

The Great Synthesis

By Pietro Ubaldi

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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The Great Synthesis

When one reads a book, little is concerned about the author, especially when it is spiritually and philosophically profound. Read, re-read, contemplate it and ask: where did it come from, what powerful mind wrote it?

Would Pietro Ubaldi have written *The Great Synthesis* if it weren't for his 20 years of interior, biological maturation, through pain, accompanied by his Franciscan renunciation? Would this work be born if that man did not decide to strip himself of his great riches to adapt to a simple and hard existence of material work to live? Would the world know *The Great Synthesis* if Pietro Ubaldi did not propose to live a spiritual life not only for himself, but for the good of his fellow men? Probably not. For this reason, this work is unique, it is a light that will never go out in the bosom of humanity, it is a lighthouse that will shine eternally.

In Brazil alone, it has already reached 24 editions. It deserved, from the first edition, the greatest and highest praise from writers and spiritualist leaders in Europe and Latin America.

I started *The Great Synthesis* in a state of complete trust with the invisible, abandoning myself to a guiding thread, which could also have been broken; I committed myself morally to develop an immense program (...)

In the silence of my office, no one could trace the genesis of the Synthesis, nor know the particular technique of my reception; and I could easily have passed the book off as the work of my wisdom. However, here I am humiliating myself before the source of my thought, because this is more true, it is greater, it is a power that surpasses all human affirmation. And if I allow myself to be praised and if I praise the Synthesis, it is to offer this new tribute to that source to which I owe everything, after having offered myself completely. Author's words.

What source dictated The Great Synthesis? In the previous summer (first half of September 1931), a year before starting to write it, Christ, on the right, and St. Francis of Assisi, on the left, kept Pietro Ubaldi company for twenty minutes on the road of Colle Umberto (Perugia), came to congratulate him on his Franciscan resignation. In Christ was his source of inspiration which he called His Voice.

His Voice came to Earth to tell man: wake up, the time has come to evolve, to resume the path of spiritual ascension, to return to the problems of the spirit, to reach true happiness with God, our Father and Creator. The message of The Great Synthesis is a continual awakening to a better, wider and higher life.

Pietro Ubaldi Institute

Preface

By publishing this edition of *The Great Synthesis*, it is up to the Publisher to present to the public the most famous book by the eminent Prof. Pietro Ubaldi, arguably the greatest intuitive thinker of our time. Although the portentous work is worth in itself, for its profound scientific, social and philosophical content, it is not too much to know the opinions of some renowned scientists, philosophers, journalists and spiritualist writers. This translation is from the fourth Italian edition, 1948, when the Author had already written other books, which is why they are cited at the end of this volume. The statements that follow were issued from the first edition of the work, in 1937.

THE GREAT SYNTHESIS, *in its interior and profound aspect, is a revelation. In a world where every being is constrained by a fierce law to claim its own food from the flesh of its fellow man, this is a Voice that has a different timbre. It is a revelation, achieved consciously, through the precise methods of which I have presented the technique. Your scientific garment is exterior and really covers an evangelical substance that unites synthesis with the gradual development, on Earth, of thought of Christ, who is a continual emanation.*

Pietro Ubaldi — The Nours

THE GREAT SYNTHESIS *offers a plausible solution to all the problems of the universe — from the structure of the atom and the chemical composition of life to the methods of mystical ascension; from Relativity and the genesis of the Cosmos, to the newest religious and social issues and the mysteries of the human psyche (...). The keynote of the book is spiritual ascension.*

Isabel Emerson — Writer and Journalist for Light Magazine,
London, England.

THE GREAT SYNTHESIS *directs science towards its spiritualization, in order to provide man with a conception of God, freed from anthropomorphisms, and enables him to listen to the voice that perennially echoes in the teachings of the One who will be forever and ever — Way, Truth and Life.*

Guillon Ribeiro — Journalist, writer and first translator of The Great
Synthesis.

The doctrine developed in THE GREAT SYNTHESIS is not only a synthesis of current human knowledge, reduced in the face of substantial problems, but constitutes a synthesis of universal phenomenology, that is, the coordination in a single organism of existing phenomena that the human conceivable can apprehend and even beyond.

Gino Trespioli — Writer and founder of Biosophy in Italy.

THE GREAT SYNTHESIS: *it really is a great synthesis of all human knowledge, considered from a positively transcendental*

point of view, in which all branches of knowledge are studied, clarifying and solving numerous problems that until today are insoluble, with the aim of addition of new scientific orientations, in addition to philosophical, religious, moral and social considerations, so elevated as to induce awe.

Ernesto Bozzano — Italian Doctor, Scientist, Philosopher and Writer.

For those who, like the Author, know little or nothing about chemistry, THE GREAT SYNTHESIS is truly surprising, because the concepts expressed in it are really scientific and, therefore, from a profound connoisseur of chemistry.

Prof. Stoppoloni — Professor of Descriptive Anatomy, Histology and Embryology, University of Camerino, Italy

At the end of reading THE GREAT SYNTHESIS, we have the impression of having read, resurrected in the 20th century, one of the great biblical prophets. Matching it is difficult; to overcome it, impossible; to deny it, nonsense; discuss it, madness. But accepting and feeling it is 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 the culmination of the works of the great and first apostles. Strength and certainty make this Great Synthesis a natural continuation of the Epistles and the Apocalypse, nothing less than them.

Carlos Torres Pastorino — Writer and Professor of Latin and Greek at the Federal University of Brasília.

THE GREAT SYNTHESIS *is a system of scientific philosophy and also has an ethical content. It is a beneficial work on a large scale, it equates and resolves the task of illuminating consciences in a decisive historical moment of great maturation in all fields. It therefore also has a social reach and is inserted as a living force in the spiritual renewal for which the world is laboriously preparing. Whoever reads this work, in that depth, will hear the echo of the great currents of thought, the titanic cosmic forces of the imponderable that surround the world.*

L.F. — Writer and journalist for the magazine *La Ricerca Psichica*,
from Milan, Italy.

We all have the vague dream of finding a BOOK that will be like a permanent home for us - the dream home we are looking for. A book in which we live, or come to live. (...) For I believe I have found MY BOOK. It is called THE GREAT SYNTHESIS by Pietro Ubaldi. We have to read it and reread it. Reading it I'm drifting on the high seas of this book — dizzy, dazzled, amazed!

Monteiro Lobato — Brazilian journalist and writer, renowned even
abroad for the content and simplicity of his books.

In vain we had been wandering through the books in search of a conception of the world that would satisfy us, due to the universality of its foundations, the natural anxiety of synthesis and unification of knowledge. Moved by this desire, we explore the great monuments of wisdom of all times, from the old doctrines embodied in the Chinese metaphysics of the Y-King to the modern acquisitions of Einsteinian relativism. We examined Hinduism, in the luminous expressions of its most eminent masters; we studied Plato's ideal-

ism, Aristotle's peripateticism, Descartes' rationalism, Kant's criticism, Spinoza's pantheism, Leibniz's monadism, Malebranche's occasionalism, Hume's epiphenomenalism, Schopenhauer's voluntarism, Bekerley's solipsism , Darwin's transformism, Spencer's evolutionism, Comte's positivism, James's pragmatism, Haeckel's monism, Bergson's intuitionism, Farias Brito's panpsychism, so that, in the end, we feel as empty as before. (...) We had just finished reading Carrel, when the Brazilian version of THE GREAT SYNTHESIS appeared in bookstores. Attracted by the title, we skimmed through the index and immediately felt assailed with the desire to read it. (...) Notwithstanding its strictly logical and rigorously scientific character, THE GREAT SYNTHESIS is not a work resulting from intellectual lucubrations, nor from experimental data. It is a surprising revelation, of supranormal origin, which is why it was given to the world exclusively through intuition. As an instrument, in the process of its elaboration, the enlightened Umbrian mystic, Prof. Pietro Ubaldi.

Rubens C. Romanelli — Writer, PhD in Letters and Chair of Latin Language at the University of Philosophy at the Federal University of Minas Gerais.

THE GREAT SYNTHESIS *is the seed of the oak for the shelter of the future. It is the divine wheat launched with “immense anticipation” in the field of the world, offering humanity the conceptual nourishment of the noblest and highest principles. It is a sublime vision of wisdom and love, a sublime symphony of future centuries. Blessing for today's humanity and code for tomorrow's humanity.*

Clóvis Tavares — Writer and Professor of Public International Law at the Faculty of Law of Campos

THE GREAT SYNTHESIS — *Monumental work of revelation, unsuspected teaching, profoundly scientific and eminently moral. From its inexhaustible wisdom transpires the purity of an elevation that haunts, sharpens and incites to reach it, impels to ascend.*

F. Villa — Writer and Journalist for Revista Constância, from Buenos Aires, Argentina.

Finally, it becomes essential to publish Emmanuel's transcendent opinion, through the elevated psychography of Francisco Cândido Xavier:

When all the values of Western civilization fade into painful decay, it is right that we salute a light like this, which comes off the great voice silent version of THE GREAT SYNTHESIS.

At this time, the word of Christ projects His energetic and smooth radiations, moving a whole powerful army of His messengers, within the workshop of universal evolution.

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

THE GREAT SYNTHESIS *is the Gospel of Science, renewing all the capacities of religion and philosophy, uniting them to spiritual revelation and restoring the messianism of Christ, in all institutes of terrestrial evolution.*

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

1 | Science and Reason

Elsewhere and under another form¹, I have spoken above all to your heart, using the simple language that suits the humble and just, who are able to weep and believe. Here I address the intellect, sceptical reason, and science devoid of faith, in order to defeat and overcome it with its own weapons. The sweet touching word that enthral and attracts has already been spoken. Now I indicate how the same goal can be reached along different paths made up of boldness and thinking power, because otherwise those who ask for this word would neither be able to see nor understand it, blinded as they are by lack of faith and direction.

Human thought moves onwards. In every century, each people follows a concept in accordance with a development that obeys laws to which you are subject. In every field, a new idea always comes from Above and is perceptible to the genius's intuition. Then you grasp it, observe it, decompose it, live it, and in turn it becomes incorporated into your life and your laws. Thus the idea descends and when it fixes in matter its cycle has already become exhausted; for having already used all of its essence you abandon it to absorb a new divine breath into your individual and collective soul.

Your present century has had and developed an idea quite of its own, which the previous centuries did not grasp, as their attention was

¹ Author's note. "Great Messages," first book of his work.

all for absorbing and developing other ideas. Your idea has been science, with which you have believed to discover the Absolute, despite its being too a relative idea whose cycle, once exhausted, will fade away; and I come up to speak for the very reason that its cycle is approaching to an end.

Your science has thrown itself down a blind alley without any outlet, where your mind finds itself devoid of tomorrow. What did the last century give you? Machines, such as the world had never known before (but nevertheless mere machines) and in compensation it has dried up your souls. This science has passed like a devastating tempest, destroying all kinds of faiths, and has imposed upon you a dead, soulless mask of scepticism. You smile scornfully, but your spirit dies from starvation and utters poignant cries. Even your own science is a sort of methodical, fatal desperation without any hope. Has it solved the problem of grief? What use can it make of the gigantic powers it has wrested from nature? In your hands, knowledge and force have always been transformed into means of destruction.

Then, what is the purpose of knowledge if, instead of improving and lifting you toward the higher spheres, it is for you an instrument of perdition? Do not laugh you O sceptics who believe that you have solved everything by suffocating the higher aspirations of your soul! Grief will pursue you and will find you everywhere. You are like children who think that, by hiding their heads and closing their eyes, they can evade danger. However, there is a Law, imperceptible to you, yet stronger than a rock, more powerful than a hurricane, which moves and animates everything in its inexorable march. That Law is God. It is within you. Your life is an expression of it; it will shed on you joy or grief, conformable to justice, according to your merits. Here is a synthesis that your science, lost in an endless detail of analysis, can never

reconstruct. Here is the unitary vision, the apocalyptic conception to which I desire to guide you.

In order to make myself understood, I must speak in accord with your mentality, and place myself at the psychological moment of your ongoing century. It is indispensable that I start from the very postulates of your science, in order to give it an entirely new direction. Your system of objective inquiry, based on observation and experiment, cannot lead you beyond certain results. Each means yields a given result and nothing more; and reason is a means. Analysis could never attain the great synthesis (which is the unceasing desire ever throbbing in the innermost recess of all souls) unless you had an infinite length of time, unavailable to you. Your science runs the risk of reaching no conclusion whatsoever, and “ignorabimus” spells failure. The purpose of science should not be exclusively restricted to *multiplying human conveniences*. Do not strangle, do not smother the light of your spirit, which is the only joy and spark of life, to the point of turning that science, blossom of your intellect, into *a factory of conveniences*. That is prostitution of mind, a vile barter of yourselves for matter.

Science for science’s sake is worthless; it is worth only as a means for the elevation of life. Your science bears an original sin: that of being only aimed at achieving material welfare; a true science should have man’s improvement as its sole objective. That is the new road to follow, and that is my science.²

* * *

² Author’s note. In order to understand this unusual style, the reader should learn the technique of the genesis of this thought, by reading the other volumes of the author’s work.

I do not speak to boast of wisdom or to please human curiosity; I aim right at the moral improvement of your moral self, for my coming is to your own good. You will not find me making any effort to adapt my thought to and confine it within that of human philosophy, to which I shall refer the least possible. On the contrary, you will see me in permanent contact with the phenomenology of the universe. It matters that you listen to my voice containing the thought of God. Comprehend me you who do not believe, you sceptic who mistake ignorance of the higher things of the spirit for wisdom, and yet admire man's daily struggle to master over the forces of nature! I shall teach you to defeat death, to overcome pain, to live in the immense grandiosity of your eternal life. Will you not run resolutely after the necessary fatigue to reap such a great harvest? Then, be bold you men of good will! Listen to me! Try first to understand me through your intellect. When it has been enlightened and you have been able to view clearly the new road I have traced for you, your heart will palpitate and in it a spark of passion will burst into flame, so that light may be transmuted into life and concept into action.

The moment is critical, yet you must advance. And then (what an incredible thing for the psychological construction that the last century has given you!) a new truth is imparted to you through means that you do not understand, so that you may find the new path. The Most High, invisible to you, has always intervened in the great episodes of history. What do you know about tomorrow? What do you know about the reason for which I speak? What could you imagine about that which time prepares to you, immersed as you are in the fleeting moment? Advancing is necessary, and to you more than that would not be possible. The ways of art, literature, science, and social life are closed, without tomorrow. You no longer have any food to nourish your spirit; you chew repeatedly on old things, already reduced to refuse, which should be expelled from life. I shall speak to you about spirit, and I shall reo-

pen the road toward the infinite, which both reason and science have blocked.

Therefore, listen to me! The reason you use is an instrument that you possess to provide your life with the most external necessities: preservation of the individual and of the species. This instrument goes adrift when you launch it on the great sea of knowledge, for in this field your senses (well suitable for your immediate needs) just touch on *the surface of things*; and even you perceive well their absolute inability to penetrate to its essence. In fact, observation and experiment have just given you external results of a practical character, but the deep reality escapes you, since the use of your senses as instruments of investigation, despite the help of your best means, will always keep you on the surface, and will close you the path of progress.

In order to go further, it is necessary that you awake, train and develop a deeper faculty: *Intuition*. Here come into play some elements entirely new to you. Has a scientist ever thought that in order to understand phenomena he should first seek his own moral purification? By starting from negation and doubt, science has raised a priori an insurmountable barrier between the observer's spirit and the phenomenon. The observing self has always been intimately extraneous to the phenomenon, which has been reached only through the narrow windows of the senses. Scientists have never laid open their soul in order that mystery might face its own mystery and that both might communicate and comprehend each other. They have never thought that they should *love* the phenomenon, *become* the phenomenon being observed, *live it*; that it is indispensable to transfer their own self with its sensibility into the centre of the phenomenon as to establish not only a communion but also a true transfusion of soul.

Do you understand me? Not all will be able to, since most of them does not understand the great principle of love, does not understand

that matter in all of its forms (even the smallest ones) is upheld, guided and organized by the spirit, which exists everywhere in different degrees of manifestation. In order to understand the essence of things, you must open the door of your soul and, through the spirit's paths, establish an inner communication between spirit and spirit. You must feel the unity of life by which all beings, from mineral to men, fraternize with exchanges and correspondence imposed by a mutual law. You must feel this bond of love to all other forms of life, because everything, from chemical to social phenomena, is *life* ruled by a spiritual principle. In order to understand it you need to have a pure soul and a link of sympathy binding you to the entire creation. Science laughs at that all. For that reason it must limit itself to producing only *amenities*, and nothing else. In what I *tell* you lies exactly the new orientation that the human personality ought to follow in order to advance.

2 | Intuition

Do not be frightened of this incomprehensible word: *intuition*.³ Begin by not denying it and it will emerge to you. Evolution, that great concept that science has affirmed (although incompletely and with erroneous consequences), is not a chimera and impels your nervous system toward an increasingly refined sensitiveness, to which intuition is a prelude. In this way, this deeper psyche will manifest itself in you per force of the natural law of evolution via a fatally *approaching maturity*. You will set aside, for the usage of practical life, that *outward* and superficial psyche of yours, which is reason, because only through this *inward* psyche, which is part of your innermost self, will you be able to understand the deeper reality latent in the depth of things. This is the only way leading to the knowledge of the Absolute. *Only among similar beings is it possible to establish communication. And in order to understand the mystery existing in all things you must learn how to descend to the mystery lying within you.*

This is not totally unknown to you. You look in bewilderment at many things that emerge from your deeper consciousness, unable to trace their origin: instinct, tendencies, attractions, repulsions, and intuitions, whence irresistibly arise all the greatest affirmations of your personality. There stands your own, real, eternal self; not your outer self that you bodily feel, product of matter that with matter will die. This

³ Author's note. "Mystic Ascension" and "The Nours" are books where this very fine method of inquiry, only briefly delineated here, is discoursed at length.

outer self, this clear consciousness expands along the continual evolution of life, deepens toward that latent consciousness that tends to rise and reveal itself. The two poles of the being — external clear consciousness and internal latent consciousness — tend to blend. The clear consciousness experiences, assimilates, and infuses the latent one with those products assimilated along the movement of life: distilled values, automatisms that will constitute the future instincts. Thus, personality, for these ceaseless exchanges, expands and life fulfils its great objective. When the latent consciousness has become clear and the self has become intimately acquainted with itself, then man will have overcome death. I shall go further into this subject later.

The study of psychical sciences is the most important one in which you can engage today. The new instrument of investigation that you should develop and that has been developing naturally is precisely your latent consciousness. You have looked long enough outside yourselves; you should now solve the problem of your own selves and you will have thereby solved all the other problems. Gradually accustom your mind to following this new order of ideas. If you are able to transfer the centre of your personality onto these deeper strata, you will notice new senses to arise in you, an animistic perception, a faculty of direct vision, which is that intuition I have spoken. Purify yourselves morally; refine the sensitiveness of the instrument that is yourselves and only then you will be able to *see*.

Let the immature, those who do not feel these things, stand aside; let them wallow in the mire of their vile aspirations and ask not for knowledge, which is the precious prize solely awarded to those who have earned it as the reward of much hardship.

3 | The Proofs

If your consciousness no longer experiences astonishment at a new possibility, how can you deny *a priori* a form of existence different from that of your physical body? You should at least nurture doubt about that survival which your own self suggests at every moment and of which you unconsciously or instinctively dream in all your aspirations and works. How can you believe that your little earth, floating in the infinite space like a grain of sand, can contain the only possible form of life in the universe? How dare you believe that your life, made up of hardship and of fictitious and conflicting joys, can represent the whole life of a human being?

Have not you ever dreamed of or hoped for something better during the everlasting round of your sufferings and toil? And, if I were to offer you a means of escape from these sufferings, freedom from bondage, a breakthrough; if I were to give you a glimpse of this new great world unknown to you, and allowed you to regard it inside, for your own sake, would not you hasten toward it as you now do to see the machines built for devouring space, for furrowing the skies and hearing the distant sounds of the electric waves? Come! I shall show you the great discoveries that science has still to make, especially those about psychical vibrations that allow us, bodiless spirits, to communicate with that part of you, which is spirit such as we are. Follow me! That is neither a matter of a beautiful dream, nor what I am doing is a fantastic exploration into the future; it is your own future. Be intelligent

at the same level as your science; be modern, ultramodern, and you will have insightfully seen the spirit, which is the coming reality of tomorrow, which you will touch by means of reasoning, by your refined nervous organs, with your improved scientific instruments. The spirit is there, awaiting, and it will make vibrate the future civilizations.

The fundamental, philosophical truths, so much discussed for thousands of years, will be rationally solved by the simple use of reason, because your intelligence will have progressed. That which once to other intellectual forces had necessarily to constitute dogma and mystery of faith will be reduced to a matter of pure reasoning, will become demonstrable and therefore a mandatory truth to every thinking human being.

* * *

Do not you know that all human discoveries were born of the depth of the spirit that had touched the beyond? Whence do come the flash of genius, the creation of art, and the guiding light for the leaders of nations, if not from that world of which I speak? The great ideas that cause the world to move and advance, by the way, do you find them in the environment of your daily competitions or in the world of phenomena that your science observes? Then, whence do they come?

You cannot deny progress; even materialism, which has rendered you sceptic, has had to utter the word *evolution*. Even you who deny, do yearn for ascent, cannot deny the progress of intellect and that certain men are more advanced than others. It cannot then be impossible for reason and science to admit that some among you have attained by evolution such a nervous sensibility capable of receiving that which you fail to perceive: the psychic waves that we spirits transmit. They are the

spiritual mediums, the true receiving instruments for currents and concepts that we can transmit. This is the highest degree of mediumship (in some cases totally conscious), and when it is possible to establish syntonic relationship, we use them for the noble purpose of conveying our thought to you.

Many mediums hear with a new sense of psychical hearing, no longer acoustic; they hear us with their brain. Syntony means capacity of resonance; spiritually speaking, syntony is called sympathy, that is, the capacity for feeling in unison. Whether acoustically, electrically or spiritually, the vibratory communicating principle is the same, because the law is one in every field.

Naturally, he who does not hear denies; but he cannot, ***he does not have the right to deny*** that someone else can and does hear. He who denies demands proof and is only willing to concede after touching those facts necessary to shake his special type of mentality. Have you never thought about the relativity of your psychology, owing to each one's different degree of evolution? Have you never realized that what strikes one mind may leave another indifferent; and that each one demands his own proof? What a great number of proofs would be required for each one to become impressed in his particular sensibility! To each one a fact should be provided that could be grafted onto his life, onto his own conception of life, onto the orientation given to all of his acts! Moreover, be noted that reasoning does not fit everyone, because demonstrations often give rise to discussions that, rather than convincing, turn into aggressive outbursts, instance of struggle that only leads to exacerbated animosity.

Then, only ***miracle*** would remain. However, God's laws, for being perfect, are immutable; and what is perfect can neither be corrected nor altered. Believe me; violation as proof of force is a backward thought that can only exist in you psychology athirst for violence. This may

have been true in your past when you were savage men, made up of struggle and rebellion. For us, power is in order, in equilibrium, in co-ordination of forces, never in revolt, disorder and chaos.

Furthermore, would a miracle persuade you? Christ performed them. Have you believed in them? Miracle is always an external fact that you can deny whenever it happens to disturb your interests, whenever you so judge convenient.

In conclusion, either you possess a pure soul and sincere intentions to feel the Truth in my words without external proofs (this is intuition), for their tone and content, or you come in bad faith with a double aim to destroy or speculate. For having placed your biased interest or advantage beyond any discussion, you arm yourself to reject every proof. The fact here is not exterior, appreciable with the senses, and therefore is always questionable by whoever wants to deny; rather, it is an intimate, intrinsic fact.

The real proof is only one. It is God's hand that reaches you in your own home; it is grief that, overcoming human barriers, touches and wakes you up; it is the crisis of the spirit, the maturity of destiny, the thundering voice of mystery that surprises you at every corner of life and says, "Enough!" Here is the way! That proof, you feel it; it disturbs you, dejects you, appals you; but that proof is irresistible, it changes and convinces you. Then, you scoffers fall to your knees, tremble, and weep. The great moment has come! God has touched you! Here stands the proof!

Your life is full of these unknown forces in action. The greater ones are those upon which your vicissitudes and the destiny of the people of all nations depend. How many of these forces are ready to move into the unknown future, even against you who is reading? The unconscious ones shrug their shoulders at tomorrow; only the courageous ones dare to face it, however pretty or horrendous. I speak to

you, O man, of your destiny, of your victory and of your future sufferings, not only of that remote future over which you ponder not, but also of the next coming one. My words will give you a new and deeper sense of life and destiny, of your life and your destiny.

I have already spoken to the world and to all nations about their great collective problems. I now address you in the silence of your retreat. My words, good and wise, aim at turning you into better beings for your own, your family's and your country's sake.

4 | Consciousness and Mediumship

You have means for communicating with beings more important than those whom you call inhabitants of Mars. But these are means of a psychical order, not mechanical instruments, psychical means that science (which proceeds from without to within) and your evolution (which expands from within to without) will bring up to light. It can be called latent consciousness, that consciousness deeper than your normal one, where the cause of many phenomena inexplicable to you can be found. Your system of positive investigation, in making you to examine more carefully into the laws of nature, has led you to discover how to transform acoustic waves into electrical ones, thus giving you a first sensitive term of comparison to that materialization of means we employ. You have already drawn yourselves a little closer, and today, even scientifically, you are able to understand it better.

Follow me by proceeding from the outside, where you stand with your sensations and psyche, toward the inside, where I stand as Entity and thought. In the world of matter, first we have phenomena, then your sensorial perceptions, and finally, by means of your nervous system converging on the cerebral systems, you have your psychical synthesis: consciousness. You have arrived at this point through scientific investigation and daily experience. Your materialism did not make any mistake when saw in this consciousness a soul, offspring of physical life, and likewise doomed to perish. But it is not more than a *superficial psyche* resulting from your environment and experience, intended

to meet your immediate needs, whose purpose becomes exhausted once it has guided you through the struggle for life. This instrument, I have already said, cannot overstep such a task; it goes astray when flung into the great ocean of knowledge. This instrument is reason, common sense, and the intelligence of normal man, which does not go beyond earthly needs.

By descending deeper, we shall find the latent consciousness, which stands for the clear outer consciousness as the electrical waves stand for the acoustic ones. To this inner consciousness pertains that intuition, which I have told is the perceptive means that you need to reach for your knowledge to advance further.

Your latent consciousness is your real eternal soul that pre-exists birth and survives corporal death. When science, by advancing, will have eventually reached it, spirit's immortality will have been demonstrated. However, today you are not conscious to such a deep extent; you are not sensitive enough to attain such a level; and because your senses register nothing, you deny. Your science tracks the footsteps of your sensations without suspecting that they can be overstepped; thus therein it remains imprisoned. That part of you is immersed in darkness, for at least the great majority of men, who therefore deny it. And since they constitute the majority, they make and impose their law, painfully banishing to a common field both the subnormal (that is, the pathological or the unevolved) and the supernormal, which is the super-evolved element of tomorrow. In this field, materialism has committed many sins. Only an exceptional few, harbingers of evolution, are conscious in their inner consciousness. They hear and say marvellous things, but you do not understand them if not only later, after you have martyred them. Yet, this is the normal state of the *Superman to come*.

