buried next to his wife's, in the cemetery of Saudade, in São Vicente - SP, court 13 - 72S, where the ashes of his daughter Agnese Ubaldi Zambeli were later interred in 1975.

Some of the country's major newspapers gave deserved prominence to Pietro Ubaldi, after his death; the *Jornal do Brasil*, in its Research Editorial, section B, published on 18 March of that year, dedicated a full-page work to him.

Cyclical was Pietro Ubaldi's life, which was divided into four periods of 20 years; Cyclic became the anniversary of his passing to the other plane of existence, February 29th. Here he lived 85 years, 6 months, ten days and nine hours.

Thus ended, and ended well, the earthly life of that sublime soul, that apostle of Christ and missionary of good, the herald of the new civilization of the third millennium. He completed his mission by leaving an example worthy of being lived and a work that can produce reforms both in man and in society. Applicable to all religions, to all governments of all nations...

Ubaldi has returned to his true homeland, but his Work is here, inviting everyone to return to the path of goodness, to Christ, teaching the evolutionary path of each one. His spirit remains with us when we read his books, when we hear his voice through his writings, guiding us, teaching us... Ubaldi didn't die. He is alive, and every time more alive, in eternity, helping us to evolve. As Chico Xavier said to our brother Alcides Calegari: "Pietro Ubaldi is a wonderful spirit. He left a Work of immense light and to this day he works in spirituality, for the progress of us all".

A life as fruitful as that of Pietro Ubaldi deserves such a sublime ending, as much as his soul, and nothing compares to the great legacy left by him for all of us: his SPIRITUAL TESTAMENT.

"Learn in the school of work — the first right of life.

Always forgive.

Study in the great book of pain. Know how to suffer if you want to rise.

May work, forgiveness and pain make you brothers.

The world needs to suffer so that it can correct itself and move forward.

The chalice of redemption that Christ left us and which he drank in the first place is not a cup of pleasures or inertia, but of martyrdom.

The example of His sacrifice tells everyone that without pain there is no redemption.

No one can escape this fundamental law.

But after passion and the cross will come the resurrection and the triumph of the spirit.

Accept, therefore, by helping and loving each other, the school of work and the baptism of atonement that purifies, because it is the only way of redemption through pain.

I leave you a warning: in the necessary passion of the world lies the dawn of the new civilization of the spirit".





## 23 | THE MISSIONARY'S VIA CRUCIS

Re-living these last 20 years of Pietro Ubaldi in Brazil, we conclude that we are before an unusual man among his brothers: aged 66, he moved from his country accompanied by four dependents, trusting only in the promise of Christ. A Great act of bravery and courage! He faced the "mighty ones" of the earth who did everything to annihilate his work, using various and clumsy methods, they thought that he and his family should return to Italy. This was another act of courage and certainty in a higher power. Of course there was a difference between the people involved and Pietro Ubaldi. He knew how the law of God worked and the others did not even suspect of his important role before the same Law. If they knew this and were more vigilant—"Watch and pray that you enter not into temptation—they wouldn't have bothered Pietro Ubaldi, they would have left him alone and become known in history as benefactors of the apostle of Christ. Spiritually, it was a terrible fight, in which the good, and the great victor was the Gospel, because it was Christ's will that His disciple lived among us.

In smaller proportions, the same drama of the Calvary was repeated, in a long "via crucis", with several years of martyrdom. Herod, Pilate, and the chief priests arose in Pietro Ubaldi's Gethsemane; however, he could not defend himself publicly, citing the names of his executioners, because he wouldn't be forgiving, and even worse, he wouldn't be living the Gospel that he had loved all his life. He should suffer in silence and learn from the attacks received to be even more humble. This

way, too, suited him better. Generally speaking, the evil ones do not know what they are doing and, for this reason, they do evil instead of good. They are forgiven, but forgiveness does not pay the debt, so they remain debtors to the Law. Pietro Ubaldi forgave. This, however, did not prevent each one from continuing to reap what they sowed. "Sowing is free, but harvesting is mandatory".

Reading the Work, we will find the events scattered here and there, narrated philosophically, with their names omitted, out of Christian charity. If the "Brazilian Sanhedrin" was right, it would be victorious and Pietro Ubaldi would not have completed his mission, because Christ Himself would use His resources to prevent His messenger from going astray, even more due to the fact that the end of the Work was scheduled for Christmas 1971, sixteen years in advance. If the apostle of Christ continued firmly, without wavering, on his way paved with pain and he was the winner, the others who made war on him were wrong, and therefore failed. In the "Sanhedrin" there were many people, because man does not want to play the role of "high priest" alone, and seeks other "priests" and "Pilate", scared of the truth and of being the only one in the boat of negativity. Faced with an affirmative, considered correct, the role of the individual should be one of three: 1) to remain silent, if he does not accept or do not understand it; 2) deny, putting another truth in its place; 3) accept and disclose, if he is in a position to take over. However, the path chosen is often that of empty denial, without having anything to offer — an anti-evangelical attitude. Thus, Pietro Ubaldi faced, here in Brazil, the same martyrdom experienced in Italy. If he had a few moments of joy, others, however, were of great sadness. Today it is easy to say: that man was a prophet, a saint. Truly, his long record of Law-Obedience is worthy of profound respect and admiration.

Immersing in the Work received by Ubaldi, inspired by Christ, we agree that it could not arise in any other way; otherwise, it would be outside the evangelical parameters. If in Italy it did not germinate and became a leafy tree, it is because its place was here, and from Brazil it will be spread to other parts of the world.

The musical harmony of the Work reveals the harmonic and fruitful existence of its author, that he renounced this world and received, as a reward, the other, as yet unknown to our evolutionary level. Sometimes an apparent disharmony appears, but it is a question of visual optics, provoked by superficial interpretations.

The first ten volumes that make up the first part of the Work, the Italian one, are more linked to religion, philosophy and science, focused on mysticism. *God and Universe* is the dividing line between the two works: the Italian one and the Brazilian one. The Brazilian work regards the practice of the Italian work. One certain range of readers identify a lot with the second part of the Work, because it is linked to everyone's daily life... Today, at the end of this century and on the eve of the third millennium, when the truth is spoken with complete clarity, the work of Pietro Ubaldi speaks, up close, to each one of us, and we joyfully exclaim: "it is in accordance with our thinking". In it there is knowledge for all who thirst for divine wisdom. No one remains without answers to his questions, not even the skeptics, who also have their questions...

Once Ubaldi's mission is concluded, it's up to us to divulge his books, if we agree with the truth in them presented. If our task is small, it doesn't matter, it is written in the Law, like all good tasks. To some was given one talent, to others two talents, some five talents, and some ten talents. How many talents do we receive, only the Lord knows. Let's multiply them, so when we get before Him, we can hear these words: "Well done, good and faithful servant, since you were faithful over a few things, I will entrust you with a lot more".



## 24 | FROM MOSES TO PIETRO

### UBALDI (Conclusion)

Fifteen centuries before Christ (BC), the Earth was wild, men lived in a bloody and brutal fight. The Jews were slaves of the Egyptians, who considered themselves masters of the world. The gods were many, polytheism reigned, and the tribes took over everything. Pharaoh Seti I was absolute and evil. From him came the most stupid orders to lessen the birth rate of the Hebrew people. He forced the Jews to work wearily so as not to generate children; not achieving his objective, he ordered the midwives to kill every Jewish male child. Seeing that it didn't work because the Hebrew women dispensed the services of midwives, he ordered to exterminate every boy born of Jews. Exactly in that period Moses was born, which means saved from the waters, son of Jews and his mother not to see him sacrificed, placed him in the Nile River, in a papyrus basket, covered with bitumen inside, to prevent water penetration. The chosen place was close to the one where the daughter of the Pharaoh bathed. That's why Moses was saved by her and later became the savior of the Hebrew people, leaving them at the promised land.

God allowed the creation of Earth for the redemption of rebellious beings that turned away from Him. And when men were in a position to receive a messenger, who spoke their language and used the same methods, but with justice, He sent Moses, His faithful intermediary. Moses holds in his right hand the torch of the Law and in his left the whip of punishment.

Moses changed the face of the world. He died at old age and left implanted the belief in One God, good, but vengeful, when the people did not follow his teachings or rebelled against Him.

Many centuries were necessary for the assimilation of the *Ten Commandments* revealed to Moses. When the proper moment arrived and our planet was ready to receive a new Message, God sent His beloved son: Jesus Christ. "God so loved the world, in such a way, that he gave his only begotten Son, that whosoever believed in him should not perish, but have eternal life." Christ was not a coward or weak man, capable of suffering the greatest injustices like a feeble passer-by. He was, on the contrary, a man of work, courageous, meek, humble, peaceful, just and mighty. In him were all the positive qualities of God. He was an authentic representative of the System. Christ died standing up, he was betrayed consciously: "When they were at the table and were eating, Jesus said: truly I say to you, one of you who eats with me will betray me". At the time of death, he said to Pilate: "You would have upon me no power, if it were not given you from above". The Gospel is full of Christ, the Son of God, the Savior of men. He was the divider of two civilizations, before and after Him. The two commandments lived by him translate his personality well: "you shall love the lord your God with all your heart and with all your soul and with all your mind" and "you shall love thy neighbor as thyself".

Twelve centuries later, Heaven, accompanying the evolution of humanity, observed it more humanized and mature on the way back to the bosom of the Father. It was time to send another child of His who would follow in the footsteps of the lamb of God and have His qualities. The envoy sent was Francis of Assisi. It was necessary to diminish in the world the excessive ambition for wealth, unbridled pleasures and being more obedient to our Creator. The *Poverello of Assisi* possessed these qualities. Contempt for wealth represents love of neighbor, sexual

non-abuse is respect for others and acceptance of the Divine Law is obedience to God.

St. Francis was the most perfect of men and the closest to Jesus Christ. The wounds on the feet and hands and the wound in the heart were not caused by spears of inhuman soldiers, but were born of his deep love for Christ, of his identification with Him.

Twenty centuries after Christ (AD), again, God in His infinite goodness, noted that men memorized well and many followed the **Ten Commandments** revealed to Moses, the teachings of Jesus Christ and the example of Francis of Assisi. He saw, yet, that his children were able to receive one more envoy from Him, and he sent us Pietro Ubaldi. Now, on the threshold of the third millennium, as a watershed of two civilizations, one that goes and another that arrives, it's not just a man who speaks, but a voice that resounds to our ears through him. This time, not only is the example stronger than the words, but a Work was written, and anyone can read, study, discuss, learn and find his evolutionary trajectory. With Pietro Ubaldi, the Gospel of Christ is translated in the light of new understandings. And lived and spoken to the world in a simple way, accessible to all, without difficulties.

Moses, Christ, Francis of Assisi and Pietro Ubaldi exercised impartial and universal ministries, and for that reason they marked epochs and were dividers of new civilizations. Moses embodied monotheism in place of the reigning polytheism. Christ was the mark of the two civilizations: barbarian and Christian. St. Francis represented altruism, weakening the prevailing hedonism. Pietro Ubaldi lived, by anticipation, the monist era (God is the creation), replacing monotheism (A sole God, but an anthropomorphic one — creation outside of Him).

Pietro Ubaldi was not the first in human history, nor will he be the last. From Moses to Christ, fifteen centuries; from Christ to Francis of Assisi, twelve centuries; from Francis to Pietro Ubaldi, eight centuries.

Of course, the period will always be shorter, and, probably, new envoys will arise in the centuries to come, to lead us to the System, our final destination.

Before Moses and in these three and a half thousand years, other great missionaries passed through the world, in the field of religion, philosophy and science, providing to all civilizations their spiritual progress. God never left us orphans!



# **PIETRO UBALDI AND THE THIRD MILLENNIUM**

## **Third Part**

### **Reincarnations and Work**

**José Amaral**



# REINCARNATIONS OF PIETRO UBALDI

Believing in the existence of the soul, the only driving force capable of commanding our physical body, is easy, because without it our cells will decompose. If there is a soul, God created it and, of course, eternal like Him. God, a perfect being, is the Creator of good, of light, justice, peace, joy, happiness and all the positive qualities inherent to the System. In opposition to God, we have Satan representing imperfection, evil, darkness, injustice, war, sadness, unhappiness and all the negative qualities inherent to the Anti-System. Where did these negative qualities, that is, the Anti-System come from? They were born from our spiritual fall, from our distancing from God. Now on our return to the bosom of the Father, we are replacing them with the positive ones that stayed with us, in a latent state.