I have alluded to this inner consciousness for being it the basis of the highest form of your mediumship, *the inspiring, active and con-*

scious mediumship, which is precisely the manifestation of the human personality when, through evolution, reaches those deep states of consciousness that may be called intuition.

Your human consciousness is the external organ by which your true soul, eternal and profound, meets the external reality of the world of matter. Through its intermediary, your soul experiences all the vicissitudes of life, whose experiences it treasures in, assimilates its distilled zest, makes its own the qualities and aptitudes that will be then its future instincts and innate ideas. In this way, the distilled essence of life descends deep into the innermost of the being, becomes fixed in eternity as imperishable qualities, and in substance nothing, nothing of all you live, bear or struggle for, will be lost. You notice that every single act of yours tends by dint of repetition to fix in you as automatisms, which constitute your aptitudes, that is, habit, a garment that superposes personality. Thus this descent of the experiences of life stratifies around the self's central nucleus, which thereby becomes magnified in a process of continual expansion. Therefore, the external reality (more relative and inconsistent as it becomes more exterior) survives that decay to which it is condemned by the continual transformism that accompanies it, and transmits to eternity what of worth its existence produces. It is so that nothing dies in the immense whirl of all things; it is so that every act of your life has an everlasting value.

He who succeeds in being conscious even in his latent consciousness finds his eternal self, and in the vast complexity of human vicissitudes, he may find the conducting thread along which, logically in accordance with the law of justice and equilibrium, he develops his own destiny. He then lives his greater life in eternity, and has thereby overcome death. He is then able to communicate freely, even on this earth, by a syntonic process implicating affinity with the currents of thought existing beyond time and space dimensions. I have mentioned else-

where the technique for this conceptual communication or inspirational mediumship.⁴

Therefore, I have outlined the technique for your spiritual ascent, effect, and end of your life. Hovering over my words, you will always see that great idea of evolution that does not confine to the limited materialistic concept of evolution of organic form, but to the far broader concept of evolution of spiritual form, and ascent of souls. This principle is central to the Universe, is the great propelling force of its organic functioning. The infinite Universe throbs with life; and, as it recovers its consciousness, it returns to God. And this is the great picture I shall show you; this is the vision that I shall indicate as a starting point,⁵ through the ways of your scientific knowledge. Remember that this exposition, although beginning as a dissertation for use of the sceptic, is a flash of light that I shed on the world; it is an immense symphony that I intone in praise of God.

⁴ "The Nours," a book by the same author, deals extensively with this subject

⁵ "God and Universe," another book by the same author, is a vaster theological work on this subject

5 | Necessity of a Revelation

I have spoken of your human reason, with which you have built up your science, and stated about the relativity of such an instrument of investigation and its incapacity as a means for achieving knowledge of the Absolute.

Now let me slowly lead you ever nearer to the heart of this question. This treatise I give you represents a principle new to your science and philosophy, as well as to your thought. This psychological moment through which mankind passes today needs the help of this revelation. Do not be amazed at this word: revelation is not only what has given birth to religions, but also every contact of the human soul with the intimate thought of creation, a contact that reveals man a new mystery of the being. Human psychology as is today, you know it, has no future; a future it anxiously seeks without finding it. It confusingly expects something not knowing what may arise, from where or how, but it awaits by an intimate need, by an imperious instinct that constitutes a law of life. It remains in the hope of listening something, and limit itself to assessing all voices, whether right or wrong, in order to choose the one that corresponds to its unerring instinct; that which, coming from the depths of the Infinite, will be the only one to make it tremble. Above all, wait it the thoughtful men who lead the intellectual movement; and also wait it the men of action who are at the head of the world's political and economic movement. The human mind seeks for

a concept that stirs it up, a deeper and more strongly felt concept that orients it toward the imminent new civilization of the third millennium.

Among the concepts at your disposal, some are insufficient; others, exhausted; others, crushed by the overwhelming load of human incrustations. Blinded as it is with pride since its birth, *science has* proved powerless before the last “whys,” and, intent on generalizing, based on a few principles, the basest ones, has harmed you by lowering and retrograding you toward matter, to the study of which it exclusively dedicates. *Philosophies* are individual products raised to system of that indisputable premise which is the one’s own self; and albeit intuitions, are partial intuitions, personal visions that do not interest anybody but affinity groups. Common sense is an immediate instrument suitable for the material aims of life that cannot surpass them; thus, it does not suffice. *Religions*, so numerous and — an unpardonable error — all at discord, all claiming the exclusive possession of Truth in the name of the same God, occupy themselves with deepening an abyss that divides instead of looking for a bridge that may connect them; each one is anxious to invade the whole world to its own profit. Instead of coordinating themselves by placing each one at the respective level to which the depth of their received revelation corresponds, they have unfortunately covered the original Divine Spark with humanness.

I must as soon define my thought in order not to be misunderstood and made a target of those who suffer from anxiety for destruction and human aggressiveness. I do not come to combat any religion, but to coordinate them all, as other so many different approaches to Truth, which is One, not multiple, as you want it. Yet, I rank the revelation and the religion of Christ at the highest on Earth, as the most perfect and most complete among all. Having elucidated this concept, I continue and ascertain the undeniable fact that none of your beliefs is nowadays able to uphold, stir, and really draw the masses.

Before the great passions that formerly moved peoples, the spirit today has fallen asleep into scepticism; it has dropped so deeply into void that it has not had strength even for rebellion, nor a shadow of interest, nor even for denial. It has been reduced to nothing, covered with a smiling mask; it has descended to the last step, the last phase of exhaustion: indifference. This is the picture of your spiritual world. Unfortunately, what really guides you through the reality of life is something quite different: it is your selfishness and base passions in which you stubbornly believe. However, you cannot call this an orientation, a principle capable of directing you toward higher objectives. If this constitutes a principle, it is one of disaggregation and ruin, toward which the world swiftly rushes.

Therefore, my word has not come by chance. It has come not to destroy the truths you possess, but to repeat them in a form more persuasive, more evident, more adherent to the new needs of the human mind. Your psychology is not the same as that of your forefathers, and the forms adapted to them are not to you. You are intelligences that have come out of minority. Your mind has accustomed to seeing *per se*, and can today stand wider vision; it demands, it wishes to know, and is entitled to know more. Today, by virtue of your new maturity, you can see and directly solve problems that your ancestors could hardly suspect. Besides, your individual and collective problems have grown so complex and delicate that the summary statements of the known truths cannot suffice. In this current period of great maturations, you, at every moment, overcome your ideas at an unprecedented speed. Apart from the immature and the liars, there is a great number of honest souls who want to know ever more, and with precision. After all, with the mechanical means provided by science, with the secrets that you have been able to extract from nature, you have now at your disposal a far greater power of action than you did in the past, a power that requires from you who manipulate it an ever-greater wisdom in or-

der that it does not act (if used with the childish and savage mentality of the last centuries) toward your destruction, but toward your grandeur. Therefore, the time has come for my word to be said.

6 | Monism

Let us approach still closer to the subject we want to develop. These premises were necessary to lead you thus far. Observe the method with which I proceed in developing my thought. I advance by following a spiral that gradually narrows its concentric coils, and if I pass again through the same order of ideas, I touch the radius starting from its centre, at a point ever nearer to it. Toward that centre, I lead your thought. In this exposition I advance from periphery to centre, that is, from matter, which is the reality of your senses, to spirit, which holds a truer and higher reality. I proceed from surface to depth, from the phenomenal multiplicity to the Unique Principle that rules it. For this reason, I have named this treatise “The Great Synthesis.”

I am at the other pole of the being, at the extreme opposed to the pole where you find yourself. Rationalist as you are, you are analysis; intuitive (contemplation, vision), I am synthesis. But I descend now to your rational analytical psychology; I take it as a starting point to lead you to the synthesis, the arrival point. I start from form to explain the obscure palpitating impulse, the motor that animates it, by tenaciously deepening the mystery. I penetrate, summarize, and embrace into an absolute monism the whole immense quantity of details of the phenomenal world, incommensurably vast if you multiply it by the infinite time and space. I channel the multiplicity of effects, about which science has laboriously traced a few laws, into the converging ways toward the Unique Principle. What to your mentality appears to be a chaotic

world, I shall turn into a complete and perfect organism. The complexity that dismays you will be lead and reduced to one central concept, simple and unique, to one Law that rules all things.

You may name it *Monism*; but heed the concepts more than the words. Science has sometimes believed to have discovered and created a new concept just for having coined a new word. And the concept is this: just as from *polytheism* you have passed to *monotheism*, that is, the belief in one God (but always anthropomorphic, as He brings about a creation outside of Himself), so you pass now to *monism*, that is, to the concept of *one God who "is" the creation itself*. Read once more before judging. I shall flash on your mind a God still greater than anything you have ever been able to conceive. From polytheism to monotheism to monism does expand your conception of Divinity. This treatise is therefore a hymn to the glory of God.

I already feel this supreme synthesis in an immense flash of light and joy. I wish also to lead you to this goal, through the study of the organic functioning of the Universe. This treatise will thus emerge to you as a progression of concepts, a continual ascent through gradual and successive approaches. It may seem also like a journey of the spirit, and it is truly the great journey of the soul returning to its Principle, of the creature re-joining its Creator. Every new horizon that science and reason has revealed has been but a window opened over a still farther horizon, and so forth endlessly. But I shall indicate the ultimate term, which is in the depth of yourselves, whereon the soul reposes. We shall ascend from the ramifications of the last effects, progressing from periphery to centre, to the trunk of the First Cause, into whose effects it multiplies.

In your world reality is fragmented by barriers of space and time: unity appears as if pulverized into particulars. We see the infinite fragment, divide, and corrupt down into the finite, the eternal into the per-

ishable, the absolute into the relative. However, we shall return onto the same road of this descent in order to reencounter that Infinite that reason has never been able to give you, since human analysis cannot follow the series of effects through all space and all eternity, and does not have at its disposal that infinite by which the finite should be multiplied in order to reach the vision of the Absolute.

The purpose of this journey is to give man a new cosmic consciousness, a consciousness that will enable him to feel not only that he is indestructible and eternal, that he is member of a humanity that encompasses all beings of the universe, but also that he represents a force and plays a role in the organic functioning of this same universe. You live for the conquest of an ever-broader consciousness. Man, the king of life on the planet Earth, has reached an individual consciousness of his own, which constitutes prize and victory. On it he is building up now an ampler consciousness: the collective consciousness which organizes him into national units, which will be fused into a still greater spiritual unit: Mankind. I however sow the seeds of a universal consciousness, the only one with which you will be able to have the vision of all your duties and rights, and which will be able to guide perfectly all your actions, besides answering every of your whys. This path, starting from what is to the human beings scientifically cognoscible, will be further extended to conclusions of practical, individual and social nature. The aim of this exposition on the laws of life is to teach you more complete rules of conduct. By learning how to gaze into the abyss of your destiny, you will learn how to act increasingly with elevation.

Here is the way we shall follow, not only in order to acquire knowledge, but also in order to follow it with good deeds. When light has been made on the mind, the heart will kindle with passion to march after what the mind has seen.

Ascent is the dominant idea; God is the centre. This treatise is more than a great scientific and philosophical synthesis; it is a revolution brought into your system of research, a new direction given to human thought in order that, after this impulse, it may set out on a new road of conquests. It is a revolution that neither destroys nor denies, bringing arbitrariness and disorder, rather it affirms and creates, guiding you toward an order and equilibrium increasingly complete and complex, toward a law that grows ever stronger and fairer. Now as help for the birth of this new consciousness about to come to light, and stimulating this new imminent transformation imposed by evolution, from the human phase to the super-human one, I teach you a new method of research, conducted by means of intuition. I indicate you the possibility of a new science, reachable with the system of the mystics, with which phenomena can be penetrated with a new sensibility, opening, beyond the senses, the soul's doors, of which I shall have taught you all the unsuspected resources and means of direct perception. Phenomena are thus no longer seen, heard or touched by an ordinary self, but felt by a being transformed into a very delicate instrument of perception, for its being sensitively evolved, nervously refined, and above all morally perfected. A new science, conducted through the paths of love and spiritual elevation, is the science with which the superman about to arise will found the new civilization of the third millennium.⁶

⁶ Author's note. This concept about a new civilization, repeatedly mentioned in this work, is developed in the book "The New Civilization of the Third Millennium," by the same author.

7 | Static, Dynamic and Mechanic aspects of the Universe

Having reached this point, we are able to establish in broad lines the fundamental concepts that we shall later develop analytically.

I do not say “Let us observe phenomena, deduce their consequences and look for their principles.” Rather I say “This is the picture of the Universe; observe and see that into it all phenomena fit and that to it all of them correspond.” The Universe is a unit that comprises all that which exists. This unit may be considered under three aspects: static, dynamic, and mechanic.

In its *static* aspect, the whole-unit is considered abstractly sectioned as if in an instant of its eternal becoming, so that your attention may be called to notice its structure particularly more than its motion. As a structure, the universe is an organism, that is, a whole consisting of parts, not united at random, but with order and mutual proportion; and although the contrary may temporarily and exceptionally occur, they always correlate among them, as is necessary in an organism that, in order to function, the component parts must coordinate themselves to one end.

In its *dynamic* aspect, the whole-unit is considered to be what it truly is: an eternal becoming. The universe is a continuous motion. Motion means trajectory, and trajectory means a goal to reach. In reality, the dynamic aspect blends with the static, which we have isolated to facilitate observation. Motion is organic; it is a functioning of coordinated parts. Thus, the concept of simple motion defines and completes itself

into a more complex becoming, which is no longer only physical motion but also phenomenal transformism; and the concept of trajectory complicates into that broader one of progress toward an end.

The *mechanical* aspect is nothing more than the concept of motion, isolated abstractly for its principle to be better analysed and grasped, and its laws to be defined through the study of the typical trajectory of the phenomenal motions.⁷ It is the study of the Law as form and norm on becoming.

Summarizing:

The *static* aspect shows us the universe in its form and structure; the *dynamic* aspect, in its motion and becoming⁸; and the *mechanical* aspect, in its principle and law. But these are but aspects, different points of view of the same phenomenon; they co-exist and we find them always connected everywhere.

From examining these three aspects does arise the gigantic idea that dominates the whole universe. Whether we observe it as organism, whether as becoming, whether as law, we arrive to the same concept through three different ways that unite and reinforce this conclusion: We have thus attained the Unique Principle, the central idea that rules the universe. This principle, this idea, is *order*. Imagine the terrible fate that so complex a functioning, as is Creation, a transformism that never stops, would meet if order did not reign sovereign! Only such principle can stabilize a movement of so great vastness. Each phenomenon, in every field, has its own trajectory of development that cannot change, which is its law, coordinated to the greater Law; it has its will to exist in a form that individualizes it, and to move so as to arrive at a precise goal, which is the reason of its existence; it is hurled with a speed and a

⁷ As referred in chapter 26.

⁸ More than its natural transformation sense, the term “becoming” carries above all the one of consciousness construction.

mass of its own, which unmistakably distinguishes it from all other phenomena. How could the Whole move without hastening into an immediate universal cataclysm if each trajectory had not already been inviolably traced? You cannot overlook this principle of a sovereign law, everywhere, at every moment. Your individual life, your history of peoples, your social life, has its laws. According to the principle of great numbers, your statistics collects them, and can tell you how many births, deaths, and crimes may approximately be expected during the coming years. But the moral and spiritual field has also its laws, and, although their complexity causes you to lose their track, the Law subsists also in that field, mathematically exact. I do not speak of biological, astronomical, physical or chemical phenomena. If you can move, act and reach any result, that is because everything around you moves in order, according to a law upon which you constantly rely, because only it assures you a guaranteed constancy as for its effects and reactions. This law is not inexorable or insensitive, but complex, extraordinarily complex, in the whole interweaving of its repercussions; it is an elastic, adaptable, compensating law, formed with a vast latitude that comprises in its realm all possibilities. But it is law, always law, exact in the consequences of every act, inflexible in its conclusions and sanctions, powerful, immense, and mathematically precise in its manifestation.

It is order, and as such it is vaster and more powerful than disorder, which it so embraces and guides toward its aims; it is an equilibrium vaster than disequilibrium, which an unsurpassable domain comprises and limits. Joy and Good are also equilibrium and order. In all fields, the law is one. Joy is stronger than grief, which becomes an instrument of happiness; and good is more powerful than evil, which it limits and constrains to its aims. If there are disorder, evil, and sorrow, they so exist only as reaction, as exception, as condition, a counterimpulse enclosed within invisible but determinate and inviolable barriers.

This is the truth, in spite of the difficulties in demonstrating it to your reason that observes only matter. And matter, for lying too far from the centre of its primary cause, is the least able existing element to reveal that cause. Although containing in itself the whole principle, it hides that principle in its most secret depths.

Do not confuse order and the presence of the Law with a mechanical automatism and an absurd fatalism. Order, I have already told, is not rigid, but contains rooms for elasticity, possesses subdivision of disorder, of imperfection; it complicates into reactions, but remains order and law in the whole and in the Absolute. For instance, opposing to the will of the Law stands your *freewill*, but this is a minor will, checked and circumscribed by that more powerful will; you can move about as you like, but within limits, never out of them.

You are allowed such movement because it is necessary that you should be free and responsible in the environment that concerns you, and so be able, with freedom and responsibility, to pursue happiness. I have solved (in so passing) the antagonism to you unsolvable between determinism and freewill. These concepts will bring us later to the concept of an exact scientific moral.

8 | The law

The Law. Here is the central idea of the universe, the divine breath that animates, rules and moves it, just as with your soul, a tiny spark of that huge shining light rules your body. The universe you see of stellar matter is like a shell, the outer manifestation, the body of that principle that resides at its inmost part, in the centre.

Your science, which observes and experiments, stands on the surface and seeks to find that principle in its manifestations. The few particular truths it has learned are mere shreds, roughly sewed together, of the great Law. Science observes, supposes a secondary principle, hence it deduces a hypothesis, works on it in the hope of validating it with experiment, and then raises it to theory. But in so doing it has glimpsed at nothing else but the last, little ramification of that central concept, for it will remain veiled in mystery until man becomes less wicked, less inclined to misuse knowledge, and worthier of looking holy matters in the face. I speak to you of eternal things and ask you not to be surprised at my language, unscientific in your eyes, for being strange to the psychology of your current historical moment. Neither is my science like yours, agnostic and incapable of conclusions, nor is it a science of one day alone. Remember that true science touches mystery and throws itself in the latter's arms, for mystery is sacred, holy, divine. True science is religion and prayer, and it cannot be true if it is not also apostle's faith and martyr's heroism.

The Law is God. He is the great soul at the centre of the Universe, not a spatial centre, but an irradiating and attracting centre. From this centre He irradiates and attracts, for He is all: principle and its manifestations. Here is how He is able to be, although inconceivable to you, really omnipresent.

This concept needs clarification. The moment to resume the idea, to deepen it from where we started, has come: the idea about the three aspects of the Universe.

To these aspects correspond the three modes of being of the Universe.

The structure, or form; *movement*, or becoming; *principle*, or law, we may call them:

Matter → Energy → Spirit

or also, by moving in the opposite direction:

Thought → Will → Action.

from the first mode of being, which is:

Spirit → Thought → Principle or Law,

derives the second, which is:

Energy → Will → Movement or Becoming;

and from the second comes the third, which is:

Matter → Action → Form or Structure.

These three modes of being are bound together by relationships of reciprocal derivations. In order to simplify the exposition of these concepts we shall reduce them to symbols. The pure idea, the first mode of being of the Universe, which we call spirit, thought, Law, and which we shall denote with the symbol α (alpha), condenses, materializes to take the form of will, concentrating into energy, exteriorizing into motion, second mode of being, which we shall denote with the symbol β (beta). In a third period, we pass through the intermediary of a deeper materialization, condensation or exteriorization—to the mode of being we call matter, action, form, the world of your external reality, and which we shall denote with the symbol γ (gamma).

The Universe results composed of a grand wave that from α , spirit (pure thought, the Law, which is God), goes through a continual becoming, which is motion made up of (β) energy and will, so as to arrive at the last term (γ), matter or form. By giving the symbol \rightarrow the meaning of “is going toward,” we may say: $\alpha \rightarrow \beta \rightarrow \gamma$.

Spirit α is the principle, the point of departure of this wave; γ , matter, is the point of arrival. But you will understand that any motion, if continuously extended in one direction only, would displace the whole Universe, overloading it (broadly speaking, not only in spatial sense) on one side with accumulations, and on the other producing proportional and definite voids. Then, in order to preserve equilibrium, it is necessary that the big forward wave should be counter-balanced by an equivalent backward wave. This is perfectly logical, and is reachable according to the law of complementarity by which each unit is half of a more complete one. In the Universe, motion is never a unilateral effective and definite displacement, but half of a cycle that returns to its point of departure, which, having traversed a becoming period, a back and forth vibration, completes itself with its inverse and complementary counterpart.

To this eccentric movement, in expansive and extrinsic direction, we have seen $\alpha \rightarrow \beta \rightarrow \gamma^0$ to follow therefore an inverse concentric movement $\gamma \rightarrow \beta \rightarrow \alpha$.¹⁰ There exists thus an inverse movement by which matter dematerializes, disaggregates, expands into energy form, which is will, motion, becoming, and which, through the experience of countless lives, rebuilds consciousness, or spirit. Here, then, the point of departure is γ , matter; the arrival is α , spirit. So the spiral that at first had uncoiled now coils, the backward pulsation completes the cycle begun by the forward one.

This is the central concept to the organic functioning of the Universe. The first wave concerns creation, the origin of matter, the condensation of nebulae, the formation of planetary systems, your sun, your planet Earth, and so on up to a maximum condensation. The second return wave is that which interests you, and which you are now living; it concerns the evolution of matter up to organic forms, the origin of life, and with life the conquest of an ever increasing consciousness culminating in the vision of the Absolute. It is the return phase of matter that, through action, toil and sorrow, reencounters spirit and returns to the pure idea, gradually discarding the husks of form.

These few indications hint already at the solution for many scientific problems, such as the constitution of matter, or such as the possibility of, by disaggregation, drawing energy from it, as if from an inexhaustible reservoir. This is but the passage $\gamma \rightarrow \beta$. The atomic energy you are seeking exists and you will find it.¹¹

⁹ "God and Universe," by the same author, is a theological treatise about this involutorial (descent or fall) phase, where the whys and meaning of this formula is expounded at length.

¹⁰ This book is a treatise about the evolutionary (ascent) phase

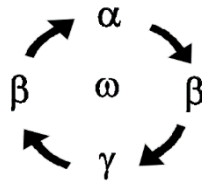
¹¹ Note that the author wrote these pages in 1933.

These indications hint at the solution for so many complex moral problems. Ahead on the long path you are following is written the word evolution, which science has not failed to spot, but has glimpsed it just in its organic form, not in its vast entirety. Your cycle might be defined as a physio-dynamo-psychism. Its formula is $\gamma \rightarrow \beta \rightarrow \alpha$.

9 | The Great Equation of Substance

The two movements $\alpha \rightarrow \beta \rightarrow \gamma$ and $\gamma \rightarrow \beta \rightarrow \alpha$ coexist therefore continually in the universe, in a constantly compensating equilibrium. Evolution (ascent) and involution (descent, fall); condensation of nebulae and atomic disintegration are birth and death in one direction, death and birth in another. Nothing is created, nothing is destroyed, but all is transformed. The beginning is equal to the end.

Wishing to express this co-existence, we can unite the formulae of both movements, complimentary semi-cycles, into one formula expressing the full cycle:



But let us define the organic concept of the universe better yet, no longer considering it in its dynamic, motional aspect, but in its static aspect, in which, more than the transformism of its three terms, outstands its equivalence. In their static aspect, the formulae become a

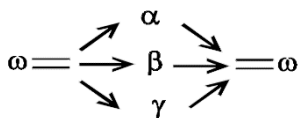
unique formula, which we shall call the “Great Equation of Substance,”¹² that is:

$$(\alpha == \beta == \gamma) == \omega$$

The symbol ω (omega) stands for the universe, the whole.

This is the most perfect concept of God, to which we are only now approaching: the great Soul of the universe, centre of irradiation and attraction; He who is all, the Principle and its manifestations. Here is the new monism succeeding the polytheism and the monotheism of bygone eras.

I have called this formula the great equation of Substance because it expresses the various forms Substance assumes, though always remaining identical to itself. We can better express this idea with a triple projection of rays:



A capital fact emerges from these expressions. As α , β , γ are three modes of being of ω , this, in every term, is to be found whole, complete, perfect, and integral, at every moment. Such is ω in each of its mode of being and, as such, we shall always reencounter it in all of its infinite becoming.

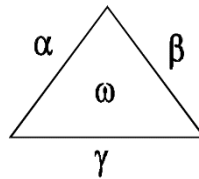
¹² By Substance it should be understood that the author has meant a point of maximum descent of God’s thought, or, in another words, the pulverization of an absolute order into a chaotic relative. Reconstituting that lost order is therefore the scope of evolution. Substance, a kinetically concentrated force (God’s will), contains in germ the whole potency of its future development. This book is a treatise on how evolution achieves this goal.

Thus, the equation of Substance synthesizes the concept of Trinity, that is, of Divinity,¹³ one and trinal, already revealed to you under the veil of mystery, and found in all religions.

The Law we have spoken of is the Divinity's thought, its mode of being as Spirit. Thought, which is concomitantly will of action, operative energy, and creative becoming, is its second mode of being, in which the Created manifests itself, arising from the so called naught. A form of matter in action is its third mode of being; it is the existing created; it is your physical observable universe. These are the three distinct modes of being, and yet they are identically the same.

So ω is All, in detail and on the whole, in the fleeting moment and in eternity. In its dynamic aspect, it is an eternal becoming in time, from $\alpha \rightarrow \gamma$, and from $\gamma \rightarrow \alpha$, without beginning and end. But this becoming turns back over itself and turns into immobility, where $(\alpha = \beta = \gamma) = \omega$. It is the relative and the absolute, the finite into which it pulverizes, and the infinite into which it recomposes; it is abstract and concrete, it is dynamic and static, it is analysis and synthesis, it is All.

The immense breathing of ω : $\dots\alpha \rightarrow \beta \rightarrow \gamma \rightarrow \beta \rightarrow \alpha\dots$ etc. might be likewise expressed by a triangle, that is, as a reality enclosed within three aspects:



When your science observes the phenomena of creation, it does nothing more than trying to discover a new article of the Law; and eve-

¹³ As referred in "God and Universe," by the same author.

rywhere, however, it has found and will find co-existing the three modes of being of ω . With each new thought unveiled, science will achieve a new approach of your human mind in the direction to the idea of Divinity. Even science may be as sacred as prayer, as religion, if guided and interpreted by a pure soul.

All that I have told you constitutes the nearest approach to Divinity that your mind can bear today. It is much higher than the previous ones, but it is not the last in time. Be satisfied with it for the time being. It says that you are consciousness in an awakening process, souls returning to God. It is the biblical conception of the fallen angel¹⁴ being raised again; it is the evangelical conception of the Father, Son and Holy Ghost; it is the conception which coincides with all former revelations, as well as with your science and your logic; it is the conception of Christ, who has redeemed you through pain and suffering. There are still so many particulars that you are not yet sufficiently mature to conceive. The universe is infinite, and your reason does not constitute a standard gauge for all things.

Dare not look closer at Divinity nor define it further, but consider It a dazzling splendour that you cannot face. And consider all that exists and surrounds you a radiant beam of light of Its splendour that touches you. Do not reduce Divinity to anthropomorphic forms nor constrain It within concepts taken to your image and likeness. Do not pronounce the Holy Name in vain. Let God be your highest aspiration as He is for the whole Created. Do not divide yourselves between science and faith, one religion and another, in your only goal of finding Him. He is above all within you. At the end of the paths leading to your heart, as well as of those to your intellect, God is ever waiting to render the embrace that you, in your incredulity, in your confusing and

¹⁴ Ditto

convulsive agitation, irresistibly extend to Him for the grandest instinct of life.

10 | Study of phase matter (γ) – Atomic disintegration

We have seen that the breathing of ω is $... \alpha \rightarrow \beta \rightarrow \gamma \rightarrow \beta \rightarrow \alpha ...$ with no space limit, with no beginning and no end.

This is the immense breathing of the universe, whose principle we have enunciated, and which we shall now observe analytically, specially in its return impulse, $\gamma \rightarrow \beta$, which is the one your world is now living.

We shall begin with γ , the matter phase, of greater condensed substance, in order to arrive at β , the energy phase. We shall then examine the $\beta \rightarrow \alpha$ period, which most concerns you, for it comprises your life journey, whose object and aim is reconstruction of consciousness and release of the principle α , spirit. And I want to conduct you to α , this supreme reality of spirit, no longer by the ways of faith, but by those of science. God, understood as spirit, α , is both the point of departure and arrival in the phenomenal transformism. He is the goal of the being. Following the discoveries of atomic disintegration, inexhaustible source of energy,¹⁵ and transformation of chemical individuality through atomic explosion, the reality of the spirit will be the greatest “scientific” discovery waiting for you. It will revolutionize the world, and will give birth to a new era.

I have said that you will succeed in producing energy through *atomic disintegration*, that is, in transforming matter into energy. With will, you will succeed in penetrating the atomic individuality, causing alteration in

¹⁵ This discovery, pre-announced in 1933, has been an accomplished fact since 1945

its system. But remember that your triumph will neither be only that of an inductive and experimental method, nor will it produce just impacts of material order, nor will it mean advantage of immediate and practical order, but it will represent the solution to a great philosophical problem, and in a new way it will orient all your scientific spirit. Mankind has been living heretofore in a world of matter; you had your points fixed on immobility. "*Terra autem in aeternum stabit, quia terra in aeternum stat.*"¹⁶ The truth had to be an absolute. With the advent of the world new civilization about to come, mankind will live in a dynamic world.

Your new matter, the firm point on which you will base your material and conceptual constructions will be energy. Your new element will be motion, in which you will find the same stable equilibrium that you have not been able to find as yet, except in the least evolved form: *matter*. In the field of thought, truth will be in fact a movement, a relative that evolves, a progressive truth, no more a fixed and inert point in the absolute, but the trajectory of an advancing point; a concept far wider and proportional to the new degree of progress your thought will reach.

In facing the problem of atomic disintegration, hold another fact in mind that, in assaulting the inner equilibrium of the atomic system in order to alter it, you place yourselves before an individuated matter firmly stabilized during countless periods of evolution. You live in a relatively old point of the universe and your Earth represents the γ period, not at the beginning of the first condensing period still near to β , but at the end, that is, at the beginning of its opposite phase, disintegration, the return to β . So you find yourselves confronted with a matter opposing maximum resistance for its being in its highest degree of stability and cohesion. The incommensurable periods of time that have brought matter to its present atomic individuality represent an immense impulse, an invincible will of continuing to exist in its acquired form, in

¹⁶ Latin, "Earth, however, will be still forever, for still it has ever been."

virtue of the universal principle of inertia, which, according to the Law, imposes continuation to onset trajectories, thus assuring stability to forms and phenomena. Think that you want to violate an individuated form of this Law, which, as ever, manifests itself through distinct individualities that take on that far energetic and decisive will of not allowing themselves to be altered. To succeed, you should follow, not violate the Law. The way will be made easier if you follow the current. The side through which the Law, in your phase of evolution, gives you access is the passage $\gamma \rightarrow \beta$, instead of $\beta \rightarrow \gamma$. In other words, you can solve the atomic disintegration problem not in the distant and least accessible forms of the condensing nebulae, but rather in those of the disintegrating radioactive substances. You have under your sight, spontaneously, the α and β rays,¹⁷ and all phenomena related to radium and radioactive bodies. The study that we shall conduct of the stekiogenetic¹⁸ series will give you a more exact concept of all that.

¹⁷ Not to be confused with the phases α , β , γ now in study. In this particular case, α , β and γ (alpha, beta and gamma) refer to particles or rays emitted from atoms in radioactive decay or during nuclear fission

¹⁸ Neologism to signify the origin of simple bodies. Derived from Greek "stoicheon" (body or matter element) and "genesis" (origin); therefore, genesis or origin of bodies.

11 | Unity of principle in the functioning of the universe

It is difficult to reduce the global-whole-unity, which I feel instantaneously as a complete sphere without successiveness, to the linear form of your thought and language. Consider that the form I must use to express myself constrains and diminishes the concept that only that soul's faculty, intuition, already mentioned, would turn clear and undistorted. Consider that, despite my progressive expressing, the universe contains at every instant each and *all* of the phases of its transformism. At every moment it is a *whole*, complete and perfect in all of its periods of progression and regression. It is not $\alpha \rightarrow \beta \rightarrow \gamma$ on one side and then $\gamma \rightarrow \beta \rightarrow \alpha$ on the other, but everywhere and at every moment there is a phase of this transformation, in a way that *all* exists concurrently everywhere, in a way that the *absolute is not divided but always finds itself as a whole in the relative*. Thus, God is omnipresent in each of His manifestations. Were it not so, how could these phenomena be possibly observed, which would not have evidently waited in eternity to exist in order to exhibit themselves to you? They would not have waited for the exact moment of your birth, for your developed senses and consciousness in order for you to address them. A great difference separates the subject of this treatise, which concerns the infinite, from your intellectual outlook, which embraces just the finite; that is, one or more successive details, but not the whole instantaneously. Your reason can give you but one viewpoint of the universe, because you are relative; you are a point looking at all other points. But these points are infinite

and you are part of them; you observe and are observed; the universe regards itself from infinite points. Only God's eyes can have this global vision, and I have to reduce it immensely to turn it adequate to the size of your mind. See that it is just your mind that sets limits to my revelation.

However, a fact comes to our help: the universe is ruled by a **unique principle**. I have already stated that the universe is neither chaos nor chance, but supreme order: the Law. The moment has come for asserting that the Law does not mean only order, equilibrium and functional precision, but above all **unity of principle**. For this reason, I have said: **Monism**. The Substance's principle of trinity previously mentioned is one and universal; it may be pulverized into an infinite series of effects and particular cases, but it will remain, and you will meet it everywhere, in its static form of individualities: α , β , γ , in its dynamic form of transformism which covers the way $\dots\gamma \rightarrow \beta \rightarrow \alpha\dots$

Here are three examples:

The microcosm is built like the macrocosm. An atom is a true planetary system with all its motions, in whose centre lies a sun, the central nucleus, with a maximum density, around which, following a planetary-like orbit, one or more electrons revolves according to the nature of the system. This is what defines and gives atom its chemical individuality. Your solar system with all its planets might be considered to be the atom of an astronomic chemistry, whose combinations and reactions produce those nebulae you see appear and disappear at the ends of your physical universe.

When in space, a sun, as any nucleus, with its planetary train, happens to meet in space another sun, or nucleus, with its own train, the result is always the same: formation of a new individuality, be it a cosmic, be it a chemical system. In the first case, a new vortex will be individuated, a new astronomical self will develop according to a line: a spi-

ral that as we shall see is the typical trajectory of development of all phenomenal motions. In the second case, a new atomic individual will be born of the clash of the nuclei and loss of electrons out of the system. And if this has not appeared in your relative, you call it *creation*.

A second example: The principle according to which the universe composes itself —by dividing and reuniting— of two inverses and complementary halves is general and unique. All that which exists has its inverse, without which it would result incomplete. The sign $-$, complementary to the sign $+$, proper to electrical energy, you find it in atom, which consists of a static and negative nucleus and of dynamic and positive electrons, in animal sexual division and in all manifestations of the human personality.

A third example: Man is indeed made in the image and likeness of God, in the sense that he comprises and sums up in himself, in a unit, the three moments γ , β , α . Man is a body, a physical structure, supported by a skeletal framework pertaining to the mineral kingdom γ , on which the rapid metabolism of life is erected, a mechanism of exchange (vegetative life, not yet consciousness), a dynamism that is β . The ultimate product of life is consciousness, born of that dynamism, continually developing through trials and experiments afforded by resistances no longer cosmic or molecular but psychical (α).

This *unity of concept* is the most evident expression of the universe's monism and of the universal presence of Divinity. In the infinite variety of forms, the same principle always arises identical with different names and at different levels. So, at level γ , we have gravitation; at level β , what we call sympathy; and at level α , love. These are expressions of the same law of attraction that binds together things and beings, and that in a chain of continual relations and exchanges rules organically as much the world of matter as the world of consciousness.

12 | The constitution of matter – Multiple units

Let us begin by analysing the *phenomenon matter*, γ , which, for being relative to you, we shall take as a starting point. We shall observe it from a static standpoint, in its typical characteristics of a Substance's given individuality, and also from a dynamic standpoint, as a becoming of the Substance's chain of transformism, which from phase γ returns to phase β . In reality, the two aspects merge into one. The continuous shuddering motion with which Substance vibrates leads it to individuate itself diversely. This study will always show new aspects of the Unique Principle, new articles of the same Law.

From a *static* standpoint, matter presents itself diversely individuated, in conformity with its atomic construction. The study of this construction has revealed you the presence on Earth of 92 elements or simple bodies, from hydrogen (H) to uranium (U). These are uncompounded chemical individuals in their simplest atomic unit, which form all your matter, grouping together in molecular units (organisms still more complex), given by the fusion of several atomic systems (for example, the atomic system H in the molecular unit H₂O), finally organizing themselves into molecular collectivities, true society of molecules such as are the crystals. Although reduced to a mass of formless crystalline individuals, as they appear in the geological stratifications or as in the clastic or fragmentary rocks, they still preserve their inner molecular orientation and constitute the skeleton of yours and other solar system's planets. It is an ever-growing of matter organizing into ever-

vaster collective units, similar to your individual consciousness coordinating into a widest national collective consciousness, and later into a worldwide consciousness.

By proceeding yet in the opposite direction, the atom is a collectivity decomposable into minor units. An atom is composed of one or more electrons revolving around a central nucleus. What individuates and distinguishes it is precisely the number of these electrons revolving around a nucleus. You have thus 92 kinds of atoms, from hydrogen, which is the plainest (composed of one electron rotating around a nucleus) to helium (He), which comes next (composed of a nucleus and 2 electrons), then to lithium (Li) with 3 electrons around a nucleus, and so on up to uranium (U) with 92 electrons. On such basis, we shall establish a stekiogenetic series.

We have henceforth touched a new aspect or article of the Law, the one on the *multiple* or *collective unit*. Therefore, in each manifestation of the Law there exists not only order and unity of principle, but also constant individuality, according to well-defined types. In proportion as the differentiating process multiplies types (the absolute pulverizing into the relative) there is a constant tendency for the fragmented units to regroup together into vaster units, thus reconstructing what had been particularly fragmented.

The centrifugal impulse is therefore balanced by reversing itself into a centripetal tendency. In dispersing, in concentrating, in multiplying by division, in regrouping together by addition, Substance ever reencounters complete in itself. The immense breathing of ω is also complete in itself; it returns over itself. The universe contemplates its own process of self-creation.

I have said that the electrons whirl round a nucleus. Now not even the nucleus is the last term, and you will soon learn how to decompose it. Nevertheless, however deep you search for it, you will never find the

last term, because it does not exist. In directing your investigation toward the core of matter, you follow the descending path traversed by ω from $\alpha \rightarrow \beta \rightarrow \gamma$, and you will have to reencounter β , that is, *energy*, from which matter has been born and to which we shall see it returning in its ascensional way back to β .

13 | Birth and death of matter – Dynamic concentration and atomic disintegration

So, let us plunge deeper into the examination of the *problem of birth and death of matter*, and then (between these two extremes) into that on the evolution of its individualities, that is, on its life.

Matter may be defined as an energy form, that is, a Substance's mode of being, born of energy by condensation or concentration, to which it returns by disaggregation on having covered an evolutionary series of forms increasingly complex and differentiated, which reach unity by collectively grouping together over again.

Matter is born, lives and dies to be born again, to live and die again, such as man, unendingly, coming down from β to γ , and returning to β , when the inner vortex, for having reached its highest degree of dynamic condensation, no longer bears on itself and breaks up. We then witness a matter disaggregation phenomenon, which you call *radioactivity*, proper to old bodies, with heavier atomic weight, in its maximum condensation. Thus, an atom represents an enormous quantity, a mine of condensed energy, which can be released by disturbing the internal equilibrium of its nucleus-electronic system.

Meanwhile, let us observe that the atom's planetary structure speaks of energy and velocity. No sooner do we observe the phenomenon matter in depth than it dissolves in its outward appearance and re-

veals itself in its substance, which is energy. The sensorial concept of solidity and concreteness disappears before the concept of electrons revolving very swiftly in immense spaces relative to their volume and round an incommensurably smaller nucleus. Thus, matter, as you generally conceive it, evanesces in your hands to leave only a sensation produced by what is only energy, determinant of motion stabilized at very high speed. Here we have matter reduced to its simplest expression. Just as motion is the essence of Substance ω , so it is for each of its aspect: α , β , γ . Speed is energy, and speed is matter; speed is the identical substance of both, a common denominator that allows one form to pass to another.

Let us place these two forms of Substance, matter and energy, beside each other. By heating a body, we convey energy to matter, that is, to another form of energy; we add up energy. Heat means increased speed in the atomic and molecular systems. Saying that a body is hotter means that its inner motion has undergone a sudden acceleration of speed. Heat therefore infuses into matter, as it does into all other forms of life, a more intense rhythm; it is a true increased potency; it is an added individuality that, in the world of matter, expresses itself by volume expansion. The sun kindles this dance of atoms from a great distance and the entire mass of planetary matter reacts to it. The dance propagates from body to body; everything neighbouring it feels it, participates in it, and exults with it. Energy-conducting bodies are the ones whose molecules are nimbler for the race. And motion, the essence of the universe, proceeds from one thing to another, eager to communicate, like the waves of the sea, eager to expand. That occurs always according to the universal principle of love; it fecundates, and vanishes on having given life to reencounter and condense itself again afar off in new vortexes of creation. Man and things on earth grasp from all that which emanates from the sun, the most they can, and share it among them. Man transforms this movement into other forms of energy (if

nothing is created and nothing is destroyed, all is ever transformed), into light, sound and electricity, for his needs. But the phenomenon is irreversible and in each transformation there exist loss, consumption, decay, friction and a wear to be compensated for (for you find yourselves in phase of evolution = kinetic decentralization). However, the sun's supply renews continuously; it gives what it possesses and, under new forms, will receive back all that which it has given, because motion, substance of the universe, is a cycle that ever returns upon itself, and is closed and complete in itself.

14 | From ether to radioactive bodies

Thus, many nebulae, which you see appearing in space without a visible precedent, are formed with condensing energy, which, having immensely dispersed and diffused owing to its continuous irradiating centre, centralizes on certain points in the universe, following currents guiding its eternal circulation. There, in obedience to an impulse imposed by the great law of equilibrium, energy installs itself, accumulates, returns, bends over itself, compensating for and balancing the inverse cycle, which had been exhausted by the diffusion that had guided it from one thing to another, in order to animate and move everything in the universe. From all parts of the universe, currents always bring new energy, motion becomes increasingly intense, the vortex closes in upon itself, and the whirl turns into a true nucleus of dynamic attraction. When it no longer can bear in its domain the whole impetus of this accumulated energy, a moment of maximum dynamic saturation occurs, a critical moment when speed becomes mass, stabilizes into the infinite inner planetary systems, of which the nucleus will be born, then the atom, the molecule, the crystal, the mineral, the solar, planetary and sidereal clusters. Matter is born of the immense tempest. God has created.

In reality, you see that none of the three forms α , β , γ , manages to isolate itself completely, and each of them always bears traces of its precedent phases. Thus, you see that thought rests on a nervous-cerebral support, and that matter contains and always expresses the idea that animates it. Energy, whether on its onward or backward phase, is

always a bond of union between α and γ . It invests all forms, so much so that in your low world thought cannot exist without the support of energy, which pervades all matter, agitating it in infinite forms, but above all in its fundamental form, mother of all others, which is gravitational energy, or universal gravitation.

Ether, for you a hypothesis rather than a well-studied body, escapes your classification, because you have wished to treat it as the known forms of matter, whereas it is a transitory form between matter and energy. Ether, a transition form between β and γ , is in turn the father of hydrogen. And ether is son of the pure dynamic forms, heat, light, electricity, gravitation, whither matter will return through dis-aggregation and radioactivity. The nebulae condense from ether phase, through gas, liquid, and solid phases. Among solids, the bodies with maximum atomic weight, the most radioactive, the oldest, as I have said, are those that return to phase β through atomic disintegration.

15 | Evolution of Matter by Chemical Individuation – Hydrogen and Nebulae

Now that we have observed the phenomenon of birth, life, and death of matter, let us examine γ even more closely along the *series of individualities* that it assumes on your planet. Our purpose is to define the successive genesis of its forms, as well as some others unknown to you, by individuating them in their main characteristics, so that you may be able to find them.

We have started by saying that phase γ comprises the individualities from hydrogen to uranium. We have seen that you know 92. They represent a cycle that by condensation starts from β and by disaggregation returns to β .

For a starting point, let us take hydrogen, which from now on, for brevity's sake, we denote with H. We have seen this body to be the one whose atom is the simplest system, with only one electron, to which corresponds the atomic weight 1.008. In the bodies' atomic system, the atomic weight augments progressively in proportion as the electrons increase in number up to uranium, which now we denote with U, with the highest atomic weight 238.2, and corresponding to an atomic system of 92 electrons.

H is the fundamental type, the monocellular protozoon of chemistry, such as carbon is the protozoon of organic chemistry, or of life.

H is a simple body, chemically uncompounded; its atomic weight is unitary; it is negative (electrolysis); and it is at the basis of the theory of valence. By valence, chemistry means the capacity for the atoms of a body to bind to a given number of atoms of H, or the capacity to be replaced in the various compounds with the same number of these. In chemistry, atomic weight is given by the relationship between the weight of one atom of a given body and the weight of the atom of hydrogen, which, for being the smallest of them, is chosen as measuring unit: $H=1$. In chemistry also, the molecular weight of bodies is given in function of the weight of the atom of hydrogen.

What is the meaning of this constant reference to hydrogen as a measuring unit of matter, of its minimum atomic weight and inflexible negativism? All such facts converge onto this same concept: that H is matter at its simplest expression; it is its original and primitive form, from which all others are little by little derived through evolution.

We can arrive at the same concept by observing *nebulae*. I have already told you that the stellar spaces, at every moment, offer you all the successive states matter traverses, from its simplest to its most complex forms. You can recognize the chemical composition of planetary bodies by means of spectral analysis. The spectroscope tells you that nebulae and the white-light-emanating stars, that is to say, the more luminous heavenly bodies, those hotter and younger, are composed of a few simple chemical elements. Their spectrum more extended to the ultraviolet, that is, hotter, very often indicates an exclusive presence of hydrogen, and always elements with low atomic weight. These bodies are very luminous, with white light, incandescent, deprived of solid condensations. Matter therein appears in its earliest dynamical forms, still near to β , and advances toward truly physical forms that characterizes it in its phase γ . On the contrary, the aging stars present feebler dynamic emanations and are either red or yellow, like your

sun; they are less hot and luminous, less young, and composed of more complex chemical elements with higher atomic weight.

Therefore, if the spectral analysis of celestial bodies shows you that light and heat (given by the ultraviolet's length) are in inverse ratio to their atomic weight and complexly composed chemical elements; if, in other words, the dynamic states are in inverse ratio to their atomic weight, measure of the physical state, this means dynamic states inverted into physical states, or that matter is inverted energy and vice-versa. This inversion means transition from the indistinct to the distinct, from the simple to the complex. In another words, you find yourself in the face of a true and proper evolution. This progressive increasing in atomic weight, in parallel to the disappearance of dynamic forms and formation of chemical species, and differentiation, corresponds to the concept of condensation, of substance-motion, of mass-velocity, already explained. It is easy to realize how from the primordial forms, prevalingly dynamic, down to the densest concentration of matter—such as you observe stabilized in your solar system, already old as matter, in which phase γ has lived, and ω now exists in β state going toward α —is possible to pass but by *evolution*.

The march of this evolution appears to you in fixed and well-defined forms. If continuity is a new aspect of the Law (I shall miss no occasion to call your attention to this), this continuity undergoes pauses, and touches vertices in whose transformism it has created distinctly outlined *individualities*. And the tendency of this transformism phenomenon to proceed by individuating is another fundamental characteristic of the Law. Thus, the chemical bodies have each its proper and thoroughly defined *individuality*. An article of the Law states, "Into the constitution of a well-defined chemical body, its components enter in well defined and constant relationship." This article says that the chemical bodies have a well-determined *individual constitution* given

by the composing elements that maintain among them a constant relationship. This might be called the law of chemical species. Without this individuality, which allows us to isolate, classify, and recognize bodies, modern chemistry would be impossible. In the world of matter, we may speak of chemical individuals in the same way as in zoology and botany we can speak of organic individuals, as well as in the human world we can speak of the “self” and consciousness. Substance ω in its various aspects of γ , β , and α always follows the same Law. So, in the chemical world, we have also a sort of personality that is an incoercible will to exist in a form of its own, that reacts to all external agents tending to alter it. Chemistry delineates exactly the *behavioural mode of these chemical individuals*.

Another article of the Law says, “When two bodies, in combining with each other, can originate more than one compound, the various combinations are such that—the quantity of one of the compounds remaining constant—the quantities of the other vary according to a well-defined relationship, that is, these quantities are all exact multiples of the same number.”

Another article states, “All simple bodies, in their reactions, combinations and reciprocal substitutions, act according to relationship of weight represented by well-determined and constant numbers for each body, or by exact multiples of these.”

Thus, chemistry can individualize bodies with exactness, so fixing their atomic weight, the formula of their valence, defining the reactions proper to each one, establishing their electrical equivalence (+ or –) and, by spectral analysis, their light equivalence; in other words, the dynamic equivalence for the bodies. In this way, chemistry, with the so-called atomic theory and the theory of valence, is able to define the relationships between individuals with mathematical precision.

16 | Series of Chemical Individualities from H to U according to their Atomic Weight and Periodical Isovalencies

In this way, by taking such individuality as a basis, you can establish a *graded* complexity that, starting from H, attains the complex formulae of the organic products. You can establish a ***chemical series***, similar to the zoological scale, in which to the protozoa would correspond the simple, uncompounded chemical bodies. It is an evolutionary series that evolves from form to form, from type to type, a true ***genealogical tree of chemical species***, to whose development you may apply the Darwinian concepts of evolution, variability, and even of heredity and adaptation. Graded forms of kinship among themselves, derived from one another, subject to a common law that proceeds from a common origin, from an intrinsic affinity, from the same path, from the same goal, from the same law of transformism and evolution. The simple bodies taking part in the chemical series are not isolated individuals, but types around which different varieties oscillate, which can be grouped together by affinity, such as in the zoological world. When your consciousness will have found the means for acting more deeply in the inner structure of matter, then you will see multiply the number of chemical elements comprised in the same class and the number of varieties in the same species. You will be able to influence on chemical species

formation, as you now influence on biological, vegetable and animal variety formation. That takes place because all matter, even the so-called brute and inert one, is alive, feels, can be molded, and obeys if touched by a profound command.

Let us establish the *Stekiogenetic Series*. On Table I, the reader will find together the concepts that I am about to develop.

By considering the *atomic weight* an index for the degree of condensation, you can list the bodies still uncompounded, said simple, to obtain a scale that presents very special characteristics. If we observe the chemical and physical properties of each body, we shall see that they are in close relationship with their atomic weight. We shall notice that to the series of atomic weights corresponds not only an exactly defined series of chemical individualities, but also that this occurs in conformity with a rhythm of regular returns to the same starting point. That fact will suddenly cause you to think that under the series of atomic weights there is concealed a more substantial and more profound concept.

If we observe the valence characteristic to each body, that is, the capacity for each atom to combine with one or more atoms of hydrogen, we shall notice such valence to be arranged with striking regularity, according to orders of seven degrees that uninterruptedly repeat from the first to the last element. The isovalency column in Table I shows you the same valences to repeat at a distance of seven periods. So there have the same valence lithium and sodium, beryllium and magnesium, boron and aluminium, carbon and silicon, nitrogen and phosphorus, oxygen and sulphur, fluorine and chlorine, bodies that are marked with the same number of valence. More exactly, these graded valences rise from one to four for the valence of hydrogen, which then decrease to one at period VII; and rise progressively from one to seven for the valence of oxygen.