If we believe in the existence of the spirit, as a creature of God, we also believe in divine justice, which offers us the opportunity to settle our debts here on Earth, coming to it as many times as necessary. Thus, reincarnation is implied in our spiritual fall and linked to our evolutionary path, which can be in any other part of the universe. Without reincarnation, how to evolve? And without evolution, how can you go back to the house of the Father? Falling is easy, but climbing requires effort and tenacity; life itself shows us this in our daily life. And when do souls evolve to the conditions of angelic beings? Some return to Earth on a mission to help their brothers who are still trapped in the

terrestrial hell. Others remain in the System, working for the good of all, together with our Creator.

Based on these concepts, we will present some reincarnations of Pietro Ubaldi, but we will compare two of them, because we consider them more important and because they are more spiritually and historically fruitful. Our work is not intended to explore the reincarnation belief to divulge the Work of Pietro Ubaldi, because it walks by itself, like any work of good, carried out in favor of others.

When Pietro Ubaldi came to Brazil, in 1951, and held a series of conferences, it was reported far and wide that he was the reincarnation of Simon Peter. There was even a sign of idolatry, which was immediately removed by the lecturer, as he was against this and being it not in tune with his temperament. "I know: the glory, the praises of the world, the notoriety disgusts you. I understand that this is a new pain for you. Accept it, because you know that this too is necessary in order for your mission to be fulfilled.". Affirmed ***"His Voice"*** in the Message received at Pedro Leopoldo City (MG). He had full conviction of his passing around the Earth with Jesus, he recalled the remarkable events by Lake Genezareth, the Passion and the lessons of the Master. His profound love for Christ, his evangelical experience and the Work he left show who Pietro Ubaldi was.

The revelations of his reincarnations arrived from different countries, since 1932: from his homeland (Rome, Milan, Turin, Livorno, Verona etc.), England (London), Brazil (Rio de Janeiro), Argentina (Buenos Aires) and elsewhere. However, Ubaldi did not disclose them so as not to provide a pretext for the spread of his name or the Work descended into the world through him. More than once talking to us about this so important subject, he told us, "after I die the whole truth about myself, including reincarnations, can be divulged and be useful to someone". For this reason, we make public what is known to many, and

can be found, covertly, in some of his books, especially *A Man's History and Commentaries*.

Pietro Ubaldi's first biographer, Clóvis Tavares, always considered him the reincarnation of one of the twelve apostles of Christ, the same one who took over the direction of the Apostolic College after the Passion of the Lamb of God. "Who is this singular man, this humble and wise missionary, who combines the vision of a genius with the evangelical charity of the saints, and in a titanic struggle he makes his life an anointed, sacred mission of good, and radiates the lights of the Infinite, and remains faithful to God in a sybaritic pagan world?"

It's fair to ask. "Who does not ask, does not want to know; and who does not want to know, wants to make mistakes" — reflects Vieira.

Who is Pietro Ubaldi? that the heart and intelligence of the reader feel and understand him...." Thus Clóvis ended chapter XII of *Life and Work of Pietro Ubaldi*.

And right in the next chapter, we read: "The Great Fisher of Souls, who is this social-religious aspect of his apostolic mission, is in the twentieth century, fulfilling the commission delegated by God, commission that will not know prescriptions of time or death; it will continue, always, through the centuries, in a work that is accomplished by a serene conquest of hearts, by a smooth infiltration of good in souls, by a persuasive, conscious and affectionate penetration into the minds of men".

Between these two chapters (XII and XIII), there was a third one, *"The Spiritual Personality of the Great Apostle"*, which Pietro Ubaldi requested to be withdrawn, although true, because in that chapter his biographer showed, using arguments from the Gospel, in addition to others, that Pietro Ubaldi was the reincarnation of the Apostle

Peter. We had opportunity to read those beautiful pages a few times, and the last one was June 9, 1955. Unfortunately, they got lost with our move to Rio de Janeiro.

Other companions of ours, who have already preceded us on the great journey, also believed in the return of Simon Peter, in the middle of the 20th century. Among them, Medeiros Correa Júnior — professor, journalist, writer, magistrate and vice-president of Fundação Pietro Ubaldi — who gave his statement in the article "The Keys to the Kingdom", published in the newspaper *Evolução*: "The less informed reader should not be surprised by the statement that, in Pietro Ubaldi, Christ's promise that "the Keys of the Kingdom of Heaven" would one day be delivered to the intrepid Simon Peter, the fisherman of Capernaum, that spiritual evolution, through reincarnations, would be transformed into a revealer of new truths, compatible with the progress of science and with the intelligence of twentieth-century man.

In Ubaldi's hands are the keys to this realm of liberating teachings; with them, the doors of an illuminated temple open, where the eternal Christ, Wise and Powerful, speaks to us again, no longer in parables or wrapped in sweet mysteries, but in clear, scientific and logical language which the psychology of modern man comprises. The Master renews his thought, because the times have arrived, the twentieth century is dying, materialist civilization is in the process of disaggregation, so that the era of the Spirit be implanted on Earth".

There are still other witnesses among us who had contact with Pietro Ubaldi and he confirmed his existence in the past tense, in the person of Simon Peter. In Brazil, we highlight Manuel Emygdio da Silva (Brasília), Cláudio Picazio (São Paulo), César Burnier (Rio de Janeiro). In Italy we find Alessio Galati (Rome) and Ricardo Pieracci (Florence). Alessio Galati accompanied Pietro Ubaldi to the Mamertine prison, before coming definitively to our country. Visiting those places

at length, Ubaldi said to Galati, "Truly, I lived here; in this place I was imprisoned, in the first century of the nascent Christianity and I was the Apostle Peter". When Ricardo Pieracci — painter, philosopher and author of *Pietro Ubaldi and The Great Synthesis* — visited Ubaldi during Easter 1942, he had a dialogue with him about his reincarnation as Simon Peter, Ubaldi told him he was fully convinced of this truth; then Pieracci asked Ubaldi to confirm this by writing the word "Pedro" below the dedication, already signed, on ***The Great Synthesis***, presented to him at that moment. Ubaldi picked up the book and wrote "Pedro". The Florentine philosopher, supported in this meeting and in later ones, made this statement: "Ubaldi has always told me, and has told his friends, to have been the Apostle Peter".

For those who believe in the "Theory of Reincarnation", studied by many authors, including by Pietro Ubaldi in ***Current Problems***, we will present it comparing qualities, concepts and teachings of each of the apostles: Pietro Ubaldi and Simon Peter. Ubaldi tells us: "to know our past existences, just examine the current one, observe our trends and follow the events around us, following the dictates of the Law. With this we know the past and predict the future".

## MEDIUMSHIP

Mediumship in Pietro Ubaldi blossomed at an early age, and developed more intensely after the age of 45. He says: "observing the world of the living or the world of the dead is for me a secondary problem in view of my evolution. I am an exile on Earth and desperately seek my distant homeland". In July 1956, we were (Pietro Ubaldi and I) on

Paquetá Island, when we received a letter from Leinha (my fiancée at the time), then he told me: "I am going to transport myself in spirit and describe the house and tell you what your fiancée is doing right now". He concentrated, went to her residence, unknown to him, in Campos - RJ, and described the house in its smallest details: entrance, rooms, what contained each one of them, including that Leinha was singing and washing clothes in the back of the house. Soon after, he asked me to write to her requesting confirmation, what I did immediately. A few days later we received the reply, confirming everything, down to the details; the two different plans, for most men, when reincarnated, they merged into one, for Ubaldi, given his mediumistic sensitivity. It made no difference to him to live, spiritually, facing our world or the other, but he always preferred the other. In the volume *The Noures — Technique and Reception of the Currents of Thought*, he presents the different types of mediumship, his and of other inspired persons.

When Jesus went up Mount Tabor, the site of the transfiguration, he took with him Peter, John and James, and there appeared Moses and Elijah and talked with Jesus. Peter and his companions were heavily sleepy, but staying awake, they saw His glory, and the two men beside Him. As they departed from Jesus, Peter said to him: Master, it is good for us to be here, and let us make three tabernacles—one for You, one for Moses, and one for Elijah." Other visions and other types of mediumship, including that of healing, are notable in Simon Peter. Acts of the Apostles and the novels about him are riddled with mediumistic events.

## OBEDIENCE

Pietro Ubaldi has always been docile and obedient since he was a boy. Even suffering he accepted with all humility. He agreed, without argu-



ing, with the choice of profession and marriage, made by his parents. He did not fight the church when it persecuted him. He did not defend himself, when several articles were written against him. Everything he accepted in silence, because **"His Voice"** told him to be calm. On the necessity and advantage of being obedient to the Law of God, Pietro Ubaldi wrote two volumes: ***The Law of God*** and ***The Functional Technique of Law of God***. "The being is free, but the universe is a musical concert, where any dissonance produces suffering. In a system of this nature, it is logical that happiness cannot be achieved but through the path of obedience, and that revolt can only bring suffering. Like this, lived Pietro Ubaldi, always obedient to the Law.

The same happened to Simon Peter, since when he was fishing in the sea of Galilee, with his brother Andrew, and were invited by Christ to be his disciples: "Follow Me and I will make you fishers of men. Immediately they left their nets and followed Him". Peter was married, and at that moment he did not think about the problems of his family, he simply obeyed. Later, when arrested along with other companions and released by the angels, the Sanhedrin sent for them from the temple and admonished them not to teach in the name of Jesus; Peter and the other apostles replied: "It is more important to obey God than men". Simon Peter himself taught obedience in his first Epistle: "you who are younger, be subject to those who are older, and gird you all in humility, to serve one another, for God resists the proud, but to the humble He grants grace. Humble yourselves therefore under the mighty hand of God, so that He may exalt you at His time".

## THE GOOD NEWS

Pietro Ubaldi had the Gospel as an instinct and all his actions were based on the Good News of Christ. Love, forgiveness, trust, awareness of the duty done; respect for others, obedience to the teachings of Jesus, all this was impregnated in his heart, what made him a strong and mighty spirit. To the world he was a fragile man, easy to manipulate, but spiritually, he was a gigantic rock. "If, at the height, I am strong, because sustained by the nouric current, I am humanly weak down here, and I must, timidly and alone, take the first steps on this great journey, which involves a transformation of consciousness". In another passage he stated: "I had sworn faith to the Gospel and with the Gospel he wanted to go to the end, if necessary, to the extremes of despair and death He had now decided to give his life this content: the experience of the Gospel, fully lived". It was, indeed, a victorious experience. About the Gospel he wrote *Evolution and Gospel*, in addition to mentioning it throughout his Work.

This same concern had Simon Peter with the Good News, in spreading it and giving the best possible example. "When they arrived at Capernaum, those who charged the two drachmas, and they asked Peter: does not your Master pay the two drachmas? He replied: pay. And upon entering Peter at home, before he spoke, Jesus asked him, what do you think, Simon? From whom do the kings of the Earth receive tribute or taxes? Of their children or from strangers? He replied: From strangers. Jesus concluded: therefore children are exempt. But so that we do not scandalize them, go to the sea, cast a hook, and the first fish that comes up, take it out, and when you open its mouth, you will find a stater (four drachmas), take it and give it to them for Me and for you". Peter did not ask Jesus whether or not he should pay taxes, im-

mediately he replied that he would pay. In the passage of forgiveness, so well known to all of us, Peter does not ask Jesus if he should forgive, but how many times should he forgive his brother. "Sir, how many times shall my brother sin against me, that I should forgive him? Will it be up to seven times? Jesus answered him, I say not unto thee, up to seven times, but up to seventy times seven. For most of us, more than once we don't like it, yet for Simon seven was enough, for one only brother, and Jesus taught him that he must forgive 490 times. He received the beautiful teaching and forgave all his life. In his Epistles his concern is not less for his companions in the observance of the Gospel: "be therefore prudent and sober for prayer. Above all, having ardent love for one another, because charity covers a multitude of sins". This will to live according to the prerogatives of the Master accompanied the Apostle Peter throughout his existence, as it is shown in Paul and Stephen — Emmanuel, psychographed by Francisco Cândido Xavier — and all the works on the Fisherman of Capernaum, including the *New Testament*.

## CHRIST - CENTRAL FIGURE

Christ was always the central figure for Pietro Ubaldi and appeared to him many times. In one of them Jesus asked him if he was willing to fulfill a mission with Him, but for that a lot of discipline was needed... Ubaldi promptly gave his consent. **Christ** was the last volume, the culmination of the entire Work. "The function of Christ was, therefore, to bring down the Law of the Father from the Highest planes of the Absolute — so far from the reality of our life — to the human level, con-

verting that Law into a moral norm that directs our conduct. Christ thus expressed the central quality of the Law, which is positivity (System), as opposed to the dominant quality of the world, which is negativity (Anti-System). Christ expressed such positivity in the form of rectitude, that is, the practice of honesty and justice, indicated as means of straightening the capsize caused by the fall, that is, as a means of redemption and salvation". Pietro Ubaldi took this Christ seriously, living a Christ-centric life and took on before Him the three commitments, already known to us: "Lord, I am your servant, nothing I want more than this", "Lord, I offer You myself for the salvation of the world" and "Lord, I will follow you to the Cross".

The New Testament records Simon Peter's same dedication to Christ and to the Message of salvation that the Messiah bequeathed to all humanity. In his Epistles, the Apostle advises: "As children of obedience, not being conformed to the greed that you had at the time of your ignorance, but just as he who called you is holy, you also become holy in all your conduct; because it is written: you shall be holy, because I am holy". When the Master was still on pilgrimage in this world, many of his followers withdrew... "Then Jesus asked the twelve, do you also want to withdraw? Simon Peter answered him, Lord, to whom shall we go? You have the words of eternal life, and we have believed and come to know that You are the Holy One of God." This was a position and a sworn commitment to Christ, who became the central figure in the life of the Fisherman of Capernaum.

## LOVE TO CHRIST

Pietro Ubaldi identified himself so much with Christ that we can apply to him those words of Saint Paul: "To me, to live is Christ and to die is gain". Ubaldi himself states in his book *Mystical Ascesis*: "The historical Christ really died, and seems to have finished. But, there is a deeper Christ and he lives on. This is what I'm talking about. He is alive in my sensation and in my passion. The true Christ is a reality and an immense sensation that repels images. He is an infinite that is conquered by successive approximations, as the spirit ascends, to the various planes of knowledge of Christ, which are a progressive revelation of his divine essence. Christ! You are the kindness that caresses, the love that ignites, the light that guides. You are also the proof that fits me, for my good, the pain that frees, the death that restores my life. It is this inner, living, immaterial and present Christ that I feel, breathe, live, that penetrates and identifies with me. If the feeling of God is reached essentially through the mind, the feeling of Christ is touched essentially through the heart". There are innumerable periods of Pietro Ubaldi's life, in which he reveals his immense love for Christ and his personality from different angles.

To confirm the great love that Simon Peter had for Christ, it is enough to point out his role in the continuation of the Messianic work done by Jesus and those two episodes known from the Gospel. The first when Peter denied the Master for the third time: "The Lord turned and looked at Peter; and Peter remembered the word of the Lord, how he had said: "Today before the cock crows, you will deny me three times. And going outside, he cried bitterly". This cry was not only of regret but, above all, of love.

He loved the Master with all his heart and for this he wept bitterly. The second episode is narrated by John, saying that Jesus after the crucifixion appeared to seven disciples and invited them to lunch. "After they had eaten, Jesus asked Simon Peter, Simon, son of John, do you love me more than these? He replied: yes, Lord, you know that I love you. He said to him: feed my lambs. The second time Jesus asked him, Simon, son of John, do you love me? He replied: yes, Lord, you know that I love you. He said to him: shepherd my sheep. The third time Jesus asked him: Simon, son of John, do you love me? Peter was saddened that He had asked him for the third time: Do you love me? He replied: Lord, You know all things, You know that I love You. Jesus said to him: "Feed my sheep". The disciple is only faithful to his Master, when he loves him. And Simon was absolutely faithful to Christ until death.

## **COURAGE**

Pietro Ubaldi was always a brave man, not in the human sense, but in the face of God. He renounced wealth and the comforts it provided, preferring to live modestly, in a humble room, earning his bread by the sweat of his face. He revealed truths to the world, uncommitted to any religious or philosophical groups. The aspects of impartiality and universality of his Work gave him an immeasurable greatness on the one hand; and on the other a stupendous courage to see it divulged in a world where people gather around an idea, a religion or a philosophy, against the others. He faced every possible difficulty to reach the end of the 24th volume.

The same can be said of the Apostle Peter, he was a brave man. He accompanied Jesus everywhere, even to Calvary: In the Acts of the Apostles we find him preaching the Good News of the Master in temples and other forbidden places. He was arrested several times, and in some of them released by angels. He encouraged all Christians who lived under his influence, to be faithful to Christianity until death. The book *Paul and Stephen* tells us, in one of the occasions, when he was arrested: "Saul of Tarsus went directly to arrest him and arriving at the Church of the Way, Simon Peter, in person, went to assist him with great serenity in his eyes.

Are you Simon Peter, former fisherman of Capernaum? asked Saul, with a certain insolence.

— "Yes," he replied firmly.

— You're under arrest! said the head of the expedition with a gesture of triumph. And sending two of the companions to come forward, he ordered the Apostle to be handcuffed incontinent. Peter did not put up the slightest resistance. Impressed with the peaceful temperament that the followers of the Nazarene always witnessed, Saul objected with mockery:

— The Master of the "Way" must have been a high model of inertia and cowardice. I have not yet found any hint of dignity in his disciples, whose faculties of reaction seem dead.

Fully receiving such a bitter insult, the former fisherman replied serenely:

— You are wrong when you think so. The disciple of the Gospel is only an enemy of the evil, and in his task he places love above all principles. Besides, we consider every yoke with Jesus to be easy."

## HUMAN WEAKNESS

Pietro Ubaldi had his moments of hesitation. Despite being a spiritual giant, he was a man and not exempt from the negative influences of this world. He fought bravely to overcome his inferior animality, spirit overcame matter. But he tell us himself: "sufferings come to me from the effort of carrying out my spiritual evolution, fused as I am in an animal organism that drags me down, constrained to a work that bends me down, located in a human atmosphere that draws me towards downward. My passion is to escape from the lower layers of human animality". When *The Great Synthesis* was placed in the Librorum Indice Prohibitorum, by the Church, his pain was titanic, because he loved that book, revealed by "*His Voice*". So strong was his discouragement that "he decided to break the pen, give up writing, give up understanding and, finally, give up thinking. But he did not understand that his will was not enough and that it is not possible, even if he wants to, to suffocate the spirit ".

Repentant, he took on the weight of his own responsibility:

"I have sinned, Lord, Mea culpa, mea culpa.

Now, I have nothing left to offer You except my fault.

Ready was the spirit to follow You and ascend with You. But the recalcitrant meat wanted to return to the mud.

It chained me down and beat me. I didn't have the strength to drag it.

Over my heart I experience the immense weight of remorse of someone who betrayed his sweet friend.



I offend You and You caress me; I insult You and You forgive me; I leave you and you return to look for me”.

Everyone on this world is subject to small and large errors; to small and large failures, to small and big falls, and Pietro Ubaldi wasn't perfect, so we understand his confession before Christ.

And Simon Peter? Did he also have his moments of hesitation? Let's see what the Gospel tells us: "the disciples, seeing Him (it refers to Christ) walking on the sea, they were disturbed and exclaimed: it is a ghost! and in fear they cried out. But Jesus, immediately told them: cheer up, it is I, do not be afraid. Peter said: if you are the Lord, command me to go over the waters to where you are; And he said, come. And Peter, leaving out of the boat, walked on the water, and went towards Jesus. When, however, he felt the wind he became afraid and starting to submerge himself, he cried out: Save me, Lord! At the same moment Jesus, extending the hand, took hold of him and said to him, "Why did you doubt, you of little faith?" Now Jesus called him "man of little faith", because Peter faltered, but he was the only one who had the courage to step out of the boat and meet Him on the water. The episode of the Peter's denial is well known to the Christians: "Simon, Simon, behold, Satan has obtained permission to sift you as wheat; but I have prayed for you, that your faith fail not; and you, once repentant, strengthen your brothers. Peter saith unto him, Lord, I am ready to go with thee, not only into prison, but also to death. Jesus said to him, I tell you, Peter, that today before the rooster crows, three times you will have denied that you know me". Like all the words of Jesus, these, too, were true. The book *Quo Vadis* says: So that Simon would not be killed, he fled Rome, but at the same time meeting Christ, he returned to the Eternal City and was crucified upside down. Although Simon Peter was the rock of Christ, a true spiritual stronghold, he was also human, and doubt gripped him for a few moments...

## APOSTOLIC MISSION

The Work (24 volumes) conceived by Pietro Ubaldi, covering all branches of human knowledge and making it converge to God, encompasses a vast wisdom of this world and the other. It shows us that the ways to heaven can be those nailed by different religious or philosophical currents, or through science. Everyone who exercises, with love, an honest activity, lives doing good, incorporates in himself spiritual resources that will lead him to God. Ubaldi, by living and carrying out a Work as great as his soul, revealed to the world the new process of life: each one can control his own evolution, following the dictates of the Law. With the reading of the work of Pietro Ubaldi we are knowing our spiritual origin, our distance from God and the way back to Him.

Of the disciples of Jesus, Simon Peter was the most outstanding, since when he revealed that the Master was the expected Son of God, the promised Messiah, and Christ replied: "I also tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys to the kingdom of heaven: whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

Jesus knew that Peter would be capable of taking over the Apostolic College, that he would be His continuer and the intermediary for future revelations to the world, and therefore he chose him. All the books about Simon Peter are unanimous in pointing him as the person directly responsible for the continuation of nascent Christianity. This is

remarkable: Simon was a poor fisherman of Capernaum and Jesus turned him into a rich fisherman of souls. In fact, Simon was a wise man, despite apparently being an illiterate fisherman, here is what he tells us in his Epistles: "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Therefore, also those who suffer according to the will of God, entrust their souls to the faithful Creator, practicing the good. Shepherd the herd of God that is among you, not under compulsion, but willingly according to the will of God. You, applying all diligence on your part, add to your faith virtue; and to virtue, science; and to science, temperance; and to temperance, fortitude; and to fortitude, piety; and to piety, the love of brothers; and to the love of brothers, charity".

How much wisdom in all of this! In so few words, Simon Peter teaches the union between science, philosophy and religion. This is the tripod of *The Great Synthesis*.

## THE CONCEPT OF CREATION

In *The Great Synthesis, God and Universe* and *The System*, inspired by "*His Voice*", Pietro Ubaldi presents our spiritual origin. He removes from us that idea that we were created born into this world or according to the old theory of Adam and Eve, both of which are incompatible with evolution and divine wisdom. Our creation, according to Ubaldi's thinking, was a creation of God, but of that God of the Gospel: "God is Love". Ubaldi brought one truth that shook the foundations of many religions, because we arrived at it through reasoned

faith and logic, and not just by belief, as it happened in the past. ***God and Universe*** tells us: "We can now understand our universe. It is a negative creation, not the original, a second one, derived and corrupted, consequence of the first. Here, the first system has been inverted and we see it turned upside down. Here the eternal and perfect spirit rushed into outdated and imperfect matter. Love became physical, of bodies ready to enter into decomposition. Here, eternal existence has been torn apart in the cycle in which they gravitate like two halves, the two life-death opposites, enclosed in time. Happiness was shipwrecked in pain, the infinite spirit cloistered itself at the limit of the finite. The original, uncorrupted measure of being is not time, but eternity; it is not the finite, but the infinite; it is not the relative but the absolute; and so for every human quality, of which only ruins remain. It explains, this way, because the strongest instinct and the greatest joy of being is overcoming the limit. And that they mean the rapprochement of the center and the reunion with the infinite origin". As we can see, the creation of spirits, the first one, was spiritual, of beings that had the same positive qualities as God, and not qualities opposed to Him, because if God is perfect, He could not create imperfect beings. If we fell and distanced ourselves from God, now we are back, regaining the qualities of love and wisdom.

Simon Peter, in a quick vision, two thousand years ago, had already captured our creation and he left written in his Epistles to future generations: "God did not spare angels, when sinned, but cast them down to hell, and delivered them to pits of darkness, to be reserved for judgment. Therefore if, after they have escaped the corruptions of the world through the full knowledge of the Lord and Savior Jesus Christ, become entangled in them again and they are overcome, their last state is worse than their first. Because it was better for them not having known the way of righteousness, than after knowing it, to turn away from the holy command given to him. Because what the true proverb

says has happened to them: The dog returned to its vomit, and the washed sow wallowed in the mire again. Beloved, do not forget only this: that one day with the Lord is like a thousand years, and a thousand years as one day. The Lord does not delay His promise, as some understand, but He is generous to you, not wanting some to perish, but all to come to repentance". Here we find exactly the theory presented by Ubaldi in his three theological books.