Stekiogenetic Series

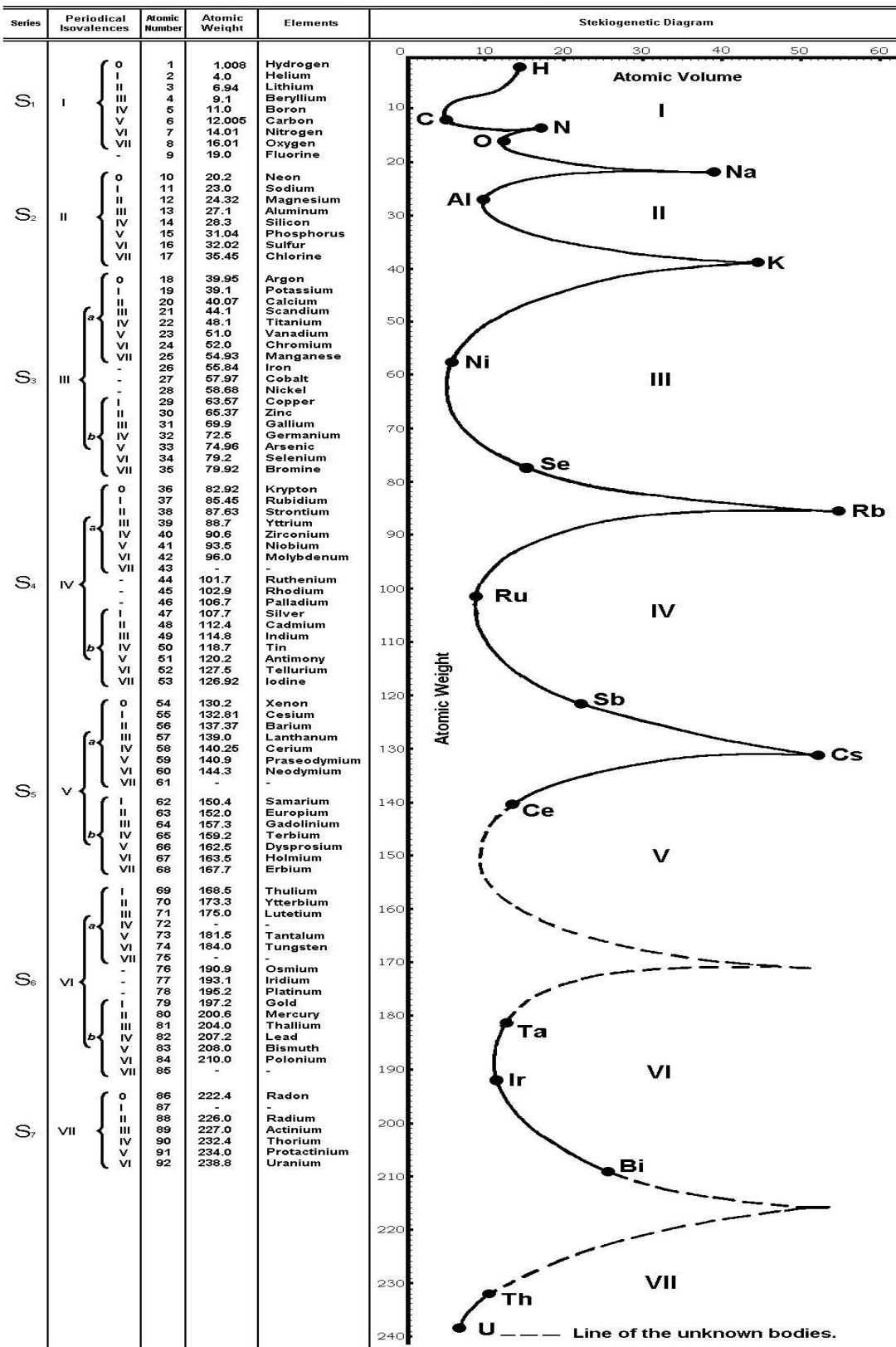


Table I

So that we have, respectively, septenaries composed of monovalences, bivalences, trivalences, tetravalences and then, conversely, trivalences, bivalences, monovalences; and septenaries composed of monovalences, bivalences, trivalences, tetravalences, pentavalences, hexavalences, and heptavalences. We have therefore periods I-IV-I that exactly superpose periods I-VII. The rhythm shown in the column of the periodical isovalencies is evident.

Just as in days and seasons, the rhythm repeats itself, but always in a different point of the space occupied by the planet, so at the distance of seven elements the rhythm of valence turns back to a different point. At every seven elements we have a sudden change of properties and then a regular return to the starting point. What I have said, in referring to the series beginning with lithium and sodium, repeats for the series starting with potassium, copper, silver, etc.

This connection between the characteristics of a body and its location on the scale has allowed every element to be given a proper distinct number. This numbering assignment, also according to your science, is not empirical, since the atomic number may always be experimentally determined by spectral examination of X-rays emitted by various bodies when in the presence of cathode rays. The vibratory frequency of these spectral lines is proportional to the square of the atomic number.

Based on this exactly assigned place on the scale, it is possible to establish other relationships between bodies that can be expressed by the following proportions: boron stands to beryllium as beryllium to lithium; lithium stands to sodium as beryllium to magnesium, as boron to aluminium; lithium stands to magnesium as beryllium to aluminium, as boron stands to silicon. Passages of body properties to the properties of another one are respectively proportional.

We have thus the same characteristics returning periodically, although repeated at a different atomic level. Atomic volumes increase or decrease in accord with the series assigned along the scale. Double series results precisely from atomic volumes' increasing and decreasing, a regularly-recurring noticeable fact. The enclosed graphical table will better express these concepts. By taking the atomic weights as abscissa and the atomic volumes as ordinate, you can trace a line that presents seven troughs with relative peaks or vertexes; trace that, by analogy, indicates the location of those elements whose atomic volumes are still unknown to you.¹⁹ Therefore, the atomic volumes follow a progression along the scale of the atomic weights. It increases and decreases according to the elements' various septenaries, that is, at every octave. Better still, it comprises two octaves: one ascending and one descending. The descending octave comprises the ductile elements; the ascending octave, the fragile ones. At the vertices are found the easily fusible or gases, and vice-versa at the bases. The descending octaves are electropositive, the ascending ones electronegative. Similarly, you can say it about several other qualities, such as conductivity, compressibility, and hardness. This serial classification results from the behaviour of such octaves.

Thus, here lies traced the stekiogenetic system, or the *genealogical tree of the chemical species*, divisible into VII series from S1 to S7, which are the seven formation periods, or successive matter condensation divisible into VII groups, true natural families of similar bodies, according to their respective isovalences.

You can view the image of Table I in better quality at: <https://beingintegration.com/?glossary=stekiogenetic-series>

¹⁹ In 1933, when this book was written, some chemical elements had their atomic weight still unknown. Most of them, if not all, are already known

17 | Stekiogenesis and Unknown Chemical Species

This study I have been conducting in order to attain philosophical and moral conclusions of a higher significance may have a practical importance even for your science as well, for it offers you the *possibility of defining a priori the elements still unknown to you*, not empirically, that is, by attempts, but systematically, by foreseeing with exactness the direction to be given to your researches. Table I shows in certain points that there are bodies that you will find with the characteristics indicated in the graphic. Names have no importance. The bodies are there, already defined and described. Look out for and you will find them. I shall tell you more: from what you know experimentally, and knowing that the universe is Law and organism, you can delineate a phenomenon's progression by just analogically applying its ruling fundamental concept, that is, the line of its development, even for those cases where observation has not been reached yet, even for its unknown periods. This monistic concept that I bring to you, on unity of principle for the whole universe, you can use it not only in the moral, but also in the scientific fields. Seek this principle of analogy present in all things, and it will infallibly guide you, allowing you, a priori, to anticipate yourselves to observation and experiment, to define the unknown, to discover and know it. Have you not found scandium, gallium, germanium in this way? Scandium is in group III, at an exact distance of

two octaves from boron. Gallium is in the same group, but a little farther on the scale, and at the same distance of two octaves from aluminum. Germanium is in group IV, at the same two octaves distant from silicon, which is in the same group. The same system has led you to discover the noble gases chemically inert contained in the air, that is, neon, krypton, and xenon. They belong in group 0 (zero), that is, in the group of argon. You have succeeded in preparing radon,²⁰ an emanation of radium, pertaining to the same family 0 (zero). In fact, these elements are in Table I, comprised in the group of argon, 0 (zero), which, as with all the others, has no valence. And so forth, also in the astronomical field, where an exactly calculated law has allowed you to individuate, at a certain point and moment, a body with determined characteristics, until in fact it has been found. Observe already how an edifice, which reason can erect, can anticipate direct observation; and that is but the pedestrian way of a thought always based on facts. Just imagine at what discoveries you can swiftly arrive when the ***scientific problems are faced through intuition***, as I have already said. Moreover, all the true great discoveries have been the genius' flash of intuition, who is the superman of the future, and who, by rising above the rational forms of research, anticipates the future mankind's intuitive forms. Man has never performed great leaps forward experimentally or rationally, but through intuition, the real great system of research of the future. While waiting for evolution to bring this new biological maturation to light, may reason in your scientific research be guided by this my affirmation, according to which the universe is wholly ruled by harmonic, analogical concepts, reducible to ever simpler and more synthetic principles. Once you have understood the generating concept of a phenomenal process and its rhythm, no matter its height on the scale of existence, safely extend these concept and rhythm even whither you

²⁰ When this book was written this element was known as Niton

lack objective knowledge. From γ to α , the law of evolution is identical; the developing line is continuous; the principle is one. This concept will always enable you to individuate in advance the intermediate forms that ω , Substance, traverses in its continual transformation.

Summarizing, we therefore can say that we have observed the physical state forms of Substance, γ (matter), which extend from H to U, according to increasing atomic weights; forms that we have grouped together into seven great successive condensed series, and seven large natural families of isovalences. There is only one slight anomaly, also periodical, of three elements that interrupt the isovalences' progression. This interruption is as if a brief stasis that does not disturb the phenomenon's march at all, because this stasis is also rhythmical and returns at regular periods. Along the scale on Table I, this stasis stands at the bottom of the troughs given by the lowest atomic volumes.

18 | Either, Radioactivity and Disaggregation of Matter ($\gamma \rightarrow \beta$)

At the two extremes of the series, we have H and U. These two elements individuate the two extreme forms of phase γ . What individualities do we find *beyond these?* It is evident that the scale “must” extend beyond the forms that earthly evolution presents to you. We have seen that before H we have ether, an intermediate form between β and γ , of which we shall speak again. Let us now examine to what forms tends the evolutionary progression of U.

We have stated that hydrogen is the constitutive element of young bodies: nebulae, white-hot stars, the spectrum extended to the ultraviolet, such as Sirius and α^{21} of Lyre. *Uranium*, instead, is the constitutive element of old bodies, more advanced in evolution, which has therefore been able to produce denser (higher atomic weight) and more differentiated elements. Uranium appears to us under quite special characteristics. It is the element that holds the highest atomic weight (238.2); it is the last term of the last group on the stekiogenetic series. This is precisely the group of the radioactive bodies, and, among them, uranium is considered to be the mother substance of radium, so that the quantity of radium contained in a mineral is given by the quantity of

²¹ Not to be confused with the symbols used in this book to denote the three aspects of the universe: α (spirit), β (energy), and γ (matter).

uranium of which it results composed. In heavenly bodies older than Earth, evolution has given origin to forms of higher atomic weight and more accentuated radioactivity. Radioactivity is in fact a quality that appears exclusively in elements of the last group. Now you know that such is a form of matter disaggregation, so that you will notice this strange phenomenon, with increased atomic weight, that is, the degree of matter condensation, to increase that radioactivity which in matter is more relevant, precisely in its ultimate form. Condensation therefore leads to **radioactivity**, that is, to disaggregation. Therefore, when matter (γ), derived by condensation from β , has reached a maximum of condensation in its descending involitional process, down to the forms of maximum atomic weight, it turns back on its way by reversing its direction in an evolutionarily ascending path, and tends to dissolution when returning to β . Radioactivity is precisely this property of emitting special radiations in the form of heat, light, electricity, that is to say, energy. Contrary to your known laws, such energy does not come from the environment, nor from other dynamic forms, but is constantly produced without your being able to establish any other generating source than matter in dissociation. This fact subverts your scientific dogma with regard to the indestructibility of matter and validates that of the indestructibility of Substance. Matter, taken as such, presents phenomena of spontaneous decomposition, which in turn is accompanied by energy development. Observe therefore that matter is destructible as matter, but not as substance, since this destruction is accompanied by the appearance of dynamical forms that parallels the process of radioactive disintegration. The physiodynamical transformism is thereby demonstrated.

However, the study of the radioactive elements shows us another important fact, that is, how an element transforms into another. That is, how **cases of chemical evolution** occur, which you may consider true and proper examples of **stekiogenesis**.

If we consider the last octave of the elements on the stekiogetic series on Table I (radioactive elements), we can establish between them an affiliation relationship, precisely according to which we have been able to establish series S7, that is, the family of uranium. You know that the radioactive bodies emit three types of rays: α , β , γ .²² When, for each atom, a radioactive body loses one particle α , there is a corresponding loss of four units of atomic weight. This element thus changes into another that occupies a different place in the series. The emission of β rays produces instead a transformation in the opposite direction. A transformation α can be compensated for by two transformations β in opposite direction. You know the specific law of this transformation, which is expressed by formula:

$$\gamma \text{ (constant of transformation)} = 2.085 \times 10^{-6.1/\text{sec}}$$

Through this transformation uranium passes to uranium X2, radium, radon (emanation), polonium (radium F), lead (radium G). Dynamic emanation in this last element is no longer appreciable so that it seems to be exhausted. Each element results from the disintegration of the preceding element, and by studying the march of this process of successive disintegration of the terms of the series, you will find that every element possesses a characteristic *average time of transformation*, which, for the various bodies, oscillates from a fraction of a second to thousand and thousand of millions of years. This average time of transformation is its “*average life*” and each radioactive element has its own period of average life.

Your science already speaks of life for the chemical elements, and defines how long such life periods are. Although radioactivity is materially appreciable only in bodies in which it is more intense, it is nevertheless a universal property of matter. This means that matter, in the

²² Not to be confused with the symbols used in this book to denote the three aspects of the universe: α (spirit), β (energy), and γ (matter).

whole and always, is susceptible to decomposition in a lesser or greater degree, transformable into dynamic forms, and that its pulsating evolution, that is, stekiogenesis, never stops.

Still, let me sum up and close this chapter. Starting from hydrogen, that is, from the primitive form of matter, derived by condensation (concentration) from the dynamic forms, through the transitory form ether, we establish a scale on which the chemical elements have found their place, up to U (uranium), in accordance with their own phase of evolution. The periodical return of isovalences has shown that such an evolution (which is at once progressive condensation and stekiogenesis) is a rhythm that also expresses constant increase in atomic weights. These vast, rhythmical pulsations of matter are seven and I have expressed them in seven series denoted with the symbols S1, S2, S3, S4, S5, S6, and S7. From series S1 to series S7, an alternating change of periodic phases appears succeeding one another, just as on the musical scale notes are set apart by octaves. An ensemble of series is but a *major octave*, what preludes to other octaves prolonging into phases β (energy) and α (spirit). You have seen the tendency matter assumes when it reaches U, limit of its lowest descent, condensation, involution and, at the same time, resumed ascent toward evolution, its return to phase β . *Arriving at U, matter disaggregates*. In your planetary system matter is old, or rather, is growing old, and shows you all the forms it has created and fixed along its life. Your angle of the universe lives phase $\beta \rightarrow \alpha$, that is, the phenomena of life and spirit.

But if you wish to continue the evolutionary series of its known forms, just resort to the previously mentioned principle of analogy, and have the series continued on in the onset direction, that is, before H, with decreasing atomic weight, and past U, with increasingly accentuated radioactivity. Keep on the progressive relationship already ascertained to find the atomic weight of the chemical elements before H and

beyond U at leaps of 2 or 4 units, and the same periodical return of isovalences. Thus, the element following U will have an atomic weight of 240-242 with increasingly evident radioactive qualities. Hold in mind that the denser and more radioactive products than U escape you, because they have not been “born” yet in your planet, whereas the bodies preceding H have already vanished from the Earth; therefore they elude your observation. This increased radioactive qualities to be found in the bodies born beyond U means that they have an ever-increasing tendency *to spontaneous disaggregation and return to dynamic forms*. These bodies are born to die shortly, and their life has the function of transforming γ into β . The matter of your solar system with its tendency to evolve toward forms with ever-greater atomic weight and radioactivity will produce a series of chemical elements increasingly complex, dense and unstable. This matter, ever older and gradually more differentiated, tends to disaggregation and prepares to undergo a true period of dissolution, which, increasing progressively, will end up in a true atomic explosion, such as you verify in the dissolving stellar universes. Your angle of the universe will be dissolved by atomic explosion, which is the actual death of matter. And this will occur when matter has exhausted its function of supporting those life-sustaining organic forms of yours, life that works out that phase of evolution that is your great creation, the construction through endless experiences of a consciousness that is α , Substance’s return to its spiritual phase. This is the true great problem with which I shall deal, of which this is but a simple preparation.

At the other end of the scale before H, always according to the same principle of analogy, you will find bodies with lower atomic weight than that of H, of -2 (minus two), and so forth, belonging to the group and valence of oxygen. Proceeding in the same direction, you will meet *ether*, an imponderable element to you, with minimum density, so much so that it practically evades the laws of gravitation. You

cannot apply to it any concept of gravitation and compressibility just as you cannot do it either to light or electricity. It eludes your physical laws and disorients you with its rigidity, which is such that allows light to be transmitted at the speed of 300.000 km per second, while it offers such weak a resistance as to oppose none at all to the march of the celestial bodies. Your mistake lies in wishing to consider it by the specific criteria you apply to matter, when, as I have already said, it is a transitory form between matter and energy.

19 | Physical, Dynamic and Psychical Forms of Evolution

But, beyond those bodies, which protract the series of the forms of γ before H and beyond U, the scale naturally continues even where matter is no longer matter. In my monistic vision, it continues into dynamic forms up to the highest forms of consciousness. From uranium to genius, we shall draw a line that must be continuous. Even in the *dynamic forms*, we have a similar progression of periods: X-rays, vibrations unknown to you, luminous rays (chemical and calorific), the visible and invisible spectrum from the infrared to the ultra-violet, electromagnetic vibrations, other vibrations unknown to you, and at last the acoustical vibrations. The tendency of the stekiogenetic series to septenary periods and progression by octaves is here repeated. Acoustical forms are in turn divided into minor octaves, just as light in the spectrum. From the dynamic forms one passes to the *psychic* forms, starting from the inferior ones, *crystals*, in which psychism is minimal. Matter therein has not been able to rise to organizations more complex than those of the chemical collective units, which represent all that of α matter can contain, the physical psychism, which is the minimum psychism of Substance. Crystals are molecular societies, true organized peoples ruled by an orienting principle mathematically precise, principle in which resides the aforementioned psychism. And observe that crystallography offers you seven crystalline systems, a grading-concept ever more complex, an increasingly evident psychism that reveals itself ac-

ording to planes and symmetric axis regulated by exact criteria. From the triclinic to the monometric, through the monoclinic, the trimetric, the trigonal, the dimetric, the hexagonal,²³ or to systems that, though differently named, are nevertheless substantially identical, we rise another octave up to the *plant kingdom*, and then up to the *animal kingdom*, whose psychical exponent becomes increasingly profound and more evident. From protozoa to vertebrates, through the great classes coelenterate, vermin, echinoderms, mollusks, and arthropods there is no more than a new octave. Your zoology classifies all existing animals in seven types. Thus, from matter, the Substance's highest condensation (through a rhythmically repeating fundamental gradation and constantly returning periods), we have arrived at the superior human *forms of consciousness*, of maximum spiritualization to you.

Now you can have a vision of the unity of the Law and of my Monism. From zoology, we come to the human world; but the whole meaning of life, even the vegetable one, is only one: construction of consciousness, transformation of β into α . All forms of life are akin to yours and struggle to rise toward the same spiritual end, which is the goal of your human life. The scale of psychical stages that life traverses to reach yours, starts from the first unconscious vegetable form of sensibility, and proceeds through phases instinct, unconscious intuition, reasoning (the one currently yours), consciousness, conscious intuition or superconsciousness that awaits you and to which I have referred as a new method of research. Next come the collective units, in which consciousness forms coordinate into vaster and more complex psychical organisms, such as family, nation, race, mankind and the collective forms of consciousness to which they correspond.

²³ Crystallography systems are now so named: cubic, tetragonal, rhombic, triclinic, hexagonal, rhombohedral and monoclinic.

Here is how the spiritual synthesis is born of this vertiginous metabolism that is life, to which matter becomes subjected in the highest degrees of evolution. Think: the nucleus and the electron planetary system vertiginously revolving in the heart of atoms, which in molecule combine with other planetary atomic systems, by coordinating into a more complex organic system, to be caught up in turn in an even deeper whirl produced by the cell's organic exchanges. And a cell, what is it in an organism? What a vertiginous cycle of birth, life and death! Life is exchange and you, at every moment, change the matter of which you are composed. Life is a flowing stream that never ceases; it is a marvelous vortex of which thought, consciousness, spirit is born. Matter palpates therein, lit up in its innermost essence, in an indomitable fever of ascent. Here is the new and tremendous divine grandeur that I shall show you.

However, this immense phenomenon is not only progressive forms individuating the stages of the great ascensional way (*static aspect*), not only motion in the evolutionary transformism (*dynamic aspect* of the universe), but also it represents the exteriorization of a unique principle, of a law that is found everywhere. This principle, defining the march of each phenomenon, may be graphically expressed in the form of a spiral in whose realm every rhythmical pulsation is a cycle which, although returning to the point of departure, displaces itself, repeating the preceding period in a different tone and at a different level. But this I shall explain more exactly in studying the typical trajectory of the phenomenal motions (*mechanical aspect* of the universe), which is also trinal in its aspects.

20 | Philosophy of Science

This *philosophy of science*, I have said, has the function of coordinating the great quantity of your observable phenomena, of reducing your science to a unitary synthesis, so that you do not lose yourself in the details of analysis, and of giving you the key to the great machine of the universe. Your science bears fundamental vices and organic defects for which I come to heal. It absolutely lacks unity, a fact that until now has prevented it from rising to a philosophical system and giving you a concept of life. Intuitive philosophies on one hand and purely objective science on the other, proceeding along opposite ways and with diverse goals, could give you but incomplete results. By leaving the abstract and the concrete asunder, they were insufficient to formulate the complete synthesis that I give you by fusing the two extremes: intuition and reason, revelation and science. When our journey through the cosmos will have come to an end, I shall turn, in a more profound treatise, down to the details of your individual and collective existence, so that your life may no longer be guided, as it has been so far, by instincts emerging from a law unknown to you, but in a way that you, on your own, with consciousness and knowledge, no longer as minor, may hold the reins of your world's complex functioning. Another fault of your science is that of being a science of relations, bound to establishing, although in a mathematically exact form, relations between phenomena. It is a science that starts in the relative and only in the relative moves. Mine is a science of substance; it shows you the essence of phenomena; it is science of the Absolute. I do not say, "It may be;" I say, "It is." I do not

discuss, I affirm; I do not inquire, I expound the Truth; I do not propose problems or raise hypotheses; I express results. My philosophy does not abstractedly withdraw into ideological constructions, but holds close to the facts on which it bases itself.

You have multiplied your shrewdness and the power of your means of investigation, but your starting point has been sensorial. Thus, you perceive matter as solidity, not as speed. Difficulties confront you, and solely by indirect ways you are able to imagine how the mass of a body is function of its velocity and how its greater weight results from newly transmitted energy; how speed modifies the laws of attraction (gyroscope); how matter's continuity is due to the displacing speed of its electronic composing units, so much so that, without such speed, given their minimal volume as compared to the space they move in, you would look through them without perceiving anything; how its solidity, basis of your sensation, is due to the revolving speed of electrons, which confers them a contemporaneous spatial omnipresence, a speed without which the whole mass of the physical universe would be instantly reduced to its true state: a mist of impalpable powder. Here is the great reality of matter which science should indicate: energy.²⁴

Your science, because of the method on which it supports itself, is inapt to discover the intimate links that keep things together, and to reveal their essence. For instance, you have understood the phenomenon that shows the transformation I have affirmed of γ into β and the return of matter phase to energy phase, also noticeable in the radioactivity of your planet, that is, the phenomenon by which the sun, diminishing itself in weight and volume, at its own expense, inundates with energy the family of its planets and space, and this until the exhaustion of its being. But here science comes to a halt, and as if before an enigma it looks at that sun, which is your life, wandering through billions of cen-

²⁴ Today it can be said that science has already reached this conclusion.

turies, its light and life exhausted, extinguished, cold, dead. Instead, I tell you: it has obeyed the universal law of love that prescribes free giving and, at all levels, unites all creatures in the universe in brotherhood. So for instance, you attempt to disintegrate the atom by seeking to demolish its inviolate structure; by crossing its electronic zone of highly dynamic potentiality, you strive to penetrate the nucleus by bombarding its system with high-speed projected emanations, but you do not see that in the atomic transmutation the phenomenon's essence resides in the law ruling the unity of matter. You have furthermore observed that sidereal matter is born and dies, appears and disappears, volatilizes into radiation on one side, and reappears as matter on the other side, but you have not placed the two phenomena side by side, nor have you noticed the bond of union linking them, nor the common cyclical line of their development. I reveal the bonds that unite the most apparently disparate phenomena. My system does not neglect science, as do your philosophical intuitions, but takes it as a basis, completes it, raises it to a degree of synthetic conception, invests it with the dignity of philosophy and religion, in order that, in the phenomenology's infinite details, it finds the unitary principle that, by giving you the reason of things and answering your last whys, enables you to guide yourselves through life and impart an aim to your acts.

21 | The Law of Becoming

Time has come for us to deepen our study even more, by facing problems of greater complexity. I have kept myself relatively on the phenomena's surface, dwelling on the external aspects comprehensible to your intellect. Let us now enter on the examination of their intimate, profound structure and on the genetic process of the phenomenal world.

In the preceding pages I have outlined the characteristics, genesis and development of phase γ and have cast an overall glance on the other two forms of ω , that is, β and α . Later we shall enter on the circumstantial examination of the dynamic and psychic phases, which deserve a study in depth, since they touch you more closely, that is, the phenomena of life and consciousness, in both the individual and social fields. With this, I shall have concluded this study and the edifice will be completed, because I shall have shed a new light on your world. I shall have laid the foundations for a new individual and collective mode of life, resting at once upon science and revelation, a new living that will be the new civilization of the third millennium.

But before proceeding in vastness, advancing on these new fields, let us proceed in depth, in order to grasp the essence of the phenomena we have been observing. Undertaking this study had been impossible until this moment, for it will no longer regard the universe in its static,

nor in its dynamic aspect, but will consider it from a new viewpoint: *its mechanical aspect*.

The *static aspect* concerns the *forms* of the being and is expressed by:

$$(\alpha = \beta = \gamma) = \omega$$

The *dynamic aspect* concerns the *becoming* (evolution) of the forms of the being and it is expressed by:

$$\omega = \alpha \rightarrow \beta \rightarrow \gamma \rightarrow \beta \rightarrow \alpha$$

The *mechanical aspect* concerns the *essence* of the becoming of the forms of the being, and its expression is a line: the spiral.

You have observed that just as the forms or phases of ω (Substance) are three, namely: matter γ , energy β , spirit α , so three are their aspects, that is, they can be considered: 1st as *forms*, 2nd as *phases*, 3rd as *principle* or *law*. These three aspects stand for the trinity of Substance, a trinal unit with three dimensions. In another words, the universe is not only a great *organization* of units and functioning of a great organism of beings, but is also a *becoming*, an evolutionary transformism of such organism and of its units; in short, it is the principle, *the law* that rules such transformism.

Let us now occupy ourselves with the study of this principle.

A perfect Law, mathematically exact, guides the everlasting becoming of the beings; this evolutionary universal transformism obeys a unique principle. I shall expound on this principle, which you will find in the infinite multiplicity of forms, identical and constant. I shall trace the line of its becoming, its trajectory of evolution, a line absolutely typical that we may call the matrix of universal transformism, a trajectory

that all phenomena, even the most disparate, follow in their process of development. Absolute principle, inviolable trajectory. Each phenomenon has a law and this law is a cycle. Each phenomenon exists while it moves from a point of departure toward a point of arrival. To exist means to move according to this developmental line that is the trajectory of the being.

22 | The Mechanical Aspect of the Universe – Phenomenogenesis

The typical trajectory of the phenomenal motions, synthetic expression of their becoming, is the line already found in the physical world at the birth of matter, the line of the stellar (nebulae) and planetary formations, that is to say, the vortex, the spiral. It expresses the phenomenogenesis and the study of it will conduct us to a new cosmogonical concept.

Let us proceed to its analysis by beginning with the most elementary concepts, by orderly advancing from the simple to the complex. Moreover, in order to render the concept more evident, we shall express it by diagrams as well.

The diagram of Figure 1 represents the law of the ascending path of evolution in its simplest expression. The abscissa indicates progression by units of time, and the ordinate indicates progression by degrees of evolution. This appears here in its fundamental note and dominant characteristic of ascensional path, linear and continuous (OX).