## HARMONIOUS TASKS

Pietro Ubaldi carried out his task with harmony, love, kindness, knowledge and a deep spirit of justice. The spiritual events of his life were so harmonious that they gave him conditions to foresee the end of his Work and, with it, the end of his earthly existence. In the chapter "Interview with Pietro Ubaldi", in the second part of this book, the reader was faced with this statement: "The book *Christ* will be the crowning of the Work', the apex of the pyramid and also the end point of my life and the end of my mission". Further on, we will find: "By Christmas 1971 it will all be over, exactly, because the Work began at Christmas 1931 and it will last 40 years, in the middle of the 20th century, with 30 years earlier and 30 years later". In his book *Prophecies*, completed at Christmas 1955 and published the following year, he had made this same prediction. What led Pietro Ubaldi to foresee such events so far in advance? Undoubtedly, the harmony with which they came true. Exactly as predicted, the Apostle of Christ ended his mis-

sion on December 25, 1971 and disembodied two months later, on February 29, 1972.

Simon Peter also exercised a harmonious ministry. He always had great ability to get around the facts and to exercise his missionary task. This proves that he was constantly in touch with the forces of good. In the *Good News* we found a lot of serenity in the former Fisherman of Capernaum, his calmness and his reflections inspired confidence to all his companions, who had deep respect for him, right after the crucifixion of Jesus. The Gospel tells us that Mary Magdalene went to the tomb and, not finding the body of the Master, she ran to tell Simon Peter and John (the Evangelist) and both went together, but John walked faster and got there first, but he did not enter the tomb and waited for Peter to take his place. In ***Paul and Stephen***, Emmanuel tells us: "in the whole course of the discussion, the figure of Peter was the most impressive for the august serenity of peaceful countenance." He was the kind of man who lived in peace with his conscience, due to his accomplished duty. In another passage, the same Emmanuel tells us: "The Simon Peter's thoughtful attitude saves the nascent church". Even when he was freed from the prisons, there was peace and tranquility, because, not infrequently, the angels released him, and they do not make noise.

## THE PRESENCE OF CHRIST

Christ was a strong presence in Pietro Ubaldi's life and was visible many times. We believe that the light seen by him in the church, when

he was still a child, that he was forced to remain silent by the priest and parents, was the light of Christ himself, saying to him: "Behold, I am with you". The attunement between Christ and Pietro Ubaldi was total, and took on particular forms, when necessary. He was seen, in 1927, when Ubaldi took a vow of poverty. He appeared together with St. Francis of Assisi in 1931 at Colle Umberto, when he renounced wealth and the comfort provided by it. He appeared in Modica, Sicily, early in Pietro Ubaldi's missionary life. He was present on the train, when Ubaldi's returned to Gubbio, after the Christmas festivities with the family, very worried about the loneliness of that cold room, in a cold house. This is how the appearance of Christ to Ubaldi is described: "And, as in other times, the image was born first and that image spoke to him". In Gubbio, "Sometimes, the conversation became so intense, so strong that thought knocked the doors of his soul, that it seemed to him embody a white, luminous and diaphanous form, which recalled the figure of Christ. And the protagonist looked at it to fix its lines made of light". On August 17, 1951, in Pedro Leopoldo, He gave him a Message of encouragement. On those longing days of January and February 1964, on Grussaí beach, says Ubaldi in the last page of *A Destiny Following Christ*: "This is how I live in this humble little house, by the sea, in a desert peopled with thoughts, in the midst of wind and waves, hosted thanks to the kindness and love of a sincere friend. So I live here, free and carefree, far from human hell. I spend my nights writing, occupying myself with Christ as I feel Him by my side. He is looking at me, and I read the thought of God in his eyes". In São Vicente, in his bedroom and office, Christ constantly appeared to him, and we believe He appeared in many other places throughout our immense country, Brazil.

The same can be said of Simon Peter. Christ, when still in this world, always sought to bring to his side the disciple to whom he handed over the keys to the kingdom, perhaps because of the responsibility

he was to assume after His crucifixion, and because he saw in Him the main spiritual heir. He invited him to go with Him to the place of the transfiguration; he called him to walk on the waters of the Sea of Tiberias; warned him that he would deny him three times before the rooster crowed; He took him to the Mount of Olives; He had, with him and the others apostles, the last supper; He told him and the other disciples that He would send them out like sheep among wolves; He scolded him at the necessary time; He explained to him and to the others who were with him, various parables; and besides all that, He did not abandon him, not even after the resurrection. When two of His disciples were going to Emmaus, Jesus walked with them and explained all the scripture about Him. When the Lord disappeared after breaking the bread, they remembered that he had risen and appeared to Simon Peter. Throughout the Apostle's trajectory, Jesus was present, until the end of his earthly existence, as Henry Sienkiewicz tells us in his *Quo Vadis?*: "At dawn, two shadowy figures were walking along the Via Appia, towards the plains and the mountains.

One was Nazario, the other was Peter, who left Rome and his children who suffered martyrdom there. The road was deserted. The peasants who brought vegetables to the city hadn't harnessed their cars yet. On the stone slab that paved the road to the mountains, the sandals of the two pilgrims faintly echoed.

The sun emerged from behind the mountain range, unveiling a strange spectacle that presented itself to the eyes of the Apostle. It seemed to him that the golden sphere, instead of rising in the heaven, had slipped down from the tops of the mountains and was coming to meet him.

Peter stopped and asked.

Do you see that light that walks towards us?



— "I see nothing," replied Nazario.

But the Apostle covered his eyes with his hand and, after a moment, he said:

— A man transported in the radiance of the sun comes towards us!

But there was no sound of footsteps; All around, silence was absolute. Nazario could only distinguish the trees, which shuddered as if shaken by a hidden hand, and the light that spread out over the plain, ever wider and wider.

And he looked at the Apostle with surprise.

— Rabbi, what happened to you, he asked, anxiously.

The staff had fallen from Peter's hands, who was staring straight ahead, his mouth ajar, with joy and ecstasy reflected on his face...

He knelt down; and his lips — they murmured!

— Christ! Christ!

He prostrated himself in the attitude of kissing invisible feet; and for a long time reigned complete silence. Finally, the old man's voice, broken by sobs, was heard:

— Quo Vadis, Domine? Nazario didn't notice the answer; but to the ears of Apostle came a sad and soft voice that said:

— You abandon my people; I am therefore going to Rome to be crucified another time.

The Apostle remained lying on the path, his face in the dust, without a gesture, without a word. Nazario guessed that Peter had lost consciousness or expired. He, however, rose, took his pilgrim's staff with a trembling hand; and silently turned to the seven hills of Rome.

Nazario, then repeated like an echo:

— "Quo Vadis, Domine?"

— "To Rome," the Apostle said softly.

And he returned to the eternal city."

Arriving in Rome he was arrested and crucified, upside down, as history tells us, because he did not think himself worthy to die as Christ died.

## CONCEPTION OF GOD

Pietro Ubaldi presented a conception of God that went beyond the common men. It is the conception of God the Creator—love, goodness, justice, forgiveness, and all the positive qualities of the System. Ubaldi says that God, with our spiritual fall, transubstantiated into two: transcendent God and immanent God. "God, first cause without cause, has no beginning or end, and everything generates without being generated. God simply "IS", and all He "is", not enclosed in the boundary of any dimension. The various dimensions were born later, among them time and space, only as limits of being, whereas God is the being with no boundaries. Behold, then, that transcendent God, who "is" above and independent of any of his creations, above the actual one, as of any other possible one, behold, God accomplishes, with respect to the present, His first creation, made of perfect spirits. He detached from his bosom, out of Love, beings made in His image and likeness, to love them, including them in His own happiness. This took place according to a system, which fundamental principles were to those very ones whom we behold in the nature of the Father, who begat them. In

that system everything was made according to his image and likeness. He was one and all-encompassing, there being nothing outside and beyond Him and His principles and perfection.

With the collapse of the System into the Anti-System, the counterposition was formed — transcendence and immanence. This splitting of the only aspect, the absolute, of God, into that of God transcendent and immanent God, represents precisely the split of the One, which, as One absolute, unites in itself two aspects. He is both at once, being above split, without being able to be one of them, that is, it is not exclusively transcendent, nor exclusively immanent. In this way, we will understand that the dualistic vision, that of the bipartite One, is relative to the position of the being in the current universe and in the period of the split, having no absolute value. In other words, if viewed from the bosom of our universe, God may appear as an immanent or transcendent creature, that is, to be able to be conceived under two different aspects, as long as we move from the relative to the absolute, we must admit the existence of God in His one and only aspect which is beyond any dualism and creation, which we will call absolute God". Thus continues Ubaldi exposing his vision of a transcendent God and of an immanent God in ***God and Universe***. In ***Mystical Ascesis***, we find: "I heard the harmony of the created; I merged in it and reached the sensation of God. My heart throbbed with the heart of all sister creatures and in these palpitations the love of God ran through me".

Simon Peter, as a disciple of Christ, revealed his contact with the high nouric sources, and, of the apostles, he was the one who had the greatest revelation of God. When Jesus asked to the disciples who He was, Simon readily replied, "You are the Christ, the alive Son of God. Jesus said to him, "Blessed are you, Simon Bar-Jonas, because it was not flesh and blood who revealed it to you, but my Father who is in Heaven". The *Epistles of Peter* warn us: "Grace and peace be multiplied

to you in the knowledge of God and of Jesus our Lord. Each one of you, according to the received gift, communicating it one to the other, as good dispensers of the various graces of God. If anyone speaks, speaking as oracles of God; and if anyone ministers, ministering from the strength that God gives, so that in everything God may be glorified by Jesus Christ, to whom belongs glory and dominion forever and ever." Peter's concern was also that Christians should reach the fullest conception God's.

Many other points of agreement exist around Simon Peter e Pietro Ubaldi, showing us that the spirit does not lose the acquired positive qualities, and in it arises, when possible, in its evolutionary climbing journey. It is important to continue the research, which will confirm not only the "Theory of Reincarnation", but also those sublime words of Jesus: "I will not leave you orphans, I will come back to you". And Christ came back, through his apostle: Pietro Ubaldi.

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Would Pietro Ubaldi be the only reincarnation of Simon Peter since the time of Christ? No. If the spirit can reincarnate, until completing the terrestrial evolutionary cycle, it is possible that Simon had returned to Earth a few times in the space of eighteen centuries, and one of them was undoubtedly beside St. Francis of Assisi, in the person of a disciple who accompanied him closely, following his footsteps. He was the only one to be close to the Saint, at the time of the stigmata, on Mount Alverne, and became his nurse. Friar Leo, the little lamb of God, was his name. St. Francis refined his soul, enriching it not only with the three Franciscan virtues, but with all others. There is that well-

known episode narrated in *I Fioretti*, when the two walked from Perugia to Assisi (Saint Mary of the Angels Church) about 30 km, in which the master taught his disciple perfect joy. In many other facts, the same book shows the degree of trust and friendship between the two. After receiving the Stigmata, before leaving *La Verna* for Assisi, St. Francis gave Friar Leo a special blessing, written with a pierced and bloody hand:

"God bless you and protect you:  
Show you His face and pity you,  
Incline His face to you and give you peace:  
Lord bless you, Friar Leo."

While he lived, Friar Leo carried with him the blessing of the Saint. The little lamb of God died 45 years after Saint Francis, already quite old, in 1271. The Church still preserves in Mount Subasio (in Assisi) and Mount Alverne (in *Sansepolcro*), two caves in each location, not more than 100 meters apart; one of St. Francis and another of Friar Leo. And in the Basilica of St. Francis of Assisi, in Assisi, are the remains of its patron saints, Friar Leo, Friar Masseo, Friar Angelo and Friar Rufino.

St. Francis and Friar Leo were always together in the time of Christ, and united they remained in the twelfth century. Now, in the twentieth century, the two again in the same Christian task, one reincarnated and the other disembodied. Let us recall some facts that show the union between those two angelic beings — Pietro Ubaldi and St. Francis of Assisi — justified, only, by a past of reciprocal trust. Pietro Ubaldi's passion for the *Poverello of Assisi* existed since his birth in Franciscan lands. To analyze the connection between the two just read: ***"The Franciscan Ideals Facing Modern Psychology"*** (written in

1927, when Ubaldi took the vow of poverty), "Brother Francis" and "St. Francis on La Verna". Furthermore, St. Francis is studied or presented in almost the entire Work, including the chapter "***The Great inspired ones***", in ***The Noures***. On the other hand, St. Francis accompanied, closely, Pietro Ubaldi's mission. At the beginning of the task, in Italy, in Colle Umberto, St. Francis appeared with Christ to encourage and welcome him. On August 17, 1951, in Pedro Leopoldo City (Minas Gerais State, Brazil), again, St. Francis came together with Christ to strengthen Pietro Ubaldi at the center of his mission and the beginning of the second part of the Work, carried out in Brazil. Christ on the right and St. Francis of Assisi on the left were the two great supporters of the herald of the new civilization of the spirit, which came into the world only to do good.

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Certainly, Pietro Ubaldi came to Earth in the interval between the 12th and 20th centuries. Applying the law of cause-effect to himself, Ubaldi found only one justification for so much suffering in this life: having returned to this world, a few centuries ago, and having contracted heavy debt. He sought out history and identified himself with one of its most illustrious characters. He visited the places, everything was true. So he understood why he was being crushed by the gears of smaller cycles that merge into a larger cycle, of which speaks "***His Voice***", in ***The Great Synthesis***. On a certain occasion, studying his past lives, he said that without a reincarnation of spiritual descent, he would not have felt this current one. God would be being unfair to him and His Law of rewarding the good and punishing the bad would not be correct. This involutory reincarnation was not only part of his spiritual ascension,

but it served as a basis for his task in this life. Without it, the Work inspired by Christ would be incomplete, it would have the part related to the System, but the other one, related to the Anti-System, would be missing. There would be the Italian Work, but the Brazilian Work would be missing.

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What do the spirits say through mediums? In the *Commentaries* book, there are some private messages, saying that the Apostle Simon Peter was back on Earth in the person of Pietro Ubaldi. One of them reveals his reincarnation as Friar Leo. On purpose, we leave the Message of St. Francis of Assisi addressed to Pietro Ubaldi, in Pedro Leopoldo, lastly, because, for our interpretation, it translates the words of an Apostle to another Apostle:

"Peter,

The Master's Calvary was not just made up of dryness and roughness.

Remember, He was alone! He alone announced and alone He suffered.

When silence becomes heavier around your steps, sharpen your ears and listen!

*His voice will resound again* in the acoustics of your soul and *the great words, which centuries have not erased, they will return* more clearly to the circle of your hope, so that your wounds turn into roses and so that your tiredness is transubstantiated into triumph.

It is necessary for the *light of the cross to be rekindled*, for the light of truth *to shine again*, that the course of decisive liberation be traced.

Illuminate the road, *seeking the Master's lamp that we never lacked*.

Go ahead... Let's go on...

Christ in us, with us, for us and on our behalf is the *Christianity we need to revive ahead of the storms*, from which darkness the splendor of the Third Millennium will be born.

Certainly, *the apostolate is everything*. The task transcends the framework of our understanding.

May we not demand clarification.

We seek to serve.

However, *Christ reigns and tomorrow we will contemplate the heavenly awakening*".

The italics are ours. Based on them, we can conclude that St. Francis of Assisi is remembering in this Message, the time of apostolate, together with Pietro Ubaldi, two millennia ago, and guaranteeing Ubaldi "the celestial awakening". Christ is the same yesterday, today and eternally.

We are not going to ask the mediums, nor demand more revelations from the spirits. The proofs are there, they are logical and rational for the reincarnationists. But for those who don't believe in them, doubt persists. That doesn't stop us from coming to this planet many times, nor that Pietro Ubaldi is the reincarnation of Simon Peter; St. Francis of Assisi — John (the Evangelist); Martin Luther—Paul of Tarsus; Emmanuel (Manoel da Nóbrega) — Públio Lentulus (a Roman Senator); Joan of Arc — Judas Iscariot; Hippolyte Léon Denizard Rivail — Allan Kardec; and so many others.



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What does Pietro Ubaldi think of his previous reincarnations? "Christ was resplendent in that destiny, in his past, and in his future. As a memory and as a premonition, enveloped him all in light, so that *the brief space that life of painful darkness was enclosed between two splendors. That light was present before guilt and after atonement.* Christ was the most palpitating attainment of that life and always he resurfaced before that soul, with deep emotion. This was the furrow most strongly traced and which had become indelible. It always seemed *to that man to see* the great and beloved figure walking through the lands of Galilee, on the shores of Lake Tiberias, from Bethlehem to Nazareth, to Jerusalem, from the poor manger to Gethsemane and Golgotha. And I would follow it as an example, in silence, along the paths of life, loving and suffering. Christ was, to him, before the birth and after death, the ultimate synthesis of all human values". "That man" is Pietro Ubaldi and the excerpts underlined by us represent the lives alongside Christ and those of spiritual descent.

In the same volume *A Man's History*, close to its end, we will find a vision of the author who reveals his existence in the humble and meek figure of Simon Peter, with a warning: "Whoever lives in the form and the letter and not in the spirit will not be able to penetrate the meaning of these words". Here is the dialogue:

"That thought gazed at him intensely; that affection penetrated him, that will carried him away and that form assumed precise linea-

ments. He recognized it then. But never had the divine vision appeared to him with such a force and clarity. And then, looking at it with his eyes and with his soul, he exclaimed:

— Christ, Lord!

And so he stayed for a long time. His lips didn't have the strength to move, but between the sight and him, anyone with capable spiritual senses, would have heard the development of a brief colloquy:

— Christ, Lord! - he repeated.

— Do you recognize me? - answered the vision.

— I recognize you, Lord.

— Remember?

— "I remember.

— Who am I?

— You are Christ, the son of God.

— Do you love me?

— Lord, You know all things, You know that I love You.

— Peter, you're exhausted. Your path is complete. Rest in me and lay your head on my chest and rest.

Here, the vision dilated. The shores of Lake Tiberias appeared, the sweet hills of Galilee, the night of the passion, the triumph of the resurrection. And all, he, now out of space and time, revisited intensely, in detail, not with a sense of nostalgia for the unreachable distant reality, as in life, but with a sense of peace and happiness".

John ended his Gospel by saying: "This is the disciple who bears witness of these things and who wrote them, and we know that his testimony is true." Also we say: we are witnesses of all that we have just written. For us Pietro Ubaldi was really the reincarnation of Simon Pe-

ter, the great fisherman of souls, in the words of Clovis Tavares. And, if we compare the two personalities: that of the present century with that of two thousand years ago, we will find the current one more enriched with divine power and with much more wisdom. Pietro Ubaldi was a virtuous man, a true sage, a super-gifted spiritual man — a prototype of the Third Millennium.



# PRESENTATION OF THE WORKS OF PIETRO UBALDI

## GREAT MESSAGES

With this book begins the collection of twenty-four volumes of the Work of Pietro Ubaldi, and also his missionary life. The first message, "Christmas Message", received at Christmas 1931, was a great surprise for Ubaldi, due to its sublime language and Christ-centric content. Its spiritual author was immediately identified: Christ, recognized by the greatest spiritual authorities in the world, including Ernesto Bozzano. Right at the beginning of the following year, at Easter 1932, he received, unexpectedly, another message: "Message of the Resurrection". The language and content remained identifying the presence of Christ. Ubaldi has no doubt, he was the spokesperson for the Master of masters. Dedicated to this new work, he penetrates the highest *nouric* currents and begins *The Great Synthesis*. That same year, on the day of the *Portiuncula* Pardon by St. Francis of Assisi, 2nd of August, the third message arrives: "Message of Forgiveness", written with much emotion

for its deep spiritual content. The following year, in the nineteenth Centenary of the Death of Christ (1933), two more messages came to him: "Messages to the Christians" and "Message to Men of Good Will".

These messages were spread around the world. With them, Pietro Ubaldi's mission was irreversible and Christ was present to everyone's eyes.

Two other messages appeared later in a ten-year rhythm: "Message of Peace", at Easter 1943 and "Message of the New Era", received at Christmas 1953, ending with the latter, the cycle of messages.

## THE GREAT SYNTHESIS

About this book, Giuseppe Vigiano, an Italian writer and contemporary of Pietro Ubaldi wrote:

"The first and last purpose of *The Great Synthesis* is precisely to establish in the world the Kingdom of the Spirit, to reveal to man, ignorant or obstinate in denial, drowning in scientific materialism, destroyer of all faith, that everything in our world, everything in the vast universes, is the work of the Spirit from which we proceed and to which all, consciously or unconsciously, are bound to return. But this Spirit and its advancing Kingdom are not impalpable, ethereal abstractions, undulating in the imponderable and sometimes incomprehensible paradises of faith. No: Spirit is a reality. Even more: "after the discoveries of the disintegration of the atom and the transmutation of chem-

ical individuality by atomic explosion, the discovery of reality of the Spirit is the greatest scientific discovery that is expected, the discovery that will revolutionize the world, starting a new era. Here is the comforting message. It goes without saying that, guided by such lofty and daring objectives, *The Great Synthesis* cannot leave untouched the religious values and the theological categories as man has forged them. It looks to life, and sees it as an uninterrupted exchange, like an unstoppable chain, a wonderful whirlwind in which thought, conscience, spirit is born, and warns that "all forms of life are brothers to ours and, like us, they too struggle to ascend towards the same spiritual goal, which is the purpose of our human life.

It places Evolution as the basis of all life, and clarifies that this evolution is palingenesis, is liberation, affirming that the progress of the organic species is not rectilinear, as Darwin saw it, but it is alternated by continuous involutory returns. A cyclic law, therefore, which is repeated in the field of individual and collective consciousness, which regulates the development and progress of civilizations. But, this evolution could not happen without reincarnation, for reincarnation is a necessity for evolution; it corresponds to the principle of expansion and contraction of evolutionary cycles, it is a condition of the law of balance and consequence of the principle of indestructibility and transformism of Substances. Evolution is redemption."

Many other sowers of Science, Philosophy and Religion praised that monumental work; among them: Albert Einstein, Ernesto Bozzano, Gino Trespioli, Guillon Ribeiro, Emmanuel, Augusto dos Anjos, Carlos Torres Pastorino, Clovis Tavares, Giuseppe Stoppoloni, Isabel Emerson, Rubens C. Romanelli, Gaetano Blasi etc. This is how Monteiro Lobato saw *The Great Synthesis*, now in dozens of editions and translated into many languages: "We all have the vague dream of finding a BOOK that will be like a definitive home, the dream house we are

looking for. A book in which we dwell, or come to live (.....). Well, I think I found MY BOOK. It's called *The Great Synthesis*, by Pietro Ubaldi. We must read it and reread it. Reading it I am wandering on the high seas of that book —dizzy, dazzled, amazed!" Every reader will with no doubt find himself in it, according to his mental form and to his ability to perceive. It is our BOOK, it is the "dream house that we seek for" and in it we will reside for a long time.

## THE NOURES

### Technique and Reception of Thought Chains

Pietro Ubaldi's books have a lot of him, of his soul. Every work written bears the indelible mark of a life full of pain and martyrdom. *The Noures* is no exception, and it explains, in depth, the inspirational technique of *The Great Synthesis* and of *Great Messages*, its reception process, and of the entire Work. In addition, it analyzes in the light of the Gospel of Christ, in sublimated language, the mission of Moses, the prophet, who heard the voice of God; of John the Evangelist; of Paul the Apostle; of Francis, the *Poverello of Assisi*; of Joan of Arc, the inspired martyr from Domrémy, and many others. St. Francis of Assisi and Joan of Arc deserved special attention in their different apostolates.

*The Noures* competed and was awarded by the Italian biosophical movement. The commission jury was composed of: Mário Borsalino, Pierluigi Toffanello and Gino Trespioli (rapporteur). In his report Tres-



pioli stated: "Ultra-brilliant in the truest and broadest sense of the word, in the form and substance of his perfect work, the author of *The Noures* can talk about spiritual currents in a way that no thinker, however brilliant, could ever say, because Ubaldi "lived" his work, abandoning his own Self to the orders of an Entity of superlative intelligence, that he calls "*His Voice*" and which comes to him from the Mystery. He obeyed, picking up and repeating to men the profound words he hadn't thought of; but he heard them".

In conclusion, let's read what the author himself tells us: "The historical moment justifies this descent of thought from the higher planes. We find ourselves in a big curve in the history of the world and everyone senses it. Humanity is laying the foundations of the new millennium".

## MYSTICAL ASCESIS

This is a unique book within the work of Pietro Ubaldi: a science book and a wisdom book. From the most rigorous human science, to examining the most important of man's problems, undeniably that of his own nature, of the mystery of his "I", of his deep psychology, of his eternal transformation.

It is also, and above all, a book of wisdom, because it explains the intricacies of his human walk. Tear apart the veil of Isis that hides the majestic beauty of life from him. Eternally wise, it talks to him about the dark or bright issues of earthly paths. It guides him, finally, from

one clarity to another, to the supreme beauty of inner peace, in glorious happiness of the Kingdom of God.

It is a book about the Author's own spiritual experiences. In it, humility and reality go beyond Cartesian doubt. The facts show themselves, in effect, as Prof. Ubaldi tells us in *Prophecies*, which is the language of life.

A book of peace is also *Mystical Ascesis*. Of the forgotten peace that Christ offers us... Says the admirable Author: *“My goal is to build; therefore, I will never be seen accusing, attacking, demolishing. My scope is the good, and not sowing dissensions, irritations and antagonisms, polemicizing”*.