Here are a few definitions:

By *evolution*, I understand the Substance's transforming from phase γ to phases β , α et ultra; as we shall see, transformation that the individuated forms undergo through these phases.

By *time*, I understand the rhythm, the measure of the phenomenal transformism, that is, a vaster and more universal time than the nar-

row-sensed time, measure of your physical and dynamic universe, which disappears at level α ; a time that exists wherever there is a phenomenon, that subsists at all possible levels of the being, as a marking pace for the way of the eternal becoming of all things.

By *phenomenon*, I understand one of the infinite, individuated forms of Substance, its becoming and corresponding law. For instance, a type of chemical body, of energy, of consciousness in its three aspects: static, dynamic, and mechanic. Phenomenon is a broader word, for it comprises all that which is and, while it is, transforms, and transforms according to a law. In my concept, being never means stasis, but eternal becoming.

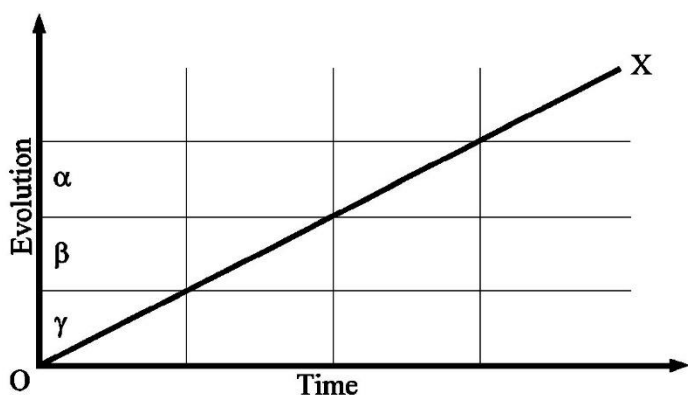


Figure 1

Diagram of the evolutionary progression in its simplest rectilinear expression.

The diagram of Figure 1 represents the march of a phenomenon in time, in its simple expression, that is, in its quantitative evolutionary progression relative to the speed of such progression.

This and its following expressions have a universal importance. Therefore, in order to pass to the special case, it is necessary to have in-

to account the degrees of evolution peculiar to the phenomenal individuality being examined and its peculiar velocity of progression. Having this into account, the line can be applicable to all phenomena, and the trajectories we are about to trace are applicable to all of them. However, to simplify and gain in evidence, I now particularly take into examination a type of phenomenon, the vastest known to you, the maximum one comprising all the minor ones: the Substance's transformation through its phases γ , β , α . And the purpose here is to give you a more exact idea of the genetic process of the cosmos.

We have stated that in the everlasting breathing of ω , the evolutionary phase (ascent) is compensated for by an equivalent involitional phase (descent), that your current ascensional way $\gamma \rightarrow \beta \rightarrow \alpha$ had been preceded by an inverse descending process $\alpha \rightarrow \beta \rightarrow \gamma$. In this way, to render the expression complete, the already traced line OX must be preceded by an opposite line, which from the same height α descends to O. But, when I expounded on the great equation of Substance, in its dynamic aspect: $\omega = \alpha \rightarrow \beta \rightarrow \gamma \rightarrow \beta \dots$, I stated summarily that its becoming bent over itself, because at that time a further definition might bring forth doubts and complications, which only now we are able to solve in particularly observing the mechanical aspect of the phenomenon.

The diagram of Figure 2 expresses a more complex concept.

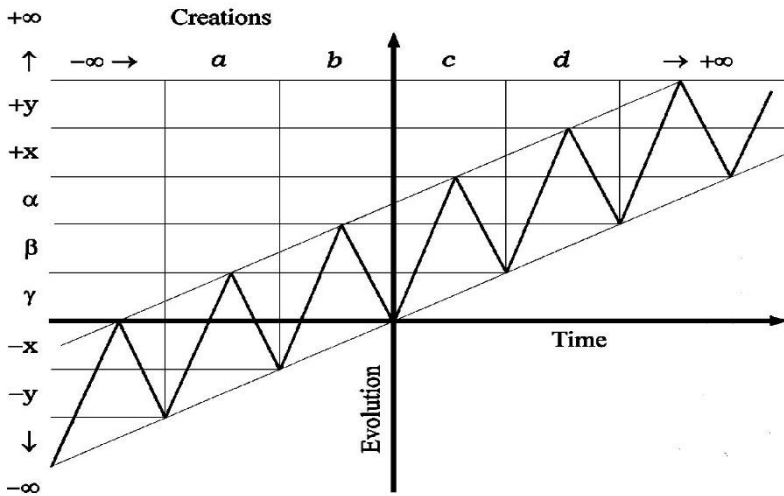


Figure 2

Analysis of Progression in its involutinal and evolutinal phases.

You comprehend that the Absolute can only be an infinite in all directions; that limits cannot exist except in your relative; that if we had to set limits to the Absolute, such limits would never be given by it, but exclusively by your inadequate organ of judgment: reason; that the universe will not only extend infinitely in all possible spatial, temporal and conceptual directions, but that at a certain point it will also veil from your insufficient sight and will vanish into the inconceivable. Phases α , β , γ cannot exhaust all the possibilities of the being. They are ω , your universe, what is conceivable to you, beyond which there are further phases, other universes contiguous and communicating, albeit they represent nothing to you, because they are beyond your intellective ca-

capacity. These phases will extend above α , in ascending progression toward a positive infinite, and below γ in descending progression toward an opposite, negatively signed infinite.

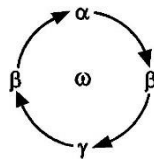
Thus, the diagram of Figure 2 takes on a different aspect from the precedent. While the line of time extends horizontally from $-\infty$ to $+\infty$, boundless in both directions, the line of evolution extends, at the top and bottom, respectively toward $+\infty$ and $-\infty$. And the phases γ, β, α will be followed above by the evolutionary phases (unknown to you) $+x, +y, +z$, etc., and below they will be preceded by the involitional phases (also unknown to you) $-x, -y -z$, constituting bordering creations (not in spatial direction) of ω .

This system, despite being ampler and more complicated than that of ω , equally balances, but into a vaster and more complex equilibrium. Just as the cycle $\alpha \rightarrow \beta \rightarrow \gamma \rightarrow \beta \rightarrow \alpha$ is not the utmost measure of the being, so even this larger cycle is not either; it is just part of an even larger cycle. For that reason, I repeat, there is neither, nor can there be any limitation set to the minor or to the major, to the simple or to the complex, but the whole extends without beginning and end into the unlimited possibilities of the infinite. Your visual field is restricted and cannot embrace more than a fraction of that wider trajectory along which creations appear and universes escalate. But may this not be a cause for you to suppose imperfection, lack of equilibrium and absence of order where everything occurs according to a unique principle and a constant law.

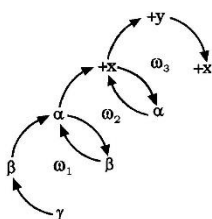
23 | Formula of Evolutionary Progression – Analysis of Progression in Its Periods

Let us deepen this subject even more. You comprehend that the being cannot remain imprisoned within the cycle of ω , your universe, as given by the three forms γ , β , α ; that an eternal return upon itself would be an illogical, useless work; that this aimless march, this eternal revolving $\alpha \rightarrow \beta \rightarrow \gamma \rightarrow \beta \rightarrow \alpha$ would be an absurdity. Your mind comprehends this my argumentation: that whatever is the limit set to ω , reason would soon overstep it, seeking for another beyond; that a closed **cycle** endlessly repeating within itself is absurd. Your mind feels the need for an **open cycle**, that is, of one that opens by evolving toward a larger cycle or that closes by regressing toward a minor cycle, and so on boundlessly. That, thus, pleases your mind, because this meets the being's need and a possibility is granted for it to return on itself, and, above all, to expand out, beyond itself, beyond its achieved but constraining form.

The formula of the closed cycle already given by the summary expression $\alpha \rightarrow \beta \rightarrow \gamma \rightarrow \beta \rightarrow \alpha$ must now be replaced by a more exact and complex **formula of open cycle**. According to this new formula, the graphic expression already given:



transforms into the following:



where the cycle of the universe ω , given by $\alpha \rightarrow \beta \rightarrow \gamma \rightarrow \beta \rightarrow \alpha$, is no longer closed in upon itself, but opened in the inverse direction $\alpha \rightarrow \beta$ and $\beta \rightarrow \alpha$, thus developing the contiguous universes: ω_2 , ω_3 , etc.

The formula of the open cycle, extended back as far as the negative, is thus expressed by the following progression:

1 st cycle	$\dots -y \rightarrow$	$-x \rightarrow$	$\gamma \dashrightarrow$	$-x$
2 nd cycle	$-x \rightarrow$	$\gamma \rightarrow$	$\beta \rightarrow$	γ
3 rd cycle	$\gamma \rightarrow$	$\beta \rightarrow$	$\alpha \rightarrow$	β
4 th cycle	$\beta \rightarrow$	$\alpha \rightarrow$	$+x \rightarrow$	α
5 th cycle	$\alpha \rightarrow$	$+x \rightarrow$	$+y \rightarrow$	$+x \rightarrow \dots$

The diagram of Figure 2 renders this same concept of successive cycles with an *ascending broken line*, alternating its ascensional movement with periods of involutorial regression. By connecting the vertexes and the bases of the broken line, we see reappear here, as a whole, the ascensional line OX in its plainest expression. So at a higher level, we have found again the *same principle*, whose intimate rhythm we now analyse and whose structure we see in full.

Let us now observe the characteristics of the formula with an open cycle. The phases of evolution, which are the composing elements of the formulas with the five examined successive cycles, may in the five superposed formulas be divided into 4 columns. We shall see how, at a different level, the same cycle repeats itself according to the same principle. The first column on the left indicates the starting point; the second, the successive phase in the ascensional path; the third column indicates the vertex of the cycle, from which it descends again to the fourth and last column. Two forward and one backward phases project the series of the vertices γ , β , α , $+x\dots$, following an ever-higher ascending line. The difference in level between the points of departure and those of arrival is the necessary condition for *the system to progress*. We shall further elucidate, with particular cases, the significance and the philosophical reasons for this displacement, by which the line does not return to its preceding level, but to a higher one.

The course of the broken line in Figure 2 brings these concepts into evidence. The coordinate axes are boundless, suspended in the space between two infinities. The phases are not symbolized with a line, for they are not a point, but a band, a surface, because only a space can graphically give an idea of the displacement necessary to traverse the phase. Each cycle represents what you call a creation, and these creations denoted in the diagram with the letters a, b, c, d, etc. succeed one another. We have assumed each creation as a time-measuring unit, that is, the rhythm of becoming of the phenomenon under examen.

Summing up what we have said so far, we may conclude that a more complex law (mechanical aspect) rules the dynamic aspect of the universe, and that its expression is no longer simply given by the formula:

$$\omega = \alpha \rightarrow \beta \rightarrow \gamma \rightarrow \beta \rightarrow \alpha$$

but by the formula:

$$\Delta = -\infty \rightarrow \dots -y \rightarrow -x \rightarrow \gamma \rightarrow -x \rightarrow \gamma \rightarrow \beta \rightarrow \gamma \rightarrow \beta \rightarrow$$
$$\rightarrow \gamma \rightarrow \beta \rightarrow \alpha \rightarrow \beta \rightarrow \alpha \rightarrow +x \rightarrow \alpha \dots \rightarrow +\infty$$

where Δ expresses, along the infinite series, a greater collective unit of ω , that is, an organism of universes.

24 | Spiral Derived by Curvature of the System

In the diagram of Figure 3, we find a more intuitive expression of the law ruling the phenomenal transformism. My scope now is to emphasize the characteristics of such phenomenon. Then I shall expound on the profound reason of its march.

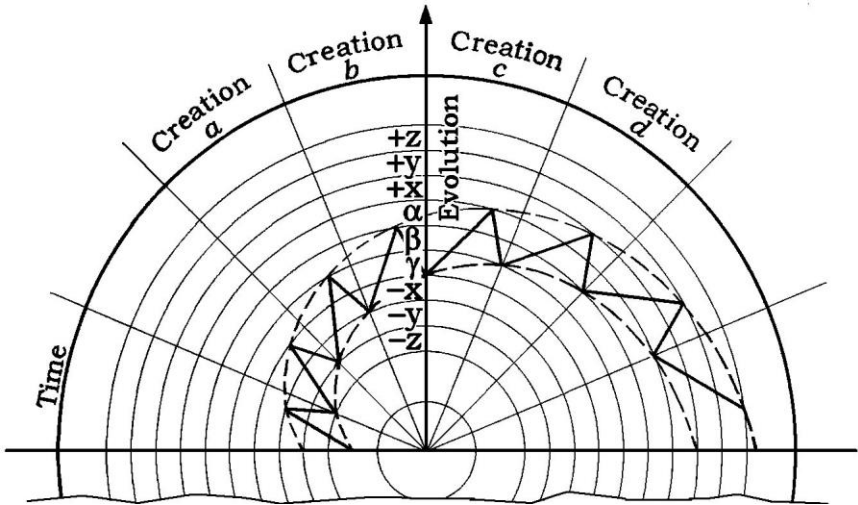


Figure 3
Curvature of the system. Spiral derived by a broken line.

In the diagram of Figure 3, instead of a straight horizontal line, I take a circumference as basic coordinates, expressing measure of time, and I let the vertical coordinate, expressing degrees of evolution, move around its centre. In other words, I adopt as abscissae all the possible radii of the circle. Time measure will be given by degrees. The whole system in Figure 2 is thus made to revolve about a centre. The simplest expression for the concept of evolution, given by the ascending line OX in Figure 1, is now rendered by the opening of a spiral. The cyclical development substitutes for the concept of linear ascent; in the detail, it is the same broken line, whose protruding vertices constitute the maxima in the progression of the successive creations. The phenomenon's general line (OX) assumes thus a spiral march, which is the line of the planetary genesis, of the nebulae's sidereal vortex, the spiral that in Figure 4 we see open and close even within it, for we shall express the broken line with curves, and we thus shall see it move away and draw on the centre, along the coordinate radius, following a curve of time, the great evolutionary and involitional pulsations, in accord with which the whole system progresses. The spiral is here more intuitively expressed than through a straight line because, being derived from a circumference, it expresses with greater evidence the phenomenon's cyclical march and the typical trajectory of its becoming, as given by its periodical developments and returns.

25 | Linear Synthesis and Synthesis by Superficies

Now let us study the diagram of Figure 4. By taking as measure of time a smaller unit than the one taken for the diagram of Figure 3, that is, by slowing down the phenomenon's march and placing each creation at a longer distance, be it 45° or 90° etc., we can express not only, as in Figure 3, the sole aspect of the phenomenon as a whole, but also the cyclical advancing and returning march of each single phase in the realm of the same creation. We can thus better observe the phenomenon in detail, through a new figure with characteristic aspect. A more dynamical expression, *the opening and closing movement of the spiral* substitutes for the ascending and descending segments of the broken line.

The diagram of Figure 4 is constructed to allow for each phase (α , β , γ , etc.) the measure of a right angle. This angle measure is preferable to others, inasmuch as it more evidently expresses the law ruling the phenomenon, with superposed regular trajectories as it is in reality, and a more balanced whole with periodical returns. Let us observe the diagram in its characteristics. We find reproduced here, in its cyclical expression, the same concept, which, in the detail of Figure 3, better than that of Figure 2, has a rectilinear expression. Let us begin by observing the phenomenon in its phase $-y$, and follow it in its ascent across phases $-x$ and γ . At this point, having touched a vertex, which, as in Figure 4 and as in both Figure 2 and 3, is denoted with α , whose

three phases have been covered, the phenomenal period descends over again, by concentrically returning on itself to cover in reverse direction the two last phases of the progressive period. The first phenomenal period, standing for creation a, is thus completed in both its forward and backward moments (evolutional and involutorial) as given by the course $-y \rightarrow -x \rightarrow \gamma$ and $\gamma \rightarrow -x$, which constitutes the first part of formula Δ . Phase $-x$ once covered, the period becomes exhausted, and to continue on it must again reverse its direction to resume its ascensional movement. But this no longer starts from $-y$, but from one degree higher: $-x$; it covers other more three ascending phases, which this time are: $-x, \gamma, \beta$; it touches vertex b to drop down from β to γ , where it starts a third period, again rectifying its march. So the second part of formula Δ : $-x \rightarrow \gamma \rightarrow \beta \rightarrow \gamma$, which corresponds to creation b, has been covered. The phenomenon continues to develop in obedience to a law of constant progress. The letters, vertices, and periods of the spirals in Figure 4 correspond therefore to the broken line of the spirals in Figures 2 and 3. Just as in these Figures, the trajectory continues to ascend and descend in a broken line, so in Figure 4 the trajectory continues to open and close in spiral. Creations a, b, c, d, in the expanding and contracting spiral line—which in the broken line culminate in vertices a, b, c, d—correspond to progressive maxima a, b, c, d, etc., thus unfolding formula Δ .

Figure 4 expresses the phenomenon not only in its linear synthesis, but also in its *synthesis by superficies*, rendering it even more evident. The three circular bands $-y, -x$, and γ stand, in spatial direction, for the breadth of the three phases covered by the developing of creation a. This produces phase γ as a maximum result, that is, matter, your physical world. And the end result of each period covered is a large covered circular phase, which will then serve as a basis for new impulses toward occupying broader areas.

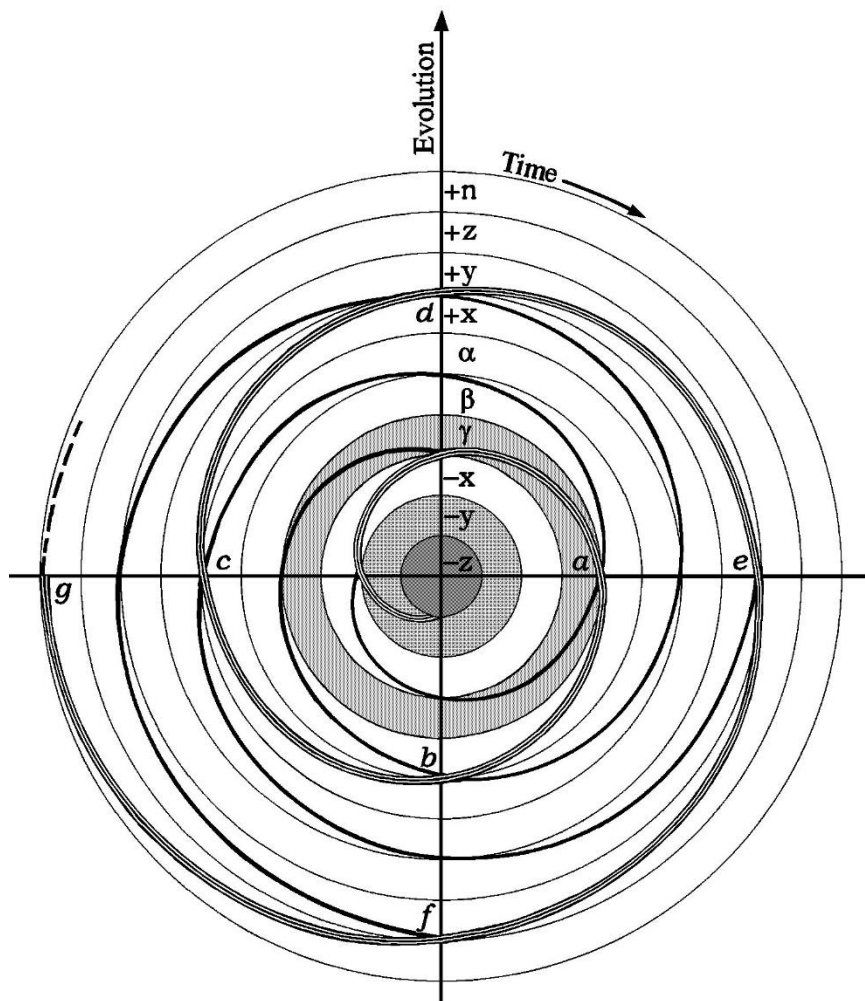


Figure 4
Development of the typical trajectory of the phenomenal motions in the evolution of the cosmos.

Let us now put the particulars of this phenomenon aside to consider it ever-more in its aspect as a whole, and apprehend it more in general lines. The law ruling the development of the typical trajectory of the phenomenal motions is expressed by this spiral, subject to a pul-

sating rhythm that continually reverses, opens and closes, coils and uncoils; it is as if an intimate respiration. And this continual returning upon itself results in constant progression. Such is the finished product of this profound intimate work in the whole system. The evolution's constant advancement results thus, in its apparent simplicity, from a complex and profound labour. Thus are successively covered the different phases. At each creation a physical universe arises, then a dynamical, and then a psychical universe, and so forth. And the finished product of each creation remains and adds up to the preceding ones, thus building up an ever-larger coverage of superficies determined by the circular concentric bands, thus slowly expanding the whole system.

Here we have arrived at a vaster synthesis of the phenomenon, the *cyclical synthesis*, expressed by a spiral that develops with constant progression. The system's expanding is imparted not only by its expanding in superficies, but also by the line along which such expanding occurs. Just as by connecting vertices a, b, c, d, etc. of the broken line in Figure 3 a spiral as synthetic expression can be obtained—in which the trajectory line OX of Figure 1 is reencountered—so, by connecting the successive corresponding maxima of the openings a, b, c, d, e, f, g, etc. in Figure 4, an equal spiral constantly opening can also be obtained. Therefore, along this spiral we can establish a *major line of the phenomenon*, in which the return detail is neglected for but the final progression to be taken into account. Here is a higher expression of the Law. We have thus traced a spiral that we have said to be the typical trajectory of the phenomenal motions. By simply looking at Figure 4 from a short distance, we shall see that major line more distinctly, with the three superposed courses of which it results formed. For each phase to be definitely surpassed and stably fixed in the system, it must be covered three times in a progressively evolutionary direction; the first time as a maximum product of the cycle, then as a medium product, and finally as a minimum product, that is, a starting point or initial

phase of the evolutionary process. As can be viewed, the system is as much trinal in its concept as in its development. By taking this larger spiral as the only line of the phenomenon, its most synthetic expression, we shall see how its uncoiled result will be the course of the vertical abscissa indicative of evolution, and how line $-z, -y, -x, \gamma, \beta, \alpha, +x, +y, +z, +n$ will be but the trajectory that sums up the whole complex motion from which the opening spiral results. We shall see how this trajectory, a still broader synthesis that sums up all those preceding ones, given by so many continued contiguous stretches representing successive phases of evolution, is also itself a spiral that expresses an even vaster phenomenon and so ad infinitum. We shall draw another diagram to show through cyclical synthesis a possible major expression of the universal phenomenology. We shall have then observed the universe in its mechanical aspect, and exposed the great Law that rules it.

26 | Study of the Typical Trajectory of The Phenomenal Motions

First we need to immerse even deeper and pass from the simple descriptive exposition of the phenomenal motions to the field of the intimate whys. Before becoming stabilized and definitively assimilated into the system, each phase is covered three times as progression and then two as regression; that is, it is lived five times in opposite directions. ***The reasons for this cyclical return*** of two involutions phases over three evolutionary ones stands for the fact that this returning to exist three times repeatedly at the level of each phase is the first condition for the being, who fixes it on itself, to ***assimilate*** it deeply. It is a triple life, in three diverse positions; the being has to live it in each stage in order to be able to dominate it definitely. In the two phases of regression, the past returns, the being reassumes, recollects and lives again; so the “new” is founded on freshly consolidated basis. ***The concept that deep down lies the idea of trinity is a principle of order and equilibrium.*** Another meaning for this descent is that it represents old building material’s disintegrating for construction of a new one, germ of a greater potentiality, since only this more powerful nucleus can reach higher peaks, precisely as you would do if you wished to build a new six story house to replace an old two story one. It is through this intimate destructive and re-constructive process that the phenomenon elaborates and matures; it is through these returns over itself that this compressing vortex, this concentrating phase, that this momentum toward higher ascents fecundates. This remaking of itself by starting over again, by returning on its own tracks, is the phenomenon’s closing in

onto itself to burst out with increased potential. In order to advance, one must first retrocede, demolish the old material to build up over again from the beginning by laying down a more solid foundation for a more potent new organism, destined to a greater development, because to the law all things proceed by continuity (*“natura non facit saltus”*), and every progress must be deeply matured.

You will understand it even better when passing from the abstract concepts to *cases concretely exemplified*. You will notice how your reality conforms to these aforementioned principles. This need for re-making itself over from the beginning, drawing on the phenomenon’s origin, is universal. To rebuild one must first demolish. The cycle given by the opening and closing of the spiral is the line of the becoming of all forms of being. If this occasionally seems otherwise, that is because you have under your eyes only fragmented phenomena. Unity of principle enables us to discover examples in the most dissimilar fields.

In the *universe of matter*, γ , you find the spiral line in the nebula’s developing. Matter is there a centrifugal expanding vortex, and it projects itself into space in the form of fine sidereal dust in exact accord with a spiral that has its youth, maturity and decline, that is, it attains a maximum spatial dispersion given by the impulse set off by the vortex, germ of the phenomenon, a maximum that it cannot exceed, past which it has to recede. The cycle turns back to close in upon itself, because, as the spiral opens, from level γ , an intimately elaborating matter takes place, by means of which, as said when we dealt with the stekiogenetic series, matter disaggregates and γ returns to β . As we have seen, energy in turn channels itself into currents determining a centripetal vortex or dynamical concentration (cycle’s involutorial period) into a nucleus (γ again), which will constitute the germ of an inverse centrifugal vortex (cycle’s evolutionary period), that is, of a new sidereal expansion. However, this time, β , again reconstituted, will take the highest

path of life and consciousness, while at the ends of your universe, where β is still immature, you will see it bend over itself toward γ , and so on.

In the *field of life*, the opening of the spiral is not a physical, spatial vortex, but a dynamical one. Centre, expansion, limits and returns are of an exclusively dynamical character. Have you ever wondered why everything originates from a seed, and why the subsequent development cannot exceed certain limits, and the cause for the decay, for the decline that reaches everything?²⁵ Life is also a cycle with its evolutionary and involutorial phases, and its inexorable return to the starting point. What comes to be this mechanism by which everything is driven back to the state of germ, this nature's proceeding by means of continual returns to the state of seed, if not the most evident expression of the law of cyclical evolution and involution? In the seed, the phenomenon of life turns back to close in upon itself, into a nucleus that is a new expanding centre, and so life proceeds uninterruptedly by means of pulsations alternating between phase germ and phase maturity. It is this phenomenon's intimate law, a moment in the universal law, that sets a limit to the complete form, and then destroys it, and over again onto a germ it concentrates its full potentiality. Then, this does not inexplicably yield the more from the less, but simply restores what had been enclosed in it by involution. Without this inexorable return over itself, which is in the law of cycles, form would have to progress ad infinitum, or instead, upon decaying, it would never rise again to resume, within a brief time, the same way in opposite direction. And if these limits can be displaced and the maximums raised, this is not due to the inviolable cycle of individual lives, but to the development, to which they concur,

²⁵ Entropy; for science, a hypothetical tendency for all matter and energy in the universe to evolve into a state of inert uniformity.

of the greater cycle of evolution and involution of the species subject to the same law.