It is still (and how much!) a book of spiritual tenderness, of sublime beauty, of robust faith, and it guides us to overcome the contradictions and sufferings of earthly life. Above all, from intense and super-human love for Jesus Christ: *“Only His look gives me the strength to live”*.

*Mystical Ascesis* will remain in the memory of the heart forever. It will be read and meditated countless times: because it is a book haloed by Eternal Life.

**CLOVIS TAVARES**

## **A MAN'S HISTORY**

In this book, Pietro Ubaldi portrays the experience of a man full of Ideal, amidst the common and often brutal struggles of common creatures. He soon understood the artificiality of human culture, the conventional lies of society, a philosophy of life antagonistic to the Gospel that he carried in his heart and that he could not fail to apply in his ex-

istence. Who would be right: the Gospel, with its calls to a superior moral and spiritual life, or the world with its materialistic psychology, marked by strong instincts? But this world was the natural proving ground to which destiny had designed him and where this man should live, understanding and loving his fellow men as they were, not as he wished they were...

Without betraying his Ideal, he understood that he had to live among common creatures, enduring them and participating in their fights, because that was how he wanted his destiny. It was necessary to love the neighbor, no matter how bad he was, since the Gospel asked him to do so, as an order of Christ. Descending to the human creature was the new duty, as his Master had done. Christ had descended and loved. The experiment had to be done, and he did! What mattered the pain, the disappointments, poverty, betrayals, human aggressions, if this man was born to love his neighbor, and loving him, would also help him to start his moral and spiritual elevation?

Thus this man, living the Gospel experimentally, understood that the normal creatures, with their primal instincts and sensory needs, lived their natural biological phase and nothing else could be asked of them. But he should understand and love them, helping them to rise to God.

The book ends with a vision of Christ, as a way of rewarding this man who so much suffered and so much loved! It is a vision, with quick dialogue, in the intimacy of a humble room, in which this solitary and suffering man, upon receiving a visit from Sister Death, rejoices in his spiritual deliverance, for he had not lived in vain.

**MEDEIROS CORRÊA JÚNIOR**

## FRAGMENTS OF THOUGHT AND PASSION

In this book the reader will find not just one, but several subjects developed by Pietro Ubaldi. The Author reports some of his visions, including *The Song of Creatures* — "The symphony of life is immense, vast as Time and Space; it is music composed of all the harmony of the Universe." And the *Chant of Pain and Forgiveness*—"I watch them; and I forgive to the briar the innocent ferocity of its thorns, to the wild beast its claw, to pain its attack, to fate its harassment; to man his unconscious offense (...). On each thorn a rose grew, on each pain a joy, on each offense a caress of Forgiveness". Pietro Ubaldi's first work, "The Franciscan Ideals in Face of Modern Psychology", written in 1927, when he took the vow of poverty is also found in this lovely book.

Regarding Spiritual Evolution, a theme that interests all humanity, there are pages and pages of unsurpassed beauty and wisdom. Analyzing the different religions existing in the world, the Author penetrates deeply into all of them, dedicating his magnificent study to them: *The True Religion*.

Economic Justice is studied through the marginalized man and the society that marginalized him, taking as examples the unfortunate Jean Valejan and Father Myriel, presented by Victor Hugo in his famous *Les Misérables* (Wretched).

*Fragments of Thought and Passion* is a mixture of Love and Pain. Of a Love that also knows how to understand, forgive and serve — true love, that which educates, elevates and sublimates the soul.

Pain, a companion of all hours, throughout the writer's life, is used as a path of asceticism for himself: "Pain, in adults, also takes the form of renunciation, which is the rapture of surpassed forms. Destiny imposes it with innumerable disappointments in order to accelerate spiritual evolution and operate the transformation of human love into divine love. Calvary is the natural basis of the phenomenon of the sublimation of the great men. The renunciation of human pleasures is nothing but the expansion of the spiritual horizons. Destiny is not cruel when it inflicts death to give greater life and luminosity to the soul".

## THE NEW CIVILIZATION OF THE THIRD MILLENNIUM

With the reading of this book, dear reader, it is easy to penetrate into the depths of the Work of Pietro Ubaldi. In it, the author studies some chapters of *The Great Synthesis* and presents a panorama of current civilization, proposing a radical change in its old millennial structure. Change for the better.

History's mistakes; the methods of struggle still prevailing in this world; the social, political, religious, economic, ideological problems and many others were dissected by who knows and has in his hands the scalpel of the easy and enlightening word, under divine inspiration.

The mission of Christ and the social reform proposed by Him, the mission of Saint Francis and his influence until our days, deserve special attention.

*The New Civilization of the Third Millennium* corresponds to the yearning of the new man, with new mentality, interested in solving the problems of the spirit, concerned with his own evolution and that of all mankind. It is Ubaldi himself who tells us: "Man, in millennial ascension, awakens more subtle forms of sensitivity and more perfect conscience. Already, on the horizon, the flashes of the new life of the spirit can be seen. There, in the future, there is a veritable fire of splendid affirmations and new creations; and the divine law of evolution wants that man, even though he resists and delays, fatally arrives there. It's time to say to man, Arise, child of God, in the form of a clearer conscience, in more organic and complete social status (...). The time has come to understand the meaning of the actions that individuals and peoples carry out every day, without their knowing their True meaning and consequences. The time has come to become God's aware collaborators in the constructive plan of what he created in our earthly field, instead of mindless servants of Satan, in absurd works of rebellion. It's time to understand, as wiser creatures; to fraternize, as more honest and more just; to collaborate, as more conscious beings".

## FUTURE PROBLEMS

In this work, Pietro Ubaldi analyzes the psychological, philosophical and scientific problem. It can be said that he deepens the study of the abstract and scientific part of *The Great Synthesis*, the monumental book that consecrated him worldwide. Old problems, which still today

challenge the perspicacity of thinkers, are placed before the eyes of the reader avid for knowledge, with its logical and irrefutable solution: evolution and its technique, creator, free will and determinism. Again the binomial God-Universe is studied with deepness, becoming more evident in the universe. With the same intuition psychology, Pietro Ubaldi explains the latest orientations of science, the space-time "continuum" and the evolution of dimensions. Starting from Einstein's mathematical conclusion, Ubaldi continues on the philosophical level, framing it in a universal conception. Curved space, another modern assertion, deserves special analysis by Ubaldi, who identifies, by imposition of evolution, a final encounter between the scientist and the mystic, how should science and faith merge in the future towards God, supreme goal of universal life.

This is how Pietro Ubaldi concludes the 8th book of his Complete Work: "The effort of life is to escape the standstill of the lower worlds and escape from the immobility and determinism of laws of the least developed planes, to conquer freedom and dominion. Against death, the hostile environment, the forces of evil, the selfishness of the degenerated, life wants to rise to God. This is the law. That's why life risks the new, immolates so many copies, to explode from form to spirit; to evade from matter and elevate itself, always insatiable for conquests. So life throws out its champions and for that purpose, too, sacrifices them, even knowing that it risks its best part. Creative thought, concentrated in lower forms, is not dead. It is there as a prisoner, but ready to trigger itself into energy and the energy into psychism, because it wants to free itself and return to being itself. And behold, at the bottom of every concept, we always find again the vertigo of infinity".

**MEDEIROS CORRÊA JÚNIOR**

## HUMAN ASCENSIONS

Amidst the general disorientation that characterizes the 20th century, Pietro Ubaldi demonstrates in this book that the world is moving towards great units: religious, political, economic, philosophical, etc. The barriers that today divide peoples, parties, religions and philosophies will fall, ceasing social friction. In an Earth divided by so much separatism and facing a hazy tomorrow, the Author teaches us that history is headed for the formation of the superior unit-synthesis, when humanity should reach a level of a higher life, more spiritualized, arising, in consequence, a more matured civilization. Our historical moment will be exhausted, not with the destruction of man and planet, but with the birth of a new man, on a new Christian-like Earth. The book analyses, with opportunity and depth of concepts, the end of our troubled century, confronting capitalism and communism, exalting the imperative of obedience to God, explaining how to pray and the need for spiritual fellowship, for greater approximation between the creature and the Creator. He examines the moral error of our time, with its disastrous consequences, which have driven today's materialistic civilization into a great crisis.

Finally, Ubaldi studies the mechanism of the imponderable and how it works in our life; the importance of love in human life; sexuality and mysticism. It's an indispensable book to anyone who wants to leave the narrow limits of contemporary mental life, to find the solution to the problems that afflict the mind and heart of the disoriented and tormented man of today.

**MEDEIROS CORREA JUNIOR**



## GOD AND UNIVERSE

In *God and Universe*, Pietro Ubaldi reaches the apex of his thinking. The spiritual altitude he reached with this book takes him to the borders of ecstasy. However, his body is sick, feverish, but he records the cosmic vision in twenty steps or chapters, writing in the silent and cold nights of Gubbio, just before Easter 1951.

The year before—1950—had ended: *Future Problems* and *Human Ascensions*. His *The Great Synthesis* traveled the world, winning the admiration and applause of men of intelligence and culture. But this portentous book, as a synthesis and solution of the problems of science and the spirit, sees the universe in terms of man, becoming essential to frame it in a broader conception. In the natural development of the Work by Ubaldi, *God and Universe* appears, which sees the universe in terms of God. In Pietro Ubaldi's intuitive ethics, the universe appears, no longer in relation to man, but in relation to the supreme goals of Creation. And before his dazzled spiritual eyes, shines the solution of the last problems, with the vision of the first causes, source and origin of everything.

Thus, Ubaldi arrives at the theological level, through the safe method of intuition, without the mental tortuosities of the theologians who preceded him in their eagerness to investigate God's thought.

The theological postulate of the Trinity, always controversial and mysterious, was analyzed in its aspects of Substance, in the study of the essence of Christ and in the Word from the beginning, according to the narrative of the evangelist John.

The reader now has, with the publication of *God and Universe*, a work of unparalleled philosophical and theological value, which takes him back to his spiritual origins.

A legitimate continuer of the prophets of God, with new and powerful means, Pietro Ubaldi takes us to vertiginous and sublime heights. With his very powerful intuitive visions, we acquire strength to withstand the shadows, aggressions and evils of contemporary materialism.

A Christian thinker, a scientific theologian, a Franciscan mystic and a brother of men, with *God and Universe* Pietro Ubaldi opens wide the doors of a time of wisdom and truth, of light and joy, of peace and love with God!

**MEDEIROS CORREA JUNIOR**

## **PROPHECIES**

### **The Future of the World**

Can we, nowadays, admit as something worthy of credit an affirmation that is entitled *Prophecies*?

What is the value of the prophecies by Nostradamus, the physician-seer of the sixteenth century, for the modern world? Is his famous book 'Centuries' still considered valid? And what about the biblical

prophecies of Daniel? How to interpret the mysterious language of the Apocalypse, the last and least read book of the Bible, written by Evangelist John in his exile at Patmos?

Do the pyramids of Egypt contain any history lessons about the evolution of Humanity? Is there any truth to astrological statements? And the predictions of the Irish monk Malachi on the fate of the Church, the last popes of Christianity and the end of our materialistic civilization—do they really have any reliable meaning?

These are some subjects brilliantly analyzed by Pietro Ubaldi in his book *PROPHECIES* (The Future of the World). This is a book that introduces us, "with certainty in front and History in hand", on a panoramic screen, the destinies of Humanity, according to a logical interpretation of events. The History of Humanity is seen here as the tangible expression of a directing power in life—the Thought of God.

Prophecies also includes, in its magnificent content, very original studies on the three great revolutions of contemporary times, on the historical function of Brazil in the world, about the future of the human race. It is the first volume of a Second Work by Prof. Ubaldi, written in Brazil, and he himself gives us the news of the reason for its emergence, at the same time that he tells us about his first three years in Brazil, which we can consider a heroic and glorious period in the life of the Great Missionary of the New Civilization of the Third Millennium.

An extraordinary, up-to-date book, essential for the understanding of our times and of the future of the world.

**CLOVIS TAVARES**

## COMMENTARIES

Here we have a book gathering comments and opinions from great personalities linked to the field of human knowledge: science, religion, philosophy, literature, etc.

Let's meet Canuto de Abreu — Brazilian historian; Isabel Emerson — English journalist; Paolo Soster — Italian engineer; Humberto Mariotti — Argentine writer; Albert Einstein — physicist at Princeton University in North America; Ernesto Bozzano — Italian scientist and writer; G. Blasi — a scientist and philosopher of the Italian Society of Meta-psychics; Giuseppe Stopoloni — a scientist at the University of Camerino in Italy, and many others.

In this book appear the opinions of many newspapers and magazines around the world: *Ali del Pensiero* Italy; *Constancia* — Argentina; *La Verità* — Italy; *Ricerche Filosofiche* — Italy; *Reformer* — Brazil; *Il Nuovo Cittadino* — Italy; *Psychic Studies* — Portugal; *International Psychic Gazette* — England; *Gerarchia* -Italy; *Light* — England; *Revue Caodaïste* — Indochina; *Revue Spirite Belge* — Belgium; *Risanamento Médico* — Italy; *Revue Spirite* — France; *L'Avvenire* — Italy; *Zeitschrift Für Metapsychische Forschung* — Germany, etc.

All these opinions were collected at the beginning of Pietro Ubaldi's mission. If he were to publish all the others issued during his apostolic life, dozens of volumes would be needed, but the author thought it best to document only the beginning, because, from there, his work was already outlined. He was sure of Christ's presence in his work and he was conscious of his mission. Letters, messages, opinions arrived from everywhere, confirming it. The **Great Messages** traveled the world through the press and **The Great Synthesis** was published

in several countries with immense acclaim. Here in Brazil, it had its first edition by the Brazilian Spiritist Federation, and the consecrated medium Francisco Cândido Xavier received a message from Emmanuel and a sonnet from Augusto dos Anjos dedicated to that book — a true monument of universal wisdom — that Dr. Guillon Ribeiro inserted in the first Brazilian edition and are in the current one, launched by FUNDÁPU.

The Spiritual World also manifested itself through other mediums in England, Italy and Brazil, providing Ubaldi with messages of comfort and profound revelations.

Praises and accusations never altered Ubaldi's behavior: he accepted both in the same way, with the understanding of someone who knows human beings, knowing how to thank and to forgive. Here's what features Commentaries.

## **CURRENT PROBLEMS**

In this book are found the best solutions to the great problems that afflict humanity.

Cancer is seen from a pathological and karmic point of view. This chapter encourages all physicians to be priests of the body and spirit, because major illnesses act more in the field of the psyche than in the somatic field, as they are linked more to the past than to the present.

Reincarnation is observed under the scientific, philosophical and religious aspects: As indispensable element to the evolution of the being, explains, rationally, the ideological, racial, behavioral, economic and social differences, and others. Pietro Ubaldi goes further: he transports himself, in the disembodied condition, and says that the soul, before coming into the world, when it can, dedicates itself to the work of forming an organism that corresponds to a preset scheme. It still presents the evolutionary trajectory of each one, through the successive lives, until the condition of a superior spirit, who rarely descends to Earth, because it's not his world anymore. Ubaldi also affirms: "With full conscience, the spirit chooses the time, the place; the matrix in which it will be born (...). Because it is so advanced on the path of evolution, it is already off the wheel of death and rebirth".

Other subjects of palpating interest have been covered in ***Current Problems***: Monetary stability; economic problems; the boss, preached by Machiavelli, who should be replaced by the New Man, of the third millennium, the true leader of the masses.

***Current Problems*** supplements the book of ***Prophecies***. If ***Prophecies*** shows the destruction of the old world, this one (***Current Problems***) builds the New World, emerging from the rubble, with a new mentality and a new system of government — more evolved and better able to perform its function.

The spiritual conquest of the planet will depend on the evolutionary effort of each one, until it reaches all peoples. The path for this is outlined in the chapters: "***The Guides of the World***", "***The Boss***" and "***The New Man***".

# THE SYSTEM

## Genesis and Structure of the Universe

THE SYSTEM is a logical and clear book. It is a complete course or treatise of Cosmogonic Theology, a New Theology, which comes to cut all the lucubrations at the purely human root, clearing up the dark spots, revealing all the incomprehensible and unacceptable mysteries to today's mind. Ancient Theologies, which stopped at time and space, for having become dogmatic and no longer admitting research, will react, no doubt, to this intrusion on their study field. But humanity is in perennial evolution, and it would not be understandable that the noble and elevated Mayan part of humanity, which is thought and wisdom, stopped in remote centuries, while the inferior material part, be, as it is, progressing at giant strides. In this book the theory of the fall and rehabilitation of spirits is so rational that we have the impression that it will guide the spiritualized world of tomorrow, clarifying the obscure points and giving direction to the evolution of humanity, which struggles with unsolvable problems. It is a Treatise on New Theology and at the same time a Treatise on Universalist Unitary Philosophy, which presents us as a single whole, a single body, whose head is Christ.

Assurance of reasoning never abandons the author to empty speculations, but leads him towards solid evidence in difficult and complex matters. It is the only theory that can satisfy the intellect, the reason and even the heart, because it logically explains everything that happens in this world.

The concrete fact, in our view, is that the theory expounded through revelation and inspiration by Pietro Ubaldi fully satisfies all sci-

entific, psychic, philosophical, theological and spiritual inquiries that we can make ourselves. As such, we must legally accept it, until proven otherwise; but proof that brings arguments and facts, trials and demonstrations, not just quotes from "magister dixit". Today the scientific method has to prevail to satisfy both the concrete and the abstract mind, the reason as well as intuition, both intelligence and sensitivity.

The work is of paramount importance and sets a milestone in the world that will hardly be removed.

**CARLOS TORRES PASTORINO**

## **THE GREAT BATTLE**

It is the book in which the Gospel of Christ is put to severe tests, because it is the result of the experience lived by the author. It is not just a theoretical work, nor a mystical one, but one of struggle, of hard work. It shows us that the fight is part of life itself, without neglecting that all our actions are written in the great Law that directs everything.

Pietro Ubaldi knew very well how to put his struggle for survival in noble and elevated terms, showing each one of us how to overcome annoyances and difficulties with faith and trust in Jesus. In ***The Great Battle***, we will find a battle full of pain and sacrifice, but with sublime outputs that will lead to victory. The book teaches how to live with



righteousness, so that we do not lack what is necessary and do not become slaves to the superfluous. A book of great struggles and enormous conquests! Thus, says Ubaldi: "passing from the animal plane of fighting for life to the organic plane of intelligent collaboration, means completely changing life conditions. Passing from the world of the unevolved to the evolved means getting out of disorder, to enter organicity, that is, a state resulting from a new way of conceiving life". Whether we like it or not, we all must one day penetrate this new way of conceiving it.

The Great Battle shows, also, that the forces of good and those of evil, although conflicting, walk together; and that the first ones, being on the side of God, are the winners. The method of struggle to achieve this goal was experienced by the author, who left us a good legacy for the complete conquest of ourselves.

We all figure in The Great Battle: the unevolved, those who are evolving, and those who, already evolved, come to meet us for our great spiritual ascension.

## **EVOLUTION AND GOSPEL**

In today's world, two psychologies face each other: that of the evolved and that of the unevolved. While the first one believes in the principles of the Gospel and lives them, the second one affirms that the Gospel is a beautiful utopia, at odds with the reality of life, in which astuteness and strength count. But if the Gospel is inapplicable to individual and

collective existence, why would Christ made believe, even with the tragic evidence of his martyrdom, that it should be practiced by the still animalized man? No one has yet examined with more acuity and logic the problem of applying the Gospel as Pietro Ubaldi does in this book. Also, before him nobody had said that the Gospel is not just a religious phenomenon, because contains a deep biological meaning. Christ, misunderstood by those unevolved of all time, and crucified as if he were a loser, brought the world to the greatest revolution, for the profound changes he proposes to the human soul, expressed in his commandments, in his parables and in his sermons, especially in the Sermon on the Mount. If evolution has led man, through the millennia, to the present, with his rationality and his still primal instincts, the Gospel—law of the Spirit—will lead him henceforth to a kind of life, in which he reveals love and kindness.

Today, the human spirit still demonstrates animality, lies, selfishness, arrogance, but the Gospel will make him and the world a new man, on an Earth of joy, fraternity and happiness.

*Evolution and Gospel* is also a hymn of praise to the Gospel and victory of the forces of good. At the end of the work, its author says: "The effort of the ascent is over, the relative, the illusion, the pain. The being suffered and walked a lot, but he arrived. Now you can rest happily outside of time that counts the hours, forever, in the bosom of God.

**MEDEIROS CORRÊA JUNIOR**

## THE LAW OF GOD

What will be our destiny? Can we discover God's will? What will be the self-punishment? What will happen to the rebels to the Law? God is a Lord who punishes the wicked and reward the good? Does the conquest of power receive the seal of the Law? We have the right to judge and to punish? Where is the evil intelligence? These and many other questions are answered in the above book.

In this book the reader will also know the justice and wisdom of the Divine Law, the solutions for his most intimate problems, how to implement social justice, the art of living in perfect harmony with God, the way back to paradise, the function of pain, how to overcome evil—using only the weapons of good.

*The Law of God* is a book written in a language that is easy and accessible to all, and it expands any reader's spiritual horizon. It gives a new vision of the great Law, shows its functioning in this world and throughout the universe.

No one can live in peace, in harmony with others and with himself, without living well with the Law. It is a compass for each one to better guide himself in his boat on the sea of life; The book *The Law of God* teaches where to find and how to use this compass. Ubaldi tells us: "The Law is ready to go into action anywhere, including our lower world, as soon as we accept it and live. Whoever does this becomes part of it, as a citizen of a new homeland, thus acquiring the right to possess the power, resources and the defenses it bestows on its followers".

## THE FUNCTIONAL TECHNIQUE OF GOD'S LAW

There is no more important law in this world than the Divine Law. Where did civil and religious laws come from? Naturally, inspired by the Divine Code. What a sad paradox: human laws are defective, complicated, unfair, full of subterfuge, aggressive, flawed in their application, but men respect them. The Law of God is simple, fair, full of goodness and Love, yet men reject it. Why? We are still quite unevolved to understand it, and much more to apply it. Pietro Ubaldi, in this book comes exactly to show how it works and the technique of its application.

In addition, the author makes other types of approaches: the position of the spiritual man in face of mass religions and the true religion of the future; the current evolutionary stage of human society; resistance to the Law and its consequences; the problem of karma and the justice of God; what to do with the wrong fate and how to fix it; the achievements of the man of the future, and many other subjects.

Have you thought about the intelligence of the devil? Many, perhaps, not yet. Pietro Ubaldi devotes a chapter to the devil, showing how clever he is to do evil, how his own diabolical plans are well made and easy to carry out.

Some chapters may seem too hard, but if the reader pays attention to its content he will verify that "hard is this speech", however true.

*The Functional Technique of God's Law* is a bedside book, it is a safe script for those who are seeking their own spiritual redemption.

### FALL AND REDEMPTION

The *Fall and Redemption* volume, together with *The Great Synthesis, God and Universe* and *The System* is one of the basic books of the Philosophical-Ethical-Theological-Scientific Work, obtained by the Intuition pathways of Pietro Ubaldi, who, for the first time in the history of human thought, presents it as a method of study in the face of the great problem of knowledge.

It can be said that the dominant concern in this book is to present to the intelligent reader's consideration the need for a "rational ethics", no longer as a religious imposition, but resulting from a scientific logic, thus being of interest to all beings, regardless of time, race and religion.

Current ethics is yet another attempt to discipline the primitivist instincts of man, than a rule that coordinates the creature for a superior purpose, in the face of the future humanity of the third millennium.

To the reader's thirst for knowledge, *Fall and Redemption* offers a broad perspective study and analysis of passionate theses of a scientific and moral nature, with philosophical content, starting with the examination of the *Involution-Evolution* process, of the goodness of God that in his loving immanence, corrects the rebellious spirits plunged in the shadows of the Anti-System. Again we have to face the determinism of the Law, which expresses the will of God, and the freedom of being, which God respects, to the point of letting His creature err to learn, through a wise mechanism that corrects the error, rectifies paths and perfects beings deluded with the false pleasures of the world. Evolution — the first great law of the universe —, with its unshakable impulses, through the various biological types existing on Earth, has a persistent objective: to promote the return of fallen spirits

immersed in imperfection of the Anti-System to the original happiness of the perfection of the System.

It doesn't matter if evil exists on Earth, in the form of selfishness, moral inferiority, of war, of sufferings, of afflictions, as if man were an eternally Prometheus torn apart by the vulture of materialism, Good also exists and is more powerful, because it is the instrument of God for the salvation of all beings.

*Fall and Redemption* is yet another beam of light, descended from Heaven, through the missionary Pietro Ubaldi, a humble servant of God and a brother of men.

**MEDEIROS CORRÊA JÚNIOR**

## **PRINCIPLES OF A NEW ETHICS**

The Work of Pietro Ubaldi is a complete scientific-philosophical-theological system, with based on the following books: *The Great Synthesis*, *God and Universe*, *The System* and *Fall and Redemption*, which came to him through the superior paths of intuition.