Again, progress takes place solely through continual returns to a starting point, with displacements gradually progressive. In the same way, the evolution of organic species is not rectilinear, as Darwin's mind conceived it, but alternates with continual involutorial returns. Such as in this case, which the laws of life share with you, all creation is made up of and ***functions by means of germs*** to which a development follows in the same way as, to increase the height of a building, one needs strengthening its foundations so as to establish ever solidier bases. Note that each existence is daughter of a seed, that each phenomenon is potentially contained in a germ, a law that you find even in the evolution and involution of universes. By such law, they are led to remaking themselves over again from their very initial phase, which may be $-y$, $-x$, γ , β , α , etc., to the germ-phase, into which, in concentrating, they enclose by involution all the potentialities that will later develop into the generating evolution of higher phases. Its assimilation once completed, each covered phase, that is, lived, returns to the previous one as phase or germ of involution of new and ever higher phases. Everything ascends by continual returns upon itself; from the maximum to the minimum, everything functions by germs.

Look about you. Each fact arises by the opening of a cycle; it starts, expands up to a maximum, and then turns back onto itself. Everything is thus alike. For whatever you wish to accomplish, you must open a cycle that later will have to be closed. ***The seed of your acts stands in your thought***, and each action gives a more complex seed capable of producing a more complex action. Just as seed produces fruit and fruit produces seed, so thought produces action and action produces thought. The seed principle, such as you find in nature, is the universal principle of expanding and contracting cycles.

You can find another aspect in your own *human life*. The early years of your existence sum up all your organic and psychical lives of the past, first organically, then psychologically (note how phase α follows phase β). With the resumption of every cycle of life, the being must start over from the beginning, although for a brief period, in order to bring the cycle of its new evolution to a farthest point, gradually advancing ever more. Thus, β , in its highest phase, the human life phase, is also expressed by an opening and closing spiral, by means of which the whole system progresses.

Your current higher level of organic life touches on phase α and prepares you for creation of the spirit. We thus see the cyclical law also repeat in the *field of individual and collective consciousness*. In the first case, the genetic process of your consciousness acts along the same developing line traced for the genetic process of the cosmos, that is, a double and inverse spiral. Its opening is *action*, irresistibly exploding, as the greatest instinct of life and the most evident manifestation of the law in the young and inexperienced consciousness that tries the unknown. Action is the first step of α contiguous to β ; consequently, it is replete with energy and devoid of experience and wisdom. Human life is a succession of trials, attempts, and experiments. Yet, do not say, "Vanitas vanitatum."²⁶ If nothing is created (in absolute sense), nothing is either destroyed. Your acts, your experiences, and your environmental reactions become fixed as psychical automatisms; they become habit that then will become instinct and innate ideas. Thus organic life wears out, but it builds up consciousness; the dynamical cycle becomes exhausted, but, from its exhausting, phase α is born and develops to a maximum given by a potential consciousness such as it existed at the beginning of the cycle. But here the expanding spiral and its developing limits bear a psychical character. Level and matter change, but all re-

²⁶ Latin, "Vanity of vanities."

peats the same law. Here the vortex concerns the spiritual universe of consciousness, but its motion principle is identical. Its climax once reached, the cycle grows tired and old, turns back onto its point of origin toward β , and the spiral closes in. The climax of your psychical life takes long to arrive, and often it appears only later on the wane of youth and physical vigor, as the last delicate flower of the soul. Then consciousness bends over itself and thence ensues a period of reflection; it absorbs the fruit of experiences, and the spirit matures in a decadent body. A few, only the more advanced souls, soon reach it; many only much later; some, the novices in psychical life, never. Thus, its momentum once exhausted, which is proportionate to the explosive power concentrated into the germ of personality, the cycle returns upon itself. Consciousness makes up for its past, concentrates over again, recoils, and closes to action and experience: it has assimilated all. It is the descending path, prelude to new impulses of action in a new life, to a new descent into the world of trials, to an ever-vaster experience, to the resumption of the preceding cycle, but at a higher level, for higher is its point of departure. With this new descent, β fecundates itself and, from an intermediary phase, it becomes basis and seed for the development of a vaster succession of cycles that, by virtue of the spiritual construction achieved, with which the germs strengthen themselves, will reach phase +x and subsequent ones.

In the field of *collective consciousness*, you find in the cyclical law the reason for the *periodical growth and decay of civilizations*. Here also the same phenomenon occurs. After an early period of conquest and expansion, each civilization reaches a maximum maturity that it cannot exceed. That fatality by which people seems to be dominated and which at a given moment says "enough!" is but an expression of the law of cycles. Each civilization is a collective spiritual product; it is a created type of soul vaster than the individual soul, derived from a germ that it all already potentially contained, which will render a maxi-

mum as to there be no further expansion, where maturity can be but putrefying decadence. As in all phenomena, this too becomes exhausted and tires, ages, declines, and dies. To further advance, it must once cover a rhythmically involutorial course to resume, starting again from a fresh germ synthesizing the preceding maximum already reached, a new cycle of civilization, which in turn will reach a still higher maximum, and so forth. The whole cycle system of civilizations thus advances slowly, by successive maxima, alternating efflorescence with decay, death and rebirth, resumption. It is in this phenomenon's cyclical march that you find the reason for the *continuing ascent of the lowest class of society*. It is the developing line of evolution that impels people of low strata to advance. Without this concept, you would be unable to explain how they constitute an inexhaustible reserve of unknown values from which all things manage to arise. The peoples are the seed of future societies; aristocracies of all kinds are but their advance sentries, the flower that, having reached full bloom, must wilt and die. The lower classes' only aspiration is to rise so as to reach the higher ones' level, to imitate in turn their condemnable vices and errors and fall back at last into the same deplorable way of weariness and ignominy, as soon as they attain a fully matured cycle. Likewise, by turns and cycles, ascending and descending, as either conquerors or conquered, all live the same law: individuals, families, social classes, nations, mankind. But at each turn, each cycle becomes ever wider and each organism increasingly complex. History shows you that the first and simplest of the progressive emersions was given by the individual cycles followed by the family cycles; then a cycle invests an entire social classes, then peoples and nations, and finally, as happens now, the whole mankind. A cycle enlarges ever more; great masses fuse into it, up to the present time when mankind becomes only one people; and time has come to resume a vaster cycle of a new civilization.

Thus, in γ , β , α , the principle of the law I have described acts everywhere. The spiral opens and closes following inverse periods of expansion and contraction, and always returns onto the same path to draw from such concentrated forces the necessary momentum for a wider expansion. All is cyclical; all comes and goes, progresses and regresses, but retrocedes only in order to proceed farther. And if it repeats, resumes and rests, that is to regain renewed strength, a pause to advance farther up. This is evolution in its intimate mechanism, evolution whose significance is the most profound in the universe. The truth of my words is written in your most powerful instinct and aspiration: that one of ascending measurelessly, eternally.

27 | Cyclical Synthesis – Law of Collective Units and Law of Multiple Cycles

This concept of cyclical returns being well understood through the demonstrating examples on how the expounded principle corresponds to reality, and its reason, we can now cast our eyes upon a still vaster horizon. We have already alluded, before proceeding to its demonstrating examples, that the result of the spiral's opening and closing can be expressed (Figure 4) by a larger spiral that expands constantly. Now we are able to give this phenomenon's synthetic expression a yet more synthetic one. In considering this major line's progressing along the vertical abscissa, we have that at every quarter of revolution (90°) it covers the height of a phase (Figure 4), so that the coordinate of phases $-y + y$ sums up in its outline the whole movement of the spiral that rises as it expands.

Now we can draw the diagram of Figure 5. The constantly expanding major line, expressing the progress of evolution, is here simply traced by disregarding the return phases as shown in the diagram of Figure 4. It can be viewed in the small spiral on the left. The vertical abscissa is no longer a straight line, but a curve, part of a larger spiral along which the successive phases $-y$, $-x$, γ , etc. escalate. The synthesis of the whole evolutionary movement on the first spiral is thus given not by the rectilinear prolonging of the vertical line but by the ***developing of a larger spiral also in constant expansion***. The successive phases,

according to which spiral they advance, are of larger amplitude, and, instead of one of the phases α , β , γ , etc., they will encompass, for instance, an entire creation or a series of creations. This larger spiral also ascends according to a line that will be, here too, one of the curves whose trace composes a still larger spiral that progresses also in constant expansion. The course of the larger spiral sums up all the progressive movement of the minor spiral which is in turn the synthetic product of the movement of another minor spiral, and so forth, in a way that the major spiral comprises, and is formed by, the development of all the minor ones. The minor organize into the major and the major comprises the minor. The series of spirals is naturally unlimited, and every movement is decomposable and multipliable ad infinitum, a property of all phenomena, even if its principle remains identical. Here is the highest synthesis of the phenomenal motions. The process advances by means of an intestine, self-inner motion that links and unites the negative and the positive infinite into a compact and indissoluble whole. A mathematically exact mechanism, simplified into a unique principle that attains such a bewildering complexity, rules all creation. All interpenetrates, all coexists, all at every instant balances out; from the smallest phenomenon to the creation of universes all finds in every point its just expression.

To the *series of collective units* corresponds the series of *multiple cycles*, whereby the smaller units organize themselves into larger ones, and the differentiating tendency proper to evolution compensates itself into forming vaster reorganizations, in a way that its self-elaboration does not disaggregate and pulverize but reinforces the framework of the cosmos. Each individuality is a cycle: if whatever exists is an individuality in its static aspect, then it is a cycle in its dynamic aspect of becoming. In the infinite variety of a particular case, all finds its unity, the unique principle that binds together in brotherhood all the beings of the universe. Just as each major individuality is an organic

product of minor individualities, so the development of each major cycle is determined by the development of the minor cycles. The evolution of the whole system can result only from the evolution of its constituent parts, from an intimate and intense process of maturation. At any level, at whatever distance, it is the same principle, an identical organic construction, an identical functional connection. And as there is no maximal or minimal individuality, there is no maximal or minimal cycle, and so on endlessly. By multiplying and subdividing, the system protracts endlessly. The being's inner constitution and the law of its becoming do not depend on its phase of evolution and are as much identical in the microcosm as in the macrocosm.

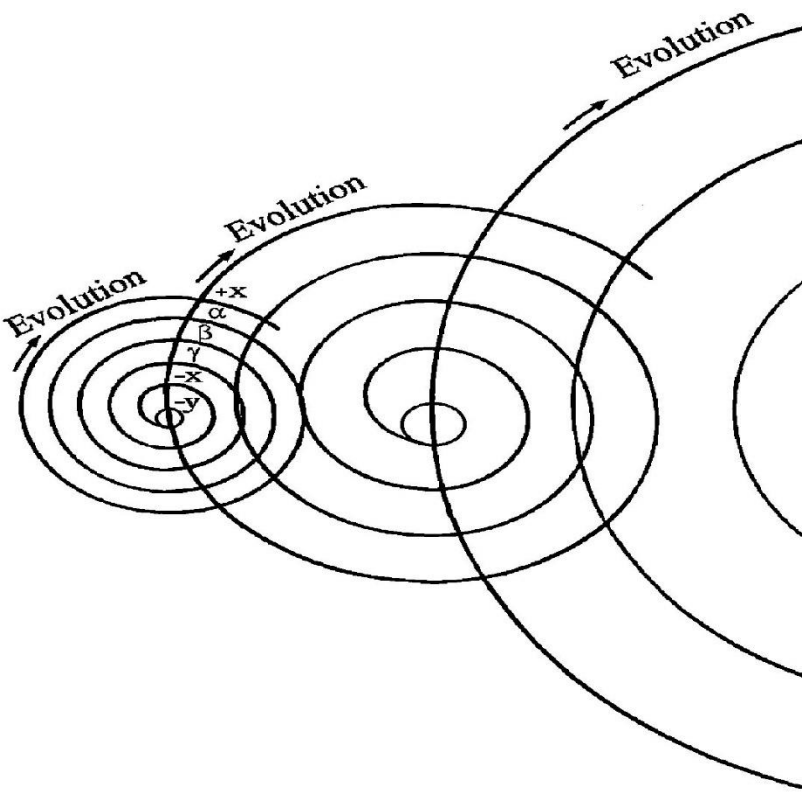


Figure 5
Cyclical Synthesis

The *law of collective units* can so be transported from its static to its dynamic aspect. It says, "Each individuality composes itself of minor individualities, which are aggregate of even minor individualities, and so on down to the negative infinite; and this former individuality is in turn the constitutive element of larger individualities that develop into even larger ones and so on up to the positive infinite." Each organism consists at once of smaller organisms and is component of a larger one. In its dynamic aspect, the Law, repeated as to *the law of the multiple cycles*, states, "Each cycle is determined by the development of minor cycles, which result from the development of even minor cycles, so down to the negative infinite; and this former cycle is in turn the determinant of the development of larger cycles, and these of even larger cycles, so on up to the positive infinite." Each individuality, as well as each cycle, is given and defined by its preceding units; it forms and defines the higher units. An organization, a development, a larger equilibrium is constituted by the organization, the development of minor equilibria. Each movement creates the one following it, just as this is built by the one preceding it. In the unlimited hierarchy of the spheres, each being balances itself at a point along the series; that is, from atom to molecule to crystal to cell, from cell to plant to animal to its instinct to man, from man to his individual and collective consciousness to his intuition to the race to mankind, from mankind to the planet to the solar system to stellar systems to system of universes, before and beyond phases γ , β , α . Here is the inner self-elaboration process on which evolution relies. No power works or intervenes from outside, but all lies in the phenomenon and advances by progressive synthesis. Progress and cosmic decay show the effects of evolution or exhaustion of the atom. Extremes meet. The immense breathing of the universe is determined by the breathing of the atom.

28 | The Genetic Process of The Cosmos

Let us now illustrate all this with *examples*. As we have done before as to the concept of cyclical returns, which leads the spiral back over onto its path, we shall now examine this concept along the development of the larger spiral, product of the development of the minor one. We note that if the line of creation is not a straight line, but a *spiral*, this is because it meets with least resistance and yields highest result. When it comes to a complex destructive or constructive work, the spiral is the shortest line, in the sense that it responds more promptly to the law *of minimum means*, by which a maximal yield is obtained from a minimal effort. In the stellar universe, where all occurs by attraction, this takes place in curves. Even at physical level you have that the line of minimum means, a universal law, is not a straight line but a curve that corresponds to a more complex equilibrium, which is the shortest way in a more complex sense, not that spatial sense in which you limit and isolate your concept of straight line.

At physical level, in the stellar and planetary motions, you note the minor cycles to coordinate into the major ones, an obvious expression of the principle of multiple cycles. But we find it also in phenomena closest to you in conjunction with other principles of cyclical return. Observe the cycle by which waters pass from rain to river and sea, and upon evaporating it returns back to clouds and rain; it is an identical everlasting cycle that nevertheless changes itself slightly, maturing a

larger cycle at each revolution: the waters' dispersing by absorption in earth and diffusion in space, a cycle leading the planet to its slow death. The cycle turns back onto itself, but always with a slightly progressive displacement of the whole system.

Observe how in your chemical world *your organism's* constitutive elements come from earth, how nutrition sends them into a circle, and how back to earth they return by death. It is always the same material and the same cycle that slowly displaces along the trajectory of a larger cycle, that of the species' transformation. Observe the cycle of *your organic metabolism* and how it is function of a long chain of cycles. Your body is a current of substance that you draw from other *plasmophagous* beings (animals), which in turn have drawn it from *plasmodomous* beings (plants), which finally perform the organic proteinic synthesis from the earth's inorganic chemistry and the dynamic world of solar radiations. Your thought is a higher cycle that nourishes on food from that chain, for it could not subsist in your brain without a physical and dynamical restoration. Your psychical functioning is thus in rapport with the vital processes of your organism, of the animals on which you feed, of the plants on which those animals feed; with the chemical processes of matter itself, of which the processes of the plant's vital synthesis are nothing more than a consequence.

The cycles must all inexorably work, and if one of them halts, the entire chain breaks and stops. The whole cycle of mechanical and physical energy developing in human organism stands in close rapport with the chemical energy cycle of the elements which, through reductions, hydrolysis, oxidation, synthesis, and kindred processes, are taken into circle. When the molecule in a chemical body becomes part, by means of assimilation, of the cell's protoplasmic organism, the atomic phenomenon cycle enters the larger cellular phenomenon cycle through the molecular phenomenon cycle, of which it is part. In the world of pro-

teinic substances, the chemistry of the inorganic world accelerates its rhythm, and becomes dynamic, gaining in speed what it loses in combined stability; the phenomenal individuation no longer presents a stasis aspect, but, as later we shall better see, becomes a stream in which a new, unstable, very labile chemistry, with a continually opening cycle, compounds and decomposes itself in the *cellular metabolism*, basis of exchange. Such metabolism, in both of its *anabolic* assimilating and *catabolic* dissimilating moments, touches the vortexes of phase β , advancing onto phase α , for it implies and signifies a small cellular consciousness which presides over the functions of choice, basis of exchange, in whose current of exchange it maintains the phenomenon's individuality.

Reality shows you this inner transformation of the being from phase γ to phases β and α , and how it occurs through contiguous and communicating cycles. Assimilation is something that is more than a mere osmotic filtration; it bridges one cycle to another, along which the phenomenon's inner structure undergoes mutation. What a complex chain of cycles matter, in its inner atomic structure, must pass through before gaining power to produce organic and psychical effects! What from an immense number of cyclical movements the human consciousness phenomenon proceeds!

These examples show you how the trajectory of the major cycles progressively formed from the trajectory of the minor cycles is a truly existing concept.

29 | The Universe as Organism, Movement and Principle

Having arrived here and the exposition of the cosmographic system being completed on broad lines, you can now have an approximate idea of its incommensurable grandeur. For the sake of simplicity and clarity, I had to resort to a skeletal schematic description. We have observed the phenomenon reduced to its simplest expression of linear development, and yet what an organic and functional complexity, what a wealth of detail, what a vastness and depth of rhythm, what a magnificent ensemble! I have alluded to a synthesis by superficialities, but that is but a sectioned *sphere* in expansion, and in order for cycles to correspond more exactly to reality they should be spherical, since evolution, which is spatial in γ , dynamic in β , conceptual in α , changing in quality at each phase, constitutes a real expansion in all directions. You even lack the exact terms to embrace all of these concepts at once. From symbols and mathematical abstractions, in which the mechanical conceptual aspect of the universe is isolated from its dynamic and static aspect and from others beyond your intellectual capacity, you pass to reality, clad in myriad forms, complicated with infinite detail of actions and reactions. Imagine these myriad beings set in motion by a perpetual dynamism, going beyond your conceivable universe, all intent on working out their evolution, which consist in the conquest of perfection, potentialities, consciousness, an ever-greater happiness. Think of them as impelled by the Law, principle of their being, their irresistible instinct

and supreme aspiration; think of them as if attracted to an intense light pouring from Above, which becomes gradually loftier as they rise. Imagine those beings ranked, each one at its level, from cycle to cycle, such as you conceive the order of angels in the celestial spheres; imagine the grand hymn that, from the harmony of such an organism in the dominant sovereign order, rises from everywhere—and a small portion of this grandiose vision will unfold before your eyes.

Look! Each phase is a step, an instant along the long road. Matter, energy and spirit phases make up a universe followed and preceded by other universes, organized into a wider system, which is the element of an even vaster and complex system, endless on both positive and negative ends. The principle of *collective units* (in its static aspect) and multiple cycles (*in its dynamic and mechanical aspect*) is the cohesion power supporting the congeries of universes. Since evolution is *palingenesis*²⁷ that goes from the simple to the complex, from the indistinct to the distinct, and multiplies types, all would result pulverized if such a cohesion power did not reorganize the differentiated forms into ever-larger units. You yourselves live this principle when, in advancing in labour specialization, you feel the need for reorganizing it; when parallel to the greater development of the individual's consciousness you see arising an ever-wider and more compact collective consciousnesses. Hence the tendency of all beings as they evolve to group together into collective units, into colonies, into more comprehensive systems. This explains how matter we have considered in its structure and becoming presents itself to you in its real forms, not in its primordial units, but amalgamated and bound into compact aggregates, organized into collective units of molecular individuals. It is the trajectory of the minor spiral fusing into that of the next major one. From mole-

²⁷ From Greek "palin" (again) and "genesis" (birth); to the letter, a new birth or regeneration. The cyclic universal regeneration of the world and the beings

cule to the universe, we find for all things this same tendency to reorganize themselves into a larger system, to find a more complete equilibrium into vaster organisms. For this reason, you do not find isolated molecules, but crystals (true molecular organisms) and geological masses; instead of cells you find tissues, organs, and bodies formed into societies of societies—always societies, everywhere, molecular, cellular and social, with subdivision of labour and specialization of aptitudes and functions.

This faculty of establishing contacts and unions among the most distant phenomena, turned possible because of the universal unity of principle, will allow you to erect **a judicial, social science on biological basis**. Thus, you do not find isolated planets, but planetary systems; not stars, but stellar systems; not universes, but systems of universes. In your universe, the power by which organisms bind together, maintain themselves united and compact, is called **cohesion** at γ level, **attraction** at β , **love** at α . The Unique Principle manifests itself diversely at each level and assumes diverse forms, adapted to the substance in which it reveals itself. This unifying force you find it expressed in the concentricity of all the volutes of the spiral. All intertwines around a centre, the nucleus, the phenomenon's "self," around which its growth orbits.

The principle of collective units disposes individualities by hierarchies; it grades beings on different levels according to their developmental degree and intrinsic capacities, by which the superior type naturally, effortlessly dominates the inferior who cannot rebel, because the former's higher rank is absolutely beyond the latter's comprehension and capacity of action. A spontaneous equilibrium is thus established at different levels, owing to the specific weight of each individuality. The spiral diagram **expresses the concept of hierarchies**. Hold one thing in mind: you are not only members of your family, your nation, your

humanity, but you are also citizens of this immense universe. Only the limits of your current consciousness prevent you from “feeling” that you are a wheel in the huge gear, an everlasting indestructible cell whose labour cooperates with the functioning of the great organism. This is the wonderful realization that evolution toward higher forms of consciousness prepares for you. When you have reached them, you will look with pity and scorn on your today’s fierce toil.

This is the vision of the celestial spheres whence ascends the hymn of life. It is immense yet simple when confronted with the vision of their *movement*. The beings do not stand at the various levels, but *move* with an intimate motion that transforms them all. In your physio-dynamic-psychic universe, the physical sphere is not only dominated by the energy sphere, which in turn is dominated by the spirit sphere, but also they all constitute a constant ascensional movement from the lower to the upper spheres. Matter, the stellar universe, is an island emerged from the water level of the lower universe. The second pulsation has produced a higher emersion: energy; the third, an emersion extremely useful to you: spirit. In this way, Substance shifts from form to form and the individuated beings ascend from sphere to sphere, arising from the infinite into your conceivable universe to disappear submerged into the infinite. On high is light, knowledge, freedom, justice, good, happiness, paradise; it is the great light projected down from Above to kindle within you what as a presentiment is above your ideals and your already highest aspirations. Below lies darkness, ignorance, slavery, oppression, evil, pain, hell, your past that fills your present with terror, and your present that in turn will be your past and tomorrow’s terror.

Evolution corresponds to a concept of *liberation from suffocating limits and strangling bonds* and to an expansion concept that, from the physical to the dynamic to the conceptual level, becomes ever

vaster. For this reason, it comes to be ascent, progress, and conquest. Below, in the sub-physical degrees, the being is enclosed within even more anguishing limits than is your time-and-space-tormented matter; above, on the super-psychical degrees, not only do the barriers of time and space fall, as now occurs to your thought, but also do the today's circumscribing conceptual limits to your intellectual faculties disappear. Your conceptive horizon will be displaced immensely farther; today it still imposes limit that you can only surpass through evolution. The psychical universe is even much larger than the other two, and in it the temporal-spatial boundary evanesces completely! Certainly, your mind loses itself in such immensity. But you must realize that the Absolute can only be an infinite, because only the infinite can contain and exhaust all the being's possibilities; you must understand that though you are citizens of the universe you are not the universe; that you are organs, not organism; that you are a moment of the great whole, not the measuring gauge of things. Unfortunately, your consciousness constrains within its limits your conceptive faculty that communicates with the outside world through the narrowness of your five senses only. What else can the majority of you add to this? Too little indeed in order to conceive the Absolute!

Your sensorial limit is restricted, and before the nature's reality it holds you in a state that might be called "continuous hallucination." And on this lies the basis of your scientific investigation! Suppose to exist in you different senses and the world will change. The being's distinguishing and dividing distance is not spatial, but a different vibrating mode in response to the surrounding vibrations. "***Each being is a relative closed within a limited conceptive field.***" The infinite series of beings will feel the universe in infinite ways, unimaginable to you. The relative overwhelms you; your [***consciousness based upon sensorial synthesis is a closed circular horizon***]. Undoubtedly, it is difficult for you to transcend your consciousness, by overcoming it, by pushing

yourselves forward as far as the most remote horizons, by acquiring greater conceptive powers. But for this conquest I come to your help, and to it evolution will lead you. He who contents himself with his commanding yet narrow vision may quench himself for a while; but he runs the risk of meeting great disappointments as soon as he is faced with the change of death. It is true that a great part of what I am saying cannot be verified by your today's sensorial means. But all your known phenomena converging on these concepts assures you that they also correspond to realities that currently escapes your control. All is here confined within a complete, compact organic system. Why should the unknown change its course and be an exception in so perfect an organism? When I will come to deal with the regulations of your life, this huge mass of thought that I have been accumulating will constitute a firm pedestal that you will no longer be able to overthrow.

Thus evolution, urged from below by the maturing lower universes, eager for expansion and progress, and attracted by an intense light pouring down from Above, fecundating and propelling it upward, advances like an immense universal tide that draws all.

The law we have just studied on the typical trajectory of the phenomenal motions is the law of this evolution; it is the *channel* through which runs the great stream and the rhythm that organizes the great movement. Beings do not ascend at random.

In order to reach α it is indispensable to pass through β , and before this, through γ . Admission to higher phases comes only through maturation, after "all" preceding phases have been lived. Advancement can only be achieved by successive degrees. In so being, the most evolved forms comprise the less developed ones, and not inversely. Only on reaching that perfected plenitude, once all the possibilities of a phase have been exhausted, can evolution step into the next phase.

So the great march advances. The road is traced and is not possible to forsake it. Evolution is not a confused, disordered, chaotic ascent, but an exactly disciplined movement, where error or imposition cannot be possible. The law has its own absolute rhythm by which one advances only by continuity; it is indispensable to exist, live, experience, mature, sow, and reap on a strict concatenation of causes and effects. The world may seem chaotic to you, the beings mixed in haphazard abandonment, but an apparent spatial confusion is of little importance when each being bears the law unmistakably etched in its nature. Besides, the evolutionary process is not a spatial march. Principle prevails over movement, for it is it that traces the latter's path. Here lies the *conceptual* (mechanical) aspect of the universe, which we place ahead of its *dynamic* aspect, movement, and ahead of its *static* aspect, organism of parts. ***Organism, movement, and principle.***²⁸ Note this progressive concept appearing again, even in the trinal aspect of your universe! These aspects vary in vastness and perfectness. Higher aspects are not reachable without the lower aspects' being completed and matured, without their own principle's being completed and matured. By progressively expanding, the evolutionary process shifts from physical to dynamical to conceptual, and this evolution is the intimate breathing by which the whole universe vibrates. Beings exist as individualities, and their *move* accords to an evolution following the principle that rules it. A principle holds all of its possible forms in embryo; it is the design that sums up the lines of the building even before a single stone has been laid. At every moment creation occurs, something emerges from a relative naught, arising into act what had been waiting in germ. An absolute naught does exist! As a means of ascent, the being acquires a new shape, assuming it like a new garment, a vehicle to be

²⁸ As referred in Chapter 8

discarded later. The concept, the type had already been fixed and waiting as a principle contained in the being, of which it is manifestation.

Thus, individualities proceed along a series of forms whose design they carry. Each being holds also in itself that which it will be, the shape that it will reach; it contains in germ the plan of the whole universe; it does not occupy it all; it is not the whole, but into such it will become gradually. ***Thus, a principle, although existing in forms, is something above and independent of them.*** In fact, the infinite time has allowed the being to take on infinite forms, so that the future, as well as the past, is effectively present in "the whole." It is not present in the relative, where form is isolated and awaits new developments. But ***the development is determined, the future universes you are to reach and traverse are determined;*** they exist, have been lived, and constitute the past of other beings, that is, are viewed from a different point whence the whole views itself. This relativity of positions, of past and future, of the created and naught, disappears in the Absolute and all creations exist in the infinite and in eternity. Time, that is, evolutionary rhythm exists only in the transforming relative. The law, without limit, awaits in eternity. A ***type pre-exists the being that passes through it,*** and forms come and go.

This is the biblical vision of Jacob's Ladder. Beings ascend and descend; some arrive, some depart, some tarry. Passage by continuity is possible only among degrees showing affinity. There are universes contiguous to yours, preceding or surpassing it, and this fact alone makes the passage along the chain possible. Contiguity not in a spatial sense, but in affinity, in similarity of character, in community of qualities, in work and possibilities along the way of evolution. If from a static viewpoint each universe stands as a complete organism in itself, as evolution, they communicate, and the beings displace themselves along them from one infinite to another. In the lower phases than yours, that is, in

γ and β , the beings ascend and descend, according to the opening and closing of the spiral or the broken line in the diagram of Figure 2, and this in accord with a principle of necessity that admits no choice. It comes to be an inescapable maturation that the being unconsciously follows. But, at your level α , ***a new element arises***, a vaster principle is set free, called ***freewill***, the free choice that arises in parallel to the birth of consciousness. You are free to follow evolution, or not, and at the speed of your choice. It is the freedom that preludes phase +x in which ***human consciousness will reach a new vertex and will acquire the vision of the Absolute.***

Your human world α contains and is traversed by beings which ascend and descend; beings derived from lower forms of life, nearer to β , that advance laboriously, working at the creation of their spiritual “self;” or else, beings that, having fallen from higher forms of consciousness, abandon themselves to ruin, abusing the power they have attained. Some recede, others advance; some accumulate values, others disperse them. Furthermore, some await indolent, idling their life away, rather than undertaking the toil of their own progress; hence the great variety of types and races in the world. Here is the substance of your lives. You are shadows that go and come, consciousness in building and decaying process. You are all marching on the way and each one raises the voice of his own different soul; struggles, moves, sows and reaps; ***freely sows with his own actions that which will become later his inexorable destiny.*** At your level, you are free to choose your acts and paths, free to set forth the causes, a grant you owe to your maturity as denizens of phase α , but ***you are not free to choose the series of reactions and effects*** imposed on you by the inexorable Law. Each choice binds or releases you, and your faculty of choosing and dominating increases as do the capacity and merit that guarantee its good use. It is thus that ***the determinism of matter gradually evolves into the freewill of consciousness*** in proportion as con-

consciousness develops. Freewill is not a constant and absolute fact, as viewed by your philosophies, in an insoluble conflict with the determinism of the laws of life, but is a *progressive* fact and *relative* to the different level that each one has reached. It is so that, in spite of your freedom, the plan of evolution remains inviolable, since that freedom, like you, is relative, and your acts affect only that which concerns yourselves.

Here is in broad lines the immense picture of Creation. It is an infinite cycle with opening and communicating formulae, progressing from the lowest to the highest units, by a labour acting in the lowest deepness of the being; it is the progress of the larger spiral urged by the collective progress of all the minor spirals and so ad infinitum. And in the domain of each cycle throbs a breathing of evolution, which reverses and balances with its involutorial period so as to inhale from this involution a deeper breath! So it is from the infinitely simple to the infinitely complex; and the evolutionary breathing of each unit is determined by the evolutionary breathing of all minor units. The larger vortex progresses upon the saturation of the smaller component vortices.

Think of it! The progress of your consciousness lives on the concurrence and progress of all minor cycles, electronic, atomic, molecular, and cellular. Before being a psychical vortex, it is a vortex of organic metabolism, electric, nervous, cerebral, psychical, and finally abstract. The whole past is present, indelibly fixed by all the involutorial returns. The whole future is present because the present includes it all, as cause, principle, as a concentrated development in latent state. If the more as derivation of the less may seem absurd to you, this is just because you cannot come out of the phases of your universe, which constitutes all you can conceive. The more is but the outburst of a world closed within itself that it all already contained in potentiality; evolution means vortex's expanding, which are storage of latencies, such as would be a

block of dynamite. More substance or less is not what matters, because the incommensurable Absolute cannot be quantified, except for its transforming and creating in the relative. It is self-elaboration bringing β out of γ , and α out of β . Do not say that spirit is a product of matter, but rather say that γ ascends to α , revealing a latent principle in its depth.

Think of it! The breathing of the universe determines the breathing of the atom; the breathing of the atom determines the breathing of the universe. It is creation without end or limits, in which time and space are but properties of a phase, beyond which they disappear, in which the limited and imperfect relative, but in evolution and inexhaustible in the infinite, forms and equates with the Absolute. Give concentricity, coexistence to all this, not expressible with the linear form of words, and you will have an approximate idea of the universe in its *organic complexity*, in its *dynamical potency* and *conceptual vastness*.

30 | Palingenesis

What in the above system does come to be your *concept of Divinity*? You will realize that God cannot be something extraneous to or distinct from creation; that only man, being in the relative, can add to himself, or become beyond himself, but not God who is the Absolute. Your conception of a god creating beyond and out of himself, adding to himself, is an absurd, an anthropomorphic concept; *it means reducing the Absolute to the relative*. There can be no creation in the Absolute; *only in the relative there can be birth and becoming*. The Absolute simply “is.” *Do not constrain Divinity to the limits of your reason*; do not raise yourselves to judges and measure of all; do not project into the infinite the trifling image of your finite; do not set limits to the Absolute. God exists, in His essence, beyond the universe of your consciousness, beyond the boundaries of your conceivable. It is irreverent to lessen such a high concept by wishing to understand it. By intending to erect yourselves as measuring gauge of things, you place as “supernatural and miraculous” any fact new to your sensations, everything exceeding the limits of that which you know and with which you are acquainted. Nature is an expression of the Divine and there cannot be anything above It, no additions, no exceptions, no corrections to the Law.

Before the Absolute, the supernatural and the miraculous are absurd concepts, only acceptable in your relative as a means of expressing

wonder at what you ignore, nothing else. Such a concept contains the idea of limit and its transcendence: concepts nonapplicable to Divinity. Divinity is above all prodigy and excludes it as exception, as a return to accomplished facts, as retouch or repentance, and above all, as a wishful disorder in the equilibrium of the established law. Bind these concepts to yourselves and do not make yourselves the centre of the universe. Keep for yourselves the notion of time, space, quantity, measure, movement, and perfectibility. Do not seek to measure Divinity as you measure yourselves; do not try to define It, much less with means that are only suitable for defining yourselves, by multiplying and extending your conceivable. If to the infinite you wish to add all your superlatives, to the infinite you could say, "***This is not God yet.***" Let God be to you a direction, an aspiration, a tendency; let Him be your goal. If God in the infinite is in His essence inconceivable to you, your finite draws on Him by means of progressive conceptual approaches. Note how on Earth each one worships the highest conceivable representation that one can make about Divinity, and how in time this approach broadens. From polytheism to monotheism to monism, you can observe your conception to grow in proportion to your intellective power, and to progress with it. Light appears more intense as sight becomes keener. Mystery subsists, but driven away to ever-receding horizons. However much the horizon may broaden, there will ever be a yet more distant horizon to be reached. In ascertaining your progressing relativity, I do not destroy mystery, but I frame it into the whole of which I give a rational justification; I turn it into a relative mystery, determined only by your limited intellective faculties, a mystery that continually retreats in the face of light, ***in function of the path of the progressive truths***, a mystery enclosed within limits that the every-day evolution surpasses. Although Divinity is a principle that transcends your conceptual limits, nevertheless It is there awaiting you, to reveal itself to your matured self. And now that your mind becomes adult at last, ***it is no longer lic-***

it, as in the past, *to “reduce” that concept to anthropomorphic proportions*. Today I have brought to your relative a new greater approach; I have projected onto your minds the highest image that the future humanity will have of God. This is the most sublime hymn to His glory. *This does not constitute irreligiosity; instead —for a greater exaltation of God— it is a deeper religiosity*. Do not seek God only without yourselves, materializing Him into images and expressions of matter, but above all seek to “feel Him” within yourselves, in His form of supreme power, in the abstract idea, by stretching your arms to the spiritual universe looking forward to you.

31 | Teleological Meaning of This Treatise – Investigation by Intuition

Under my guidance, restart with me your more than Dantesque journey across the universe. The way is long, the panorama is vast, and your thought runs the risk of going astray. You had wished proofs and demonstrations; here you have them in profusion. Follow me farther and my coherent argumentation; when we shall have reached conclusions of moral and social order, the whole existing phenomenology wonderfully corresponding to the Unique Principle I have exposed will lead you at last to this dilemma: either admitting the whole system or denying it. If this system proves to be true as to so many known phenomena, so it has also to be true as to those phenomena of which you are unaware and cannot control. Therefore, admitting and following these high moral principles, which are an integral part of the system, will no longer be a matter of faith, but of intelligence.

After that, every man of intelligence will feel it *his duty* to be honest and just. In the face of an evident demonstration that places the moral question at the basis of this dilemma: either understanding or not, doubts and escapes will no longer be justifiable and the wicked cannot be but unconscious or in bad faith. Nor will it be admissible to dispute a science of life founded on a teleological concept corroborated by facts and in harmonic relationship with the development of all phenomena. No more constructions of the whole isolated from the rest of the phenomenal world, non-demonstrable, an often dissonant note in

the great concert of the universe; no more, as in so many philosophies, a particular idea raised to system. Instead, there will be a true edifice resting on foundations as vast as the infinite; man seen in relation with the laws of life, and the latter in relation with the law of the whole. This treatise being completed, man's isolation in indifferent and aggressive selfishness will no longer be rational; since all is organism, human collectivity cannot be but an organism. Even in its form, this teleology I am developing corresponds to the organic and monistic principle of the universe. Observe how little I demolish, and how, on the contrary, every word of mine has a constructive function; observe how little I deny as compared to what I affirm. I avoid aggression and destruction; I dodge your useless divisions between materialism and spiritualism, positivism and idealism, science and faith. These are transitory dissensions that have tormented you for the last decennia, but they have been necessary to prepare you for a modern maturity, which is the moment of fusion and understanding between a science less proud and dogmatic, wiser, not so hasty to draw conclusions and deductions, and a more illuminated and conscious faith. I am both the one and the other; my vision is vast enough to comprehend simultaneously the two extremes: the principle of matter and the principle of spirit. This apologetics on the divine work is a gift bestowed upon you by the Most High; it presumably demonstrates that you are conscious, adult and mature. Your moral responsibility will increase as never before in case you persist on the old ways of ignorance and ferocity. I know it! I know that the atavistic misoneism of your psychological orientation is an immense barrier, a negative, passive mass that resists me with its inertia. Any human mind would break up against such a giant wall and would not move it. But my thought is a flash of light and it will shake minds. If you possess the resistance of the inert matter, I have the power of the dynamic thought that flashes down from Above. Your psychology is a phenomenon with its own mass and speed, launched with a trajectory that re-

sists any deviation. I stand for a principle higher than such a phenomenon, and intervene right at the moment when, by dint of your maturity, the law imposes a change of course. The moment has come and you must ascend.

You can see better and better that the centre of this developing thought is not, nor could be, from your world, because a synthesis so vast, mighty, and exhaustive, has never been imagined on Earth before. This whole conceptual mass that you have under your eyes moves on in the infinite, its starting point, whence it descends to the sphere of your conceivable. For those who seek it, this is the intimate proof, present in each page, on the transcendental origin of this writing; real proof, inherent in and accompanying this treatise; it is a solidier proof than the external ones you seek in the quality of the communicating instruments and in the transmission and reception modes. The visual angle of this synthesis and its perspectival vastness are absolutely above all human synthesis in your possession. Nevertheless, I strive in a continual adapting-work in order to reduce these high concepts proper to loftier planes to your level. Without such adaptation, much of this treatise would have to be developed out of your conceivable, for containing superior realities unimaginable to you.

This treatise fully meets the needs of your current science, which is that of reducing the great variety of phenomena to an only principle.²⁹ See how all my argumentation converges on that synthetic Monism, which is the need and quest of your intellect. My affirmation means unity of principle in the whole universe-unity, in the organic complexity, unity in the evolutionary transformism. In its grandiose simplicity, this idea is the most powerful affirmation of your century. This tremendously dynamic and fecund idea is sufficient to create a new civilization. The concept of law of which each of my words reminds you is

²⁹ The so much sought of "Theory of Everything."

order, equilibrium, affirmation; it puts nihilism, pessimism and atheism to flight; it destroys such ideas as blind hazard, aimless grief, disorder and injustice in creation; it transforms you for better and makes you citizens of a larger world, conscious of the laws that rule it. Such a synthesis could not possibly be attained by minds immersed in the relative, but only from a point of view that, standing beyond the limits of mankind, could contemplate it as a whole, for it could not reach you were it not from higher mental planes. The following pages will justify these assertions, giving you new approaches to the super-conceivable that towers above you.

You have laid down your fixed points on Earth, but instead they are in Heaven. The facts from where you start, *your method of observation*, and your reasoning instrument confine you within a circle that does not offer you any possibility of exit. You have never discussed, nor have you even thought of that your reasoning instrument could be excelled; nevertheless, this is the first thing you should have done. I break the chain and come out of the circle in which your science and philosophy have been closed. This circle had to be broken once and for all: analysis and synthesis, synthesis and analysis, and a starting point found outside of your relative. A philosophical and scientific system may be a concatenated and perfect construction from a logical and mathematical point of view, but its fixed point, the basis from which you start, remains always there in the relative; hence your constructions' being so many and so diverse, all ready to collapse as soon as that fixed point becomes displaced. You often isolate yourselves into a conceptual unilaterality, raising yourself to system.

You often know by the power of your mind, but your heart does not follow it. What then is the use of knowing if you are not able to love? You separate inquiry and passion; but man is synthesis made up of light and heat. Besides, how could you have ever thought it possible

to reach alone, by dint of analysis and hypotheses, by touching upon phenomena only, with your own limited senses, something transcending a partial synthesis, that is, the maximal synthesis? What do you have under your eyes? How can the whole phenomenal world be confined to your small earthly world? Rather, I solve this problem by switching to another system: I discard the *inductive method* and replace it with the *intuitive method*.³⁰ Nevertheless, I do not fail to conduct through and keep myself adherent to reality, the true basis of every philosophy. I say, “the most powerful realities lie within you.” Regard the world not with the eyes of the body, but with the eyes of the soul. The methods, about which some philosophies care so much, the classical methods of investigation that you believe unshakable have already yielded all that they could. They are outdated means that will not help you one step farther on the way.

³⁰ “Mystical Ascent”, 1st part of “The Phenomenon,” by the same author, deals more deeply with this problem about the method.

32 | Genesis of the Stellar Universe – Nebulae – Astrochemistry and Spectroscopy

Let us now resume some of the previously mentioned concepts with a view to continuing its development. We shall thus complete the summarily exposed principles by observing them again in their phenomenal reality, facts to which we shall always adhere from a new standpoint.

I shall for a moment resume phase γ in its static aspect to describe the *construction of the physical universe*. In the *astronomical field*, this is a pause whereupon impulse is gathered toward deeper concepts. I shall tell you things that I could not have explained, before many of these concepts had been matured. My *progressive cyclical exposition* conforms to your matured psyche and to the need for exposing yourselves gradually to the grand vision, so that you may assimilate rather than feel lost in it. Each concept would risk its unity's being dispersed into infinite collateral ramifications, had its fundamental lines not been traced in a primary phase. Each concept expands like a sphere in every direction, while your consciousness can perceive but one direction at a time. For the sake of brevity, we must choose the main ones. My volumetric consciousness (third dimensional), standing on a plane higher than your superficial consciousness (second-dimensional), as I shall explain it, sees by means of synthesis, whereas yours sees by

means of analysis. The finite of which you are made warrants these returns, to which you are obliged so as to look successively into the aspects of reality — reality that we see by synthesis — in order to penetrate it gradually beyond the form that lies on the surface and veils the essence that is deep underneath.

In stekiogenesis, the study of the dynamic aspect of phase γ has shown you the birth, evolution, and death of matter, thus falling your scientific dogma about the indestructibility of matter. Having understood this concept of birth of matter through dynamic concentration, the concept of its chemical evolution and its death by atomic disintegration (radioactivity), let us now observe how in reality matter behaves in the astronomical universe, in the immense stellar clusters.

In the trajectory that the Earth's orbit traces in space lies an example in the physical field that could be brought up to illustrate the phenomenon's principle of cyclical development (return to a starting point with the system's progressive displacement). By orbiting the sun on a plane, along with the other planets and in the same direction, while the sun in its orbital motion displaces itself from the regions of Sirius toward those of Vega of Lyra and the constellation Hercules, Earth describes a continuously revolving trajectory that yet never returns to the same starting point in space, since the solar orbital motion forces Earth's planetary ellipse into winding not on a plane, but into a helix following the sun's displacement.

However, let us take now a closer look into a much vaster phenomenon: *the construction of your stellar universe*, to whose subject we have already alluded when referring to the development of the nebulae's vortex. Now that we have completed the study of the spiral, these simple allusions deserve a more profound examination. The Milky Way comprises your stellar universe, which is the spiral principle exactly expressed on the physical plane. Many doubts have assailed you

and you have resorted to many hypotheses in order to explain the construction and origin of that stellar band involving the both hemispheres of your celestial vision. I do not formulate hypotheses; I impart the factual state as I see it. I shall indicate you the way you can control it in part.

According to the law of collective units, matter appears in geological and sidereal conglomerates. Your physical universe is given by the Milky Way, a complete but limited system, whose diameter may be estimated at about half a million light-years.³¹ The sun with its retinue of planets is situated in this system. The Milky Way is a sidereal vortex in evolution.

Let us demonstrate this assertion. The great Milky Way's vortex is determined in its becoming, according to the law of multiple cycles, by minor sidereal vortexes visible and known to you, in which you can find the major case. Telescopes put under your eyes various nebulae, such as those in constellations Andromeda, Libra, and the spiral nebula in constellation Dog, in which the spiral line is distinctly visible. Sometimes, as in this case, the stellar vortex is oriented in a way to be viewed from the front; at other times obliquely, with the appearance of a flattened oval form viewed in perspective, as in the Andromeda nebula; at other times in profile, showing its thickness. In this case, its assumed aspect corresponds to a sectioned-lens in a way that the superposed spirals conceal themselves from sight. Your solar system was a nebula now come to maturity, and the planets, whose real orbit is spiral-like with minimal displacements, would fall onto the sun if they did not dis-aggregate by radioactivity. The Milky Way is but an immense spiral

³¹ As the author refers to the Milk Way as a complete system, so it should be understood that its extension of half a million light years encompasses not only its γ aspect, but also all of its three aspects: α , β and γ . We have seen that the α and β universes are much vaster than the γ universe.

nebula in maturative process. The solar system, as well as the previously mentioned nebulae, takes part in it. In the realm of the major spiral develop the minor sidereal ones. You may represent the Milky Way as an immense vortex, similar yet larger than that in constellation Dog. The solar system is immersed in the thickness of the vortex, thereby visible only in its section, but as section it encircles you on both hemispheres, and appears to you as a firmament-surrounding band.

Here are the facts that demonstrate such affirmation. It is on the equatorial plane of the Milky Way where the stellar clusters compress themselves, while at the poles matter is in a rarefying state; the stars increase in number as you draw near the Milky Way. The solar system stands toward the centre of the spiral, centre that is to the side of it, on the flattening plane and development of the vortex. The differently distributed sidereal masses over your sky is exactly determined by the view you obtain, either of the larger horizontal section or of the minor section in vertical direction of the flattened spheroid representing the volume of the spiral galactic system.

But there are more convincing facts. Spectroscopy allows you to establish a kind of astrochemistry that shows the composition of the various stars. By means of analysis of the stellar radiations you can also establish their temperature, because in proportion as temperature increases you see the various colours of the spectrum appear, from red to violet, the last to do so. The ultraviolet reveals the highest temperature. The farther the spectrum extends toward that area, the hotter is the observed star. Thus, the spectrum concomitantly reveals ***chemical constitution and temperature***. On the basis of these criteria, it is possible to classify stars by types and to grade them according to their ***degree of condensation***, and hence their age in the evolutionary process. A first series of stars is made up of incandescent gases such as hydrogen, helium, nebulum (not discovered yet on Earth). Of this last one con-

sist the *hottest stars*; matter is in a *gaseous state*; stellar mass is a nebula still *in its initial stage*. These are the youngest stars, prevailing-ly blue-coloured, representing the initial phase of the sidereal *evolution* of the galactic vortex. Such stars are all located in the immediate *vicinity* of the Milky Way. Gradation continues on to comprise the helium stars, always *hot and young*, invariably *near the Milky Way*, then come the *hydrogen* stars, in which H accentuates and helium tends to disappear. Although in the vicinity of the Milky Way, they begin scattering about the sky. Less young and more evolved than the preceding ones and on the way to condensation, they emanate white light. To this series of white stars, to which Sirius belongs, follows the yellow-lighted stars, in which metals, always at very high temperature, albeit lower than in the preceding ones, replace gases. They are still more uniformly *diffused* in the firmament and are in a *solidifying* process. Among these stars is your sun. It is among the aging stars, waiting death by extinction. Its spots foretell of its death and will become increasingly extensive and stable until the end. Last comes the series of *red stars* with temperature in advanced *cooling*, in which gases have disappeared to give rise to metals; they are the *oldest stars*, scattered almost *uniformly* through space.

However, there are other facts to be examined whose development parallels the four already observed: chemical constitution, temperature, condensation, and age. *Stars move gradually away from the Milky Way, as they grow older*. This would suffice to demonstrate that in the Milky Way resides the genetic centre of the system, for it is right there where you encounter the stars in their primary phase of evolution. The red ones, the oldest, are away from the younger regions of the Milky Way. In other words, there exists a parallel process of matter maturation and displacement from centre, inasmuch as chemical variation, condensation, cooling, and aging mean evolution, which corre-

sponds to an opening process of the system by proceeding from centre to periphery.

Add to this another fact: sidereal speeds, starting from a null speed in the irregular nebulae, gradually increase in the stars of helium, hydrogen, yellow, red and planetary ones. This shows you that during the time-marked process of evolution stars outwardly project themselves from centre to periphery. Add to all that the example of spiral type of development, visible in the minor nebulae, which, in a more down-scaled proportion, reproduces the major system, and you will have an accumulation of facts converging onto the same principle I have affirmed to be the foundation of the organic construction of your stellar universe.

33 | Spatial Limits and Evolutionary Limits of Your Universe

Now that you have a conformation concept of your universe, and its evolutionary process, let us overstep *its limits*, both in spatial sense, while remaining on the physical plane, and in evolutionary sense, that is, in relation to the already referred phases that precede and transcend such plane. At this point, Astronomy touches on Metaphysics. Think that this immense universe so marvellously complex is the simplest (since it is perfectly conceivable to you) among the universes into which it transforms by evolution. It is easy to exceed it in a spatial sense, but it is more difficult in an evolutionary sense, because deepening into the study of this question means invading a field yet inconceivable to you.

In *spatial sense*, your stellar universe, thus solely considered, is a finite system; it is immense, but it can be measured, and, for being measurable, it is finite. Your mind dominates it throughout; for being of a higher plane, your mind can exceed any spatial limit. If in such a fragile and small body as is yours you can conceptually soar up to the point of understanding the physical universe, which you could never cover materially as a whole, this stands for the fact that you exist in a higher evolutionary phase. You can verify here how the difference in level confers power to dominate and comprehend the lower levels, and not vice-versa. The limits of what is conceivable to you are instead determined by the direction of evolution, that is, by the phases or uni-

verses far distant from or higher than yours. In spatial sense, the law of collective units and the law of multiple cycles show you that the phenomenon continues with a simple concept. Just as the universe unit consists of minor units, so in turn it is a constituent part of even larger units. In the same way as minor spirals produce a larger one, so this one becomes determinant of still larger spirals and so on ad infinitum. We shall eventually reach a limit, in the evolutionary transformism only, not in space. In physical sense, the vortex of your universe is merely one of the endless succession of vortexes or nebulae in process of development or involution, all combining to form an even larger vortex and so on ad infinitum. You cannot see them all because they have no light vibration. Your physical universe moves at a tremendous speed relative to other similar remote universes in order to integrate with them into still larger systems. Do not be surprised at this! Do not you meet with the same principle in the electronic vortex? The question is only of small and large matter; from the atom to the universe and beyond, from one pole to another of the infinite, the principle is identical.

Let us try instead to overstep the system's true limits in an evolutionary sense, never to be found in the physical plane, although your mind can exceed them into the infinite: *the limits given by the evolutionary transformism*. Moving on in the same direction as that of the physical world, you will invariably meet the same principle. In order to surpass it, exit it, you must move in another direction: that of evolution. The opening of the sidereal vortex is more than a mechanical process, is that intimate matter maturation that we have seen in the stekio-genesis. And the vortex of the nebula appears and dies right there where matter appears and dies; that is, it begins and ends in spatial sense where Substance begins and ends its cycle as physical phase. In other words, matter is born at the centre of the Milky Way and dies at its periphery. Note how this corresponds to the above exposed principles! Note how the larger sidereal vortex opens as a result of the devel-

opment of the minor vortexes: planetary, etc., up from the atomic vortex. Note that just as the genetic spatial centre (static aspect of γ) is the nucleus of the nebula of your universe, so the phenomenal genetic centre (dynamical aspect of γ) is hydrogen, the basic element of the stekio-genetic series, which precisely constitutes the young, hot and gaseous stars situated in the Milky Way, and the huge gaseous masses that form the mother substance of stars. Now if you think of such process as the evolution of a principle (mechanical or conceptual aspect of the universe), you will be able to “feel” phase γ contemporaneously and unitarily in the trinity of its aspects.

We have seen that nebulae are born as phase γ by the dynamical concentration of phase β , and that the phenomenon’s maximum is not only determined by a maximum spatial opening of the vortex, urged by its original impulse, but also by the evolution of matter, which, having traversed the whole phase γ , disaggregates and returns to take on its energy form. Then we have stated that energy, in turn, channels into streams, which, according to a centripetal vortex, lead it back again to the centre (reverse phase of the cycle, period of involitional descent); this again, by means of dynamical concentration, will be transformed into γ , which is the nucleus of a new centrifugal vortex, of a new galactic spiral nebula.