In *Principles of a New Ethics*, he gives us a deeper vision of God, of a God who, being Love, is present in the lives of his children, as a sublime sensation. The old ethics of theologians and philosophers receives a strong jet of light, and one begins to understand that, there

are different degrees of evolution, each of them corresponds to a type of ethics. The human personality is analyzed in its intimate structure, highlighting the examination psychological level of the subconscious, conscious and superconscious, which characterize the three biotypes terrestrial. Advancing in the analysis of the fundamental problems of being, Ubaldi faces that of fate in general, with its three fundamental types, to then dwell on the study of particular destiny of each one, in face of the law of cause and effect, principle of universal Justice.

Re-examining Freud's psychoanalysis, the Author places, in its proper place, pointing out to him the flaws and omissions in the research of the subconscious, with its limitations in the treatment of neuroses and complexes, without worrying about the philosophical and spiritual aspect. For Ubaldi there is a need for a "new psychoanalysis", with the new data that he offers, for an analysis, of the personality and fate of the patient, aiming at a treatment effective and correct treatment of their psychic and spiritual illnesses. The analyst will then be a physician from the spirit, and the new psychoanalysis will be looked upon and respected as a science of the soul.

The problem of sex, so prevalent at the end of this century, could not fail to be examined by the powerful intuitive, who focuses on his two ethics: the sexophile and the sexophobe, in the face of biological reality and Christianity.

Finally, Ubaldi addresses the sexuality of our days, in the face of nature human life, and points to the spiritualization of love as the decisive step that evolution will impose to all beings.

**MEDEIROS CORRÊA JÚNIOR**

## THE DESCENT OF IDEALS

How does an Ideal come down to Earth? What kind of Ideal is this book about? What would it be of our world, if not for the descent of so many ideals? Going down is not just changing place. Here, the descent is not spatial. "Down where? It is often said: from High Sphere. What does High Sphere mean? The High Sphere is the System, which, in the split of dualism, represents the positive side, God, in opposition to the negative side, given by the Anti-System, the antagonistic position — anti-God. The High Sphere therefore means a more evolved degree, in comparison with a less evolved one".

Pietro Ubaldi did not personally know Teilhard de Chardin, but the two ideals met, because both originated from the same source. And to show the identity of concepts, Pietro Ubaldi wrote: " I meet Teilhard de Chardin, inserting him in his *The Descent of Ideals*.

In *Principles of a New Ethics*, Pietro Ubaldi addresses psychoanalysis among men. Here, in this volume, he dedicates a special chapter to the psychoanalysis of religions: the role of Christianity in the lives of all peoples; the religion of the subconscious — the relationship of the soul with God; formal and substantive belief—survival at any price; finally, the truth with wide open doors, showing that religions must not remain closed in their dogmas or principles, but follow the biological evolution of all mankind.

In *The Descent of Ideals*, we will also find an ultra in-depth study on work and property, Christianity and communism, Jean Paul Sartre's existentialism and many other subjects of palpating interest for our time.



It is a book that outlines a safe route for everyone who fights for an ideal, and hence its great importance in the collection of twenty-four titles of the Work of Pietro Ubaldi, the most profound thinker of the twentieth century.

## **A DESTINY FOLLOWING CHRIST**

This book is not an autobiography, per se. In it Pietro Ubaldi makes a profound analysis of the most important events in his life: his renunciation of material goods, showing that it was not an empty renunciation; his mission with Christ, with the reception of twenty-four books that analyze problems of a religious, philosophical and ethic nature. In addition, other topics were addressed in equal depth: the role of the Catholic Church in the world and its non-compliance with social justice, leading to the implementation of communism; the new moral, more evolved, that will satisfy collective welfare; the ordeal of an idealist who seeks his own spiritual redemption among men; the three levels of consciousness, characterizing three evolutionary states of man; the importance of religions on Earth, for the return of the soul to its Creator.

In *A Destiny Following Christ*, we will find the logical and rational method of functioning of the Bank of God, allusion to the Bank of the Earth. By reading this chapter, the reader easily understands the credit-debit mechanism at the Bank of Heaven.

The causes of our joys and pains, the yearning for lasting happiness, the pursuit of a peace of mind, the certainty that we can know and obey the dictates of the Law, the assurance that we will reach the Kingdom of the Father through our evolution, deserved special mention by the author.

Pietro Ubaldi, tenaciously pursuing his goal, achieved it: to bequeath to humanity a new model of life, showing the world that the Good News of Christ can be put into practice here on Earth, and whoever does it will be victorious.

The study of his own case, in face of the life coated with mystification, leads him to deepen the examination of the inspirational phenomenon or intuition, which enabled him to penetrate the mystery and bring the knowledge of the great truths.

A pleasant, profound and timely book, written by whom followed the example of Christ, the goal of spiritual ascensions that end in God.

## THOUGHTS

This book consists of two parts: *How to Guide Your Own Life* and *Analysis of True Cases*. After writing the entire Work, the author felt the need to guide the reader more objectively for the conquest of higher planes for the spirit. At the same time that we seek the things of the soul, we need to struggle in life in search of material bread for our own

survival. How can we reconcile the two achievements? So both parts appear in the same volume.

In the first, Pietro Ubaldi addresses the principle of rectitude, involving a new lifestyle, in which high morals emerge as an inevitable consequence. He teaches how to live better and conquer new values for the spirit. How to straighten a wrong trajectory? Each one has his own partial or whole wrong trajectory, and we found the solution in this first part. Many other issues were addressed, including the problem of delinquency that has been a cause for concern for everyone.

In the second part, the author leaves theory and enters into practice, analyzing real cases that prove his theory. Each case is analyzed, bearing in mind the functioning of the Law that governs our own life, the Law of God. He starts by having a dialogue with the Law, presents the new ethics and the analysis technique that will be used in the seven cases to be presented, and concludes by showing how and why each one of us must do a consciousness exam of all the acts of our daily behavior.

Thoughts is the penultimate book in the collection of twenty-four volumes that make up the entire Work of Pietro Ubaldi.

## **CHRIST**

This book is different from so many others existing about the personality and the apostolate of Christ. And a revolutionary book! For its

presentation, we collected the topics below, by the author himself, which are found in the preface to this monumental work.

"The present volume is divided into two parts: the first one deals with the figure of Christ, the second on examines the Gospel and the social problems of great interest to our world.

Christ and his doctrine are, in this volume, presented in a different form from the traditional one, based on loving and believing. Here, on the contrary, we adopt the psychology of the new times, based on thinking and understanding. Today we live in the midst of a religious crisis, a crisis of spiritual growth, which makes man more and more adult, with another mental form. Thus we present Christ and his doctrine, seen with the eyes of a more mature world, that enters the age of intelligence, everything controlling and reasoning, no more based on the instinctual impulses of the subconscious.

This volume on Christ and his doctrine keeps up with the times. That is rational and positive for those who know how to think and want to understand, without excluding those who follow the psychology of feeling and faith. Here we are not opposing the two mental forms, we are looking for conserving the good and truth that exist in the old mental form, illuminating it with the new, in the process of affirmation. We are in a transition phase and this book accompanies it, seeking to help the new, to be born out of the old.

We thus present a Christ logically placed in the physical-spiritual structure of our universe. We leave aside the human aspect of Christ, to see Him above all in His cosmic and divine aspect, as the representative of the Father, coming to make known his Law, to teach us and help us to ascend to God, taking us with him from the Anti-System to the System".

With *Christ*, Pietro Ubaldi completed his Work of twenty-four volumes and completed his mission— which begun on Christmas 1931 and completed on Christmas 1971—he disembodied on February 29, 1972. All of this was predicted in his book *Prophecies*, 17 years in advance.

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## THANKSGIVING

In 1967, in an early view of the future of the Work, comparing it with a seed, Pietro Ubaldi said: "The seed is a force loaded with a creative dynamism, it descended to the land that welcomed it, so that it could become a tree. It is charged with the necessary power and wisdom to set them in motion. However, it is hidden in the ground and waits in silence. When the idealist has fulfilled his function and dies, when all assaults against the ideal have been exhausted, when everything seems buried in the past; then, on a spring morning, at the timely moment, it will emerge from the secret of the earth a sprout that will begin to grow. At this instant, the wave of the phenomenon, after having been obliged to immerse itself in the ground, emerges, begins to rise towards the Top, following its ascendant nature. In this way the seed blossoms and the ideal fulfills its function. The seed becomes a tree and bears

fruit. The phenomenon, and the purpose for which it was born is attained; its development was completed with the realization of the plan established in advance, according to which everything happened, from the beginning of the Work".

We were unaware of this vision, because the book that contains it, *A Destiny Following Christ*, was not yet published and the originals were kept in Brasilia; however, by a spontaneous act, in the spring of 1979 (October 24), we wrote to Dr. Manuel Emygdio da Silva (resident in Brasilia), one of the owners of Grupo Editorial Monismo Ltda. (holder of the copyright), suggesting a Foundation to promote the works of Pietro Ubaldi. He agreed and in the same spring (November 10) he wrote us a long letter, encouraging us to take on the great work. On February 29, 1980, we established the Pietro Ubaldi Foundation. Its name was chosen as a way to pay a pale tribute to the one who did so much good to humanity. That same year, on July 25, Dr. Emygdio authorized FUNDÁPU, with the acquiescence of Dr. Vasco de Castro Ferraz Jr., husband of Maria Adelaide (Professor Ubaldi's granddaughter), to launch all of Pietro Ubaldi's books, without any burden of copyright. In September we had the first meeting in Belo Horizonte, coordinated by Manuel Emygdio da Silva, Kleber Campos, José Bonifácio Alexandre and Maurício Róscoe, our host. So the first step was taken for the dissemination of the works of Pietro Ubaldi. And in the spring of that year, the first resources began to arrive and the original of *The Noures - Technique and Reception of the Thought Currents* was sent for printing. It was the first book released by FUNDÁPU, in February of the following year. The seed blossomed, grew and became a leafy tree! Here it is, thanks to good friends sent from heaven.

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Today, the benefactors of the Work of Pietro Ubaldi, those who have somehow contributed for its diffusion in Brazil and abroad, there are so many that we will not cite names to avoid the sin of omission. Without these workers of good will, the books by Pietro Ubaldi would have never come to light and would have never penetrated the various religious, scientific and philosophical environments.

The Pietro Ubaldi Foundation, from the beginning, obeying its Statutes, positioned itself within the fundamental principles of its patron: impartiality and universality. It has been publicizing the Work without doing any kind of proselytism and without creating a movement that gives the impression of a new school, parallel to so many other existing ones. The truth is like a light, it must be placed on a candlestick to illuminate everyone...

With the same impartial and universal spirit, the Pietro Ubaldi Foundation would like to thank heartedly, to each one of its collaborators; to the incarnate and to those who preceded us in the great voyage; to those who helped and still help in anonymity and to those who stood out and remain in the lead, due to their role; to the oldest and to the young that are coming; the Superior Council, the Board of Directors, the Auditing Committee and the employees; to all, without distinction, FUNDÁPU pays the most significant homage, dedicating to them a topic on the penultimate page of *The Great Synthesis*:

"Accept all the work that your destiny offers you. This one is already perfect and contains all adequate evidence, however small. If that's the case, don't look elsewhere for grand heroism. Small weights that are supported for a long time often represent greater effort, patience, usefulness. The tests involve the slow work of its assimilation;

the construction of the spirit has to be carried out in every detail; life is all lived moment by moment, at each moment there is an act and a fact that links to eternity. Remember that fate is not bad, but always fair, even if the trials are heavy. Remember that one never suffers in vain, as pain carves the soul. The law of self destiny obeys profound balances and it is useless to rebel. There are pains that seem to kill, but they are never hopeless; you will never be burdened above your strength. The reaction of the soul's inexhaustible powers is proportionate to the assault. Have faith, even if the sky is black, the horizon is closed and everything seems to be over, because there it is always waiting a force that will make you rise again. Abandonment and its sensation are part of the test, because only so you can learn to fly with your own wings. Even when you sleep or ignore it, fate watches and knows; it is an ever-active force in the preparation of your tomorrow, which contains the most limitless possibilities".

We ask permission to our readers to express a very special thanks to Arléa dos Santos Amaral, companion of all hours and all difficult moments in this task of publicizing the Ubaldian Work.

And finally, to our dearest Prof. Pietro Ubaldi — apostle of Christ —, the greatest, if we can measure; the best, if we can compare; the utmost of all thanks; for bequeathing us a Work, the product of his spiritual elevation, written with immense love and sublime martyrdom.

Thank to you all !...

Campos (RJ), February 28, 1987.

*On the fiftieth anniversary of the first edition of **The Great Synthesis***



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