We have therefore arrived at this fact: the limit of the opening of the sidereal vortex is not to be found on both the physical plane and where this plane comes in contact with another plane, not in spatial sense, but in evolutional sense, where the physical vortex reverses itself into a dynamically regressive vortex. As we have seen in Figure 4, the spiral closes again, but the return of the sidereal vortex is of a dynamical nature; the centripetal reabsorption counterbalancing the preceding expansion occurs in a diverse evolutional phase. That which returns to centre is energy form, not matter form from whose centre it moves

away. The dynamical streams that reconstitute the gaseous nucleus substitute for the sidereal streams that emanate from that nucleus. In another words, there is no limit for matter in spatial direction (for this indeed could always and logically be surpassed), but only in evolutionary direction; that is, this limit cannot be located in a given point in space, but in any point where matter transformation occurs in its highest phase of evolution. These concepts alone can explain the phenomenon's complex reality in its entirety. Sidereal condensation is of a dynamical nature. The vortex that opens in physical form closes in and, after transmuting itself, renders invisible to telescopes, and disappears from your senses to proceed inversely in a form you would seek in vain on the physical plane. Many of your physical and astronomical problems seem insolvable to you just because you always remain on the physical plane and do not follow the phenomena where they vanish under an invisible aspect; you cannot find them while they "are reborn" under a different aspect.

All these considerations guide you to the vision of concepts even deeper, which lead you up to the limit of your conceivable. At such heights, science, turned metaphysical, becomes mystical vision and, by expanding onto a completely abstract field, presumes no longer a rational but rather an intuitional psychology. Now I shall speak about the birth and death of time, about the birth and death of space and about the appearance and disappearance, by means of evolution and involution, of the various dimensions of your relative. Since all that exists in the relative has beginning and end, all must be born and die. Try now to surpass this relative and conceive in the infinite.

34 | Fourth Dimension and Relativity

I take, as a starting point, your new and well recent scientific theory: *Einstein's theory of relativity*,³² which I presume you know, as well as the concept of fourth dimension. The criteria that you have adopted in order to create a *space fourth dimension*, remaining in space, are wrong. The dimension following the third spatial one is not in space. *The fourth term successive to the third of a trinal unit can only be found in the following trinity*, according whose law the universe individuates itself through triple and not quadruple units. Therefore, it is an absurd concept this continuing development of a tridimensional space that starts at a point (no dimension), traces a line (first dimension), forms a surface area (second dimension) and then from a volume (third dimension) shapes itself up into a hypervolume. That ideal construction of an octahedral tesseract and other polyhedrons of the hyperspace are imaginary absurdities. To enlarge a volume means to remain in it, even if it results multiplied by itself. For that reason, you have not as yet come to a practical result, neither through a hyperstereoscopic representation nor through a conceptual one. The intent geometry of four, five, [n] dimensions that you have imagined is an extended algebraic analysis, not a true geometry. This comes to be a pseudo-geometry, a mere abstract construction with unimaginable and unexpressive forms in geometrical reality.

³² This book was written in 1933. Einstein's special and general theories of relativity were respectively formulated in 1905 and 1916.

In the same way as every universe is triphasic, so it is also tridimensional. Once arrived at a third dimension, by virtue of the principle of trinal unit, in order for it to be continued, ***a new tridimensional series must be started***, for the preceding period's having been exhausted. It is indispensable to come out of the preceding cycle to start a new one. We shall then arrive ***at the concept of evolution of dimensions***, so developing the Einstein's theory of relativity, whether by extending it to all phenomena or by deepening its concept.

The tridimensional concept of ***Euclidean space*** exhausts the first trinal unit, thereby excluding a fourth dimension in space. But in the very succession of dimensions lies already the concept of their evolution. I consider ***line, surface, and volume three evolutionary phases of the spatial dimension***. But beyond this point, mathematical conceptions are not sufficient. In order to change dimension, it is indispensable that a movement in a different direction should be started, and elements entirely new introduced. You have tried to transcend the Euclidean concept, as in the concept of ***elliptical space***, understood as a finite field of forces consisting of lines closed in upon themselves, so complying with my cyclical concept, and as in the concept of pluridimensional hyperspaces. In order to solve this problem, we have to take another direction.

Let us start from the concept of relativity. ***You have no time and space in absolute sense***, existing by themselves, independent of the units they contain; but they are determined by and relative to them. Therefore, there is no absolute movement in time and space. Then your measures correspond but to a concept of total relativity. Therefore, ***each phenomenon has its own time*** measuring its transformism: ***there is neither a universal-measuring unit, nor an absolute dimension identical and invariable for all phenomena***. Even in science and mathematics, you are immersed in relativity, without any pos-

sible means of exit; with them you can only establish relations, nothing else; the Absolute escapes you.

As I have once told, your reason is not the measuring gauge of things; you are part of a great organism; even your own consciousness represents a phase: it is a phenomenon among phenomena. Some concepts are beyond your consciousness and you can only reach them through the evolutionary maturation of your self. For science, a change in these fundamental principles means also a change in the whole framework of your scientific systems. They subvert physics, as well as Newton's classical mechanics, but these new concepts have the advantage of corresponding to a deeper, more complex reality. Thus, rational mechanics transforms itself into a more advanced intuitional mechanics, and solutions are made possible for problems that the old principles have not been able to solve. The science you have built is undoubtedly worth something, and you had to erect it. But today you have reached a point whereupon erecting another science for further advances is imperative.

35 | Evolution of Dimensions and the Law of Dimensional Limits

My task now is to extend the principles that you already master in all fields and deepen their meaning. A first *extended concept of relativity* is given by the law of relativity that encompasses all phenomena with so much a force as to impress your perception and all your concepts. You can neither perceive nor conceive the essence, but merely the changes of things; the basis is *contrast*, an indispensable condition. For that reason, you do not perceive motion if you move at equal speed (for instance, that of the Earth), but only differences; you do not notice that you run with everything surrounding you on Earth's surface at a speed of almost half a kilometre per second, which approaches 1800 kilometres an hour. Thus, two forces constantly balanced on a same mass are for you as if they were non-existent. You do not perceive stasis, equilibrium; only changes. In this law of relativity, which is also the law of your consciousness phase, lies the reason for your science's being, as I have said, exclusively a science of relationship, of a nature absolutely different from mine, which, proceeding from a higher plane, is a science of substance.

In speaking of progressive truths, I have also extended such concept of relativity to psychology and philosophy. Just as it has to be done with the evolutionist concept, which Darwin observed in the organic species only, so the concept of relativity, which Einstein confined to a few mathematical moments, must be completed with a *theory of*

universal relativity that should be extended to the whole universe. This represents a philosophical and scientific conquest, a more profound concept, a broader understanding, a loftier beauty and harmony. Another in-depth concept of relativity can be expanded: the one that will lead you to new concepts, no more just the ones on the relativity of the measuring units of your universe, but a much greater and more profound one on *the evolution of their dimensions*.

If you ask me where space ends, I answer, “at a point at which ‘where’ becomes ‘when,’” that is, at a point where space-dimension, proper to γ , transforms into time-dimension, proper to β . When matter, grown chemically old, cold and solidified, attains the periphery of its sidereal vortex, it disintegrates by radioactivity, turning into energy. Substance then loses its spatial dimension and returns to centre *as a dynamical stream with a temporal dimension*. At periphery, matter is no longer matter, but energy. In the same way as Substance changes its form by displacing its mode of being from one phase to another, *so it changes its dimension, which is no longer space, but time*. Let me now explain this concept of dimension and its evolution.

Your concept of an absolute space and time, universal, always equal to themselves complies with a purely metaphysical orientation that mathematicians and physicists have unconsciously introduced into their equations.³³ This starting-point, completely arbitrary, has led you to erroneous conclusions; it has placed you before phenomena that vanish into enigmas, before inescapable contradictions and irremediable conflicts, and mystery encircles you on every side. In reality, as I have told, you meet only with a relative time and space, whose value

³³ Today's science no longer considers “our” space and time dimensions absolute concepts, but it has not realized yet that each phenomenon has its own time and space dimensions.

does not surpass the system they concern. But there is more to it. They are only transitory measures in continuous evolutionary transformation.

Try to follow me. If your universe is finite as a sidereal vortex, the system of universes, and the system of system of universes is infinite. If space were infinite, it would not have limits in its quality of space; however, it has them, but you will find them not in space, in spatial direction, but in evolutionary direction. From this concept, to which we have already alluded, we come now to a very new conception: the ***only limits to space are hyperspatial***, that is, they can be found toward the development of the evolutionary march, and precisely in the ***successive dimension***. Better still, if you wish to set a limit to space, you will find it only in its preceding or succeeding dimensions. Let us be more specific.

Each universe has a measuring unit of its own, or its dimension. As we have seen, just as through evolution one passes from one phase to another, just as in the Substance's transmutations of form universes appear and disappear, so also, ***through evolution, one passes from one dimension to another*** and the relative's measuring units appear and disappear. All that which is relative must be born and die — and also its respective dimension, which is its measure. Thus, ***dimensions evolve*** with universes, accompanying the phases we have studied. From a concept of relative dimension, we thus pass to that of a ***progressive dimension***. Now a phase passage means also a dimension passage. ***From space to time, one passes through evolution***, and this parallels that one leading phase γ to phase β .

There is thus a law that we shall call the “law of dimensional limits,” which may be so enunciated: “The limits of a dimension are determined by the limits of the phase of which such dimension is a measuring unit; and are to be found at the point where a phase passes by

evolution to another, that is, wherein a phase and its dimension transform into other successive ones.”

36 | Genesis of Time and Space

You can now understand what is and how the *genesis of time and space* occurs, and how they end. And you can scientifically interpret the words of Revelation: “And the Angel swore by Him that liveth for ever and ever that there should be time no longer (Revelation 10:6).” Everything that is born must die; that is, everything with a beginning must have an end. In the same way as by evolution all things shed the slough of their old forms, also they leave behind their old dimensions, for fitting their needs no longer, for other higher and more suitable ones. And just as the phases of evolution are infinite, so infinite are their respective dimensions. Here is how our vision can overstep time and space which are merely two contiguous dimensions among infinite successive dimensions. We shall speak of those which are nearer to your conceivable, corresponding to the various phases of evolution, in order to anticipate this conclusion: even a *becoming of dimensions is cyclical* and follows the developmental laws expressed by the typical trajectory of the phenomenal motions and the law of collective units; *therefore every dimension is a period that regroups itself into other larger triphasic periods*, which in turn regroup themselves into another even larger, and so forth ad infinitum. Precisely, evolution is the infinite dimension comprising all the minor ones. Just as every phase has its own dimension, so does, too, the infinite, and the *dimension of the infinite is evolution*. Here is how a limit is surpassed and how, in this direction, we meet with the infinite.

Let us now analyse the dimensions contiguous to time and space, their properties and genesis. When you mention a **three-dimensional space**, you confirm such assertion, because you express the three successive dimensional manifestations of **space, which, as you see, is a triphasic unity**. Let us turn now to Figure 2. Phase γ , matter, represents a complete dimensional space. Here is its progressive genesis. In phase $-z$, we have a **null spatial dimension: a point**. This does not mean that the universe $-z$ was pointformed, but that in this phase space existed as a mere germ, awaiting development (closed vortex) and that, instead, there existed a different dimension beyond your conceivable. In $-y$, a first manifestation of space dimension appears, that is, a **line**, the one you name **first dimension**. It is the first and simplest form of space at its arising. The second and more complete manifestation occurs in the following phase $-x$, and reveals itself as **surface**, the one you name **second dimension**. The third and last manifestation to complete the spatial dimension arises in γ , in matter, and reveals itself as **volume, the three-dimensional space**. Now you understand how space was born, and why matter has as dimension a three-dimensional space given by three successive moments. You encounter also this **general principle: “a dimension manifestation is progressive and occurs in three contiguous degrees.”** This enunciated principle demonstrates how absurd is to seek for a fourth dimension continued in a three-dimensional system. Any continuation would require your having to step out of it.

Let us continue on examining its progression. The development of phase γ has produced the volume dimension, giving you a complete space. In Figure 2, you see how each creation engenders a new phase, and how in this particular case creation b brings forth β , energy, derived through radioactivity from γ , the phase matter. Stekiogenetic maturation had left γ immobile. In creation b, energy appears for the first time. In Biblical terms, you might say, “God created motion and

gave impulse to the universe.” *Volume acquired motion*. A new dimensional manifestation appears, something adds up to space, a dimensional super-elevation (your sought-after fourth dimension), but in a different system: *the following trinity*. This new dimension, the first of a new series, is *time*. The preceding dimension’s maximum unit, in passing to the following one, is resumed by a new and more intense motion, but always in new and different directions, each proper to a system (spatial, conceptual, etc.) in an accelerated rhythm in which evolution exactly consists. You can now understand how time was born, and how it must be completed with two other successive manifestations, that is, *how it must be the first manifestation of a new tridimensional unit*.

37 | Consciousness and Superconsciousness – Succession of Tridimensional Systems

In order for the passage to the successive dimensions of this *second system* to be better understood, let us compare it to the first one. While, in its development, the latter carries out the *spatial dimension*, the following one, a higher system, which is your phase on human level, carries out the *conceptual dimension*, the one whose measuring units are the properties of consciousness. Similarly to what occurs in the preceding universes as for the progressive genesis of space, we have in this higher unit *the progressive genesis of the conceptual dimension*. In phase γ , the spatial dimension is complete, but the development of its conceptual dimension is null: *a point*, a germ. In β there appears its first manifestation: *time*. The point has moved, no longer in spatial direction, but in a new conceptual direction, whence a straight line is born, the first new dimension. In β , the phenomenon, in displacing in time, acquires a *consciousness of its own, linear, the first conceptual dimension*. The phenomenon, which is neither life nor consciousness yet, knows only of its isolated progressing in time; it does not expand beyond the line of its becoming; it does not rise to judgment level, as does human consciousness; it cannot even say “I,” because it ignores any distinction, and here the consciousness of the non-I is the inconceivable. Be understood that time here is not a uni-

versal time, that is, a standard gauge for the phenomenal transformism, but the dimension of such phase, that is, a becoming consciousness (linear). Time so understood is born only in β as property of energy. In fact, only forces take the initiative of motion, have dynamism as their dominating characteristic, and dominate γ , the third spatial dimension, characteristic of matter, that undergoes, does not initiate motion. In the lower phases, time exists only in a broader sense, understood as a rhythm of becoming, property of all phenomena, not as a consciousness of becoming, which is property of forces. You can easily understand what a revolution these concepts bring to your usual order of ideas.

In α we find ourselves in the subhuman and human phase of a more complete *consciousness*, and we have the *second conceptual dimension*, corresponding to *surface* in the spatial system. Just as from line one passes to surface, with displacements in new extra-linear directions, so, by similar displacements, human consciousness invades the transformism of other phenomena, differentiates from them, learns to say "I" and perceives its own individuality as distinct from others, bends over the environment, projects outwards (the new dimension), observes and judges. The senses are the means for this outward projection, characteristic of the second dimension, means that are unknown to the first.

In $+x$ appears the *third manifestation of conceptual dimension*, completing the system, which corresponds to *volume*. Consciousness, which in matter *has no dimension* (volume is the complete spatial dimension, but in relation to the successive system, it is a non-dimension: a point), in the field of *forces* takes on *linear* dimension, in the field of *life* reaches *surface* dimension, and in the absolutely abstract field of pure *spirit* it acquires *volume* dimension. Your limited conceivableness prevents me from continuing into the successive

systems, more spiritual and rarefied, protracting into the infinite. Rather, let us explain the characteristics of the second dimension, consciousness, relative to those of the third, *superconsciousness*.

Just as surface absorbs line, so consciousness absorbs time and dominates it; while forces need time, thought transcends it. In the passage from phase β to phase α , time dimension tends to evanesce, although subsisting, but at such accelerated a rhythm (wave) that it seems almost to disappear in the new dimension. In fact, the lower and more material consciousness is, the slower and more like β it becomes; the more concrete thought is, the heavier its rhythm and slower its wave. *Thought implies time only while and to the extent that it remains as energy*, the more cerebral, rational and analytic thought becomes, the less it is abstract, intuitive, and synthetic. In this second tridimensional system, you notice that rhythm accelerates continuously. In this accelerated rhythm, time becomes gradually absorbed. In turn, superconsciousness dominates and absorbs consciousness in the same fashion as volume does with surface.

I explain. Human consciousness derived by evolution from β , through a profound labour of life, is not linear, that is, limited to itself or to a phenomenon, but can expand and move along all the surface lines, in all directions, embracing as consciousness a great deal of phenomena. For this reason, it is absolutely hyperspatial. Nevertheless, it is always a surface dimension, to which it inexorably binds until it does not evolve beyond it. This means that it is bound to the relative, that it can move only in the *finite*, that it can conceive only by *analysis*, that is, through observation and experiment, as does your science. It dominates all the lines of the phenomenal becoming, but surface is all its life, which it cannot exit. Have you ever asked the reason for that insuperable relativity of yours, of these limits that restrain your conceivable, of that your incapability of direct vision into the essence of things? Here is

the answer in a geometrical expression: *your consciousness is of second dimension, of surface, and as surface it is a continual impotence before volume*, which is a higher dimension. In order to attain volume, surface must move in a new direction; in order to attain superconsciousness it must multiply consciousness by a new movement. In this way, only by multiplying analysis can you approach synthesis. Superconsciousness is a volumetric conceptual dimension that can be reached by raising a perpendicular on the surface plane of consciousness, thus being possible a viewpoint above it, the only point whence such plane can be fully dominated. It is thus that only superconsciousness supplants the limits of your conceivable, dominates the relative through direct vision of the *absolute*, dominates the finite by moving in the *infinite* and no longer conceives through analysis, but through synthesis.

These are concepts that elude your consciousness, which cannot be reached if not being at their level. Only in this way can one pass from the relative to the absolute, from the finite to the infinite. This is neither a succession nor a sum of relatives, but something qualitatively different: *difference in quality and nature, not a difference in quantity and measure*. Such is the true infinite, very different from all that which you often so call, which is simply something indefinite or incommensurable. Superconsciousness moves on in a higher sphere than human consciousness, in direct contact with the principles that you have been laboriously seeking through partial synthesis, and which you will directly sense only through evolution. Note that there is a substantial difference. What matters is not accumulating facts, observations and discoveries, or multiplying your science's conquests, but changing yourselves. No longer the slow and imperfect *reason's* mechanism, but *intuition* rapid and profound. No longer *outward* consciousness projection through sensorial means that just touch on the surface of things,

but expansion in a totally different direction, *inwardly*: a direct soul's perception, an immediate contact with the essence of things.

Here is the greater consciousness that awaits you. This is the consciousness that, at the beginning, we called latent, and that continually expands by gaining volume with its products. In you, superconsciousness is now in state of germ, awaiting development in order to reveal itself. Now you can realize what value to give the words reason, analysis, science, which seem to be everything to you. In order to further advance you must rise up off the plane of your consciousness, on which you seize painstakingly, and reaching a point outside it. The genius' intuitions and the saints' moral creations are mere anticipated perpendiculars raised up onto the plane of superconsciousness. For that reason, I told you that intuition is the future science's new form of investigation; only it can give you no longer science but wisdom. This explains the inexorable relativism of your knowledge, your limited and relativistic synthesis, your slavery to analysis, which is an a priori and impotent means for attaining the Absolute. Surface, however much it may be covered in every direction, will never give you the volumetric synthesis. ***Reason and intuition, analysis and synthesis, the relative and the absolute, the finite and the infinite*** are different dimensions given by different planes. The infinite and the absolute are in you in state of germ, and quiver in the depth of your self as a presentiment, nothing else. There, in wait for you, lies a greater conceptual approach to Divinity. I am on this higher plane of volumetric consciousness, whence the whole of time can be dominated, even the future, because we are above and beyond your time; conception here is global and instantaneous vision of all that which you conceive successively; here I have, by direct vision, the synthesis that now I convey to you. From these loftier planes descend the revelations that are transmitted to you by attunement to psychic waves from beings in another sphere, immaterial con-

sciousness nonperceptible to your senses, which your reason cannot individualize.

Thus the three dimensions β , α , $+x$ succeed one another. Such as γ , *matter*, has given you *space*, so here we have:

1st *time*, that is, rhythm, wave, measuring unit and dimension of β : *energy*.

2nd *consciousness*, that is, external perception, reason, analysis, finite, relative, which are dimensions of α , the life phase, culminating in the human psychism.

3rd *superconsciousness*, that is, inner perception, intuition, synthesis, infinite, absolute, which are dimensions of $+x$, *the superhuman phase*.³⁴

Thus by successive and contiguous trinities, dimensions follow one another along the progressive scale of evolution, from point to line to surface to volume to time to consciousness to superconsciousness, in a continual expansion of principle. All things evolve; and as with universes their dimensions evolve as well. Now you can understand why the opening of a larger spiral, given by the opening of a minor (as in Figure 5), does not occur in spatial direction, because dimension changes with the opening of every cycle, but in the sense of evolution, which, as we have seen, is the dimension of the infinite. The infinite $+$ and the infinite $-$ ($+\infty$ and $-\infty$), which in the diagram are rendered by the space expression, have in reality a totally different value. Dimensions, as they progress, appear and disappear. Thus, *space* will die with *matter*; *time* with *energy*, *relativity* with *consciousness*; but Substance will arise again in higher forms and dimensions, always assuming new directions. Since each dimension is relative and in evolution, it stands between one that precedes and another that follows it,

³⁴ "Mystical Ascent," by the same author, is a detailed and deeper study of this phase.

there is always an upward higher step to be taken, a higher phase awaiting it. At every leap forward, dominion of its own dimension is acquired, which could not be accessible before but successively; the field of action and vision expands; that which is on high dominates that which is below. Once again we meet with the principle of trinity everywhere; in the three phases of your universe: *matter* (γ), *energy* (β), and *spirit* (α); in its three aspects: *static*, *dynamic*, and *conceptual* (or mechanical); in the two dimensional systems we have observed: *line*, *surface*, and *volume* (space); and *time*, *consciousness* (relative), and *Superconsciousness* (absolute).

38 | Genesis of Gravitation

The development of these concepts opens us the door to the study of another problem waiting for us: that of phase β , energy. Let us indicate its first forms, so that we may later analyse those deriving from them by evolution.

Just as hydrogen stands for inorganic chemistry as a type of monocellular protozoa, in the same way as carbon stands for organic chemistry, so stands *gravitation* for the dynamic universe as its typical *protoforce*. When γ arrived at last for the first time at the radioactive phase of its evolutionary maturation, at the genesis of β (as in the entry of β in creation b, Figure 2), in proportion as it disintegrated as matter, the universe became pervaded with radiant energy. Then regressing (as in the descent of the broken line from β to γ in creation b, Figure 2), this radiant energy condensed into dynamical centripetal currents onto the nucleus of the spiral nebula (the hottest, for representing the greatest dynamical concentration). From this nucleus of the spiral nebula, the Milky Way vortex was born (as in Figure 2, creation c, and ascent from γ to β). While on its way back to covering its cycle of evolutionary maturation, matter wholly vibrates with this energy in its diffusing period. When matter becomes old again, the more mature energy born of it will not tend to wind in on itself again, into a new matter-nucleus, but will ascend toward α , taking the path of life and consciousness. The reason why life has appeared on your planet and on others in the solar system is precisely because this system is old, as we have seen. Here

matter has reached its maximum maturity and is dying from radioactive disintegration, and energy definitively sets itself on the way toward the higher phase α .

The first genesis of β , gravitation, appears therefore as the original form of energy, a matrix from which all other forms will be born as offsprings, through distinction and differentiation along an evolutionary process. To be more precise, by gravitation I do not understand the Newton's limited gravitation, which is a circumstance particular to your planet, but gravitation in a broader sense, resulting from the equilibrium of reverse forces of attraction and repulsion, opposite and complementary (law of duality that we shall be examining next), gravitation that is a direct offspring of motion, that is, *gravitational energy offspring of kinetic energy*. Here is how the transformation occurs: motion, the first product of the physio-dynamic evolution, is a centrifugal force and, for that reason, it tends to diffusion, expansion, and disaggregation of matter. Expansion in all dimensions is indeed the direction of evolution. But suddenly, by the law of equilibrium, this direction reverses itself in a centripetal direction, involitional counter-impulse, and the expanding forces complete themselves with the attracting ones. Thus the first kinetic explosion soon finds its rhythm; the principle of the Law soon reorganizes the disorder into a new order as soon as it manifests itself, and motion balances itself in a couple of antagonistic forces. Thus gravitation appears to you as the kinetic energy of matter and, being a first-born, is so inherent in and closely bound to the latter that it is impossible to isolate it. Thus matter attracts matter, and the universe, made up of masses flung in all directions and separated by immense spaces, is nevertheless "bound" together into an indissoluble unity. It is held fast together and yet at the same time run by a force that promotes its circulation and physical breathing. Therefore, with the arising of the protodynamic form, the universe is for the first time set in motion; sidereal motions are generated and gravitation en-

gages in its role of guiding them (the omnipotent Law instantly disciplines all its manifestations) in accord with the binary attraction-repulsion, which are the binomial (+ and −, positive and negative) constitutive of every force and manifestation of every being. In this new phase, Substance acquires a form of linear consciousness along the phenomenal becoming, the trinal system's first dimension following the spatial one. Time is born. The protoform of β propagates. With motion, direction, current, and vibration, rhythm and wave are born. A measuring time for the velocity of transmission is born. The universe all throbs with a new, more intense and rapid becoming. And when recondensed by concentrating dynamic currents, matter reinitiates its new ascensional cycle; it is all taken up by a dynamic vortex that in the stellar genesis guides and molds it into an evolution different from, and higher than, the intimate preceding stekio-genetic maturation, maturation that will not only give birth to myriads of new, more active and agile creatures such as electricity, light, heat, sound, and so forth—alias, the whole series of dynamic individualities—but also that will finally distil itself into the superior creation of life.

The individuality of these new “*radiant beings*,” so rapid and dynamic as compared to the individualities of γ , may be defined as rhythm and wave. The measuring unit for the forms of β is the velocity of vibration in the dimension of such phase: time.

And here we are at the first affirmations, new to your scientific world. Gravitation, more precisely gravitational energy, is the protoform of the dynamic universe. Being energy, *it is radiant and transmittable by waves*; it possesses its own velocity of propagation, faster than the electromagnetic waves and light (300,000 km per second), which is the fastest in the system. So the concepts of Einstein's theory become here completed. *Gravitation is relative to the velocity of the orbital motion of the bodies*. Mass varies and enlarges as it speeds up,

of whose speed it is function (experimentally demonstrable). Weight increases as a result of new transmitted energy and vice-versa. The concept of instantaneous transmission thus falls for all forces. Gravitation demands time, although minimal, for transmission; as with all dynamic forces, it ***possesses its own typical wavelength***. We have mentioned, as in any other unit, that it consists of two inverse and complementary halves, of attraction and repulsion, and moves between these two extremes: positive and negative. The law that Newton discovered based on the works of Kepler, called the law of attraction or universal gravitation, says, "Matter attracts matter in direct ratio to their masses and in inverse ratio to the square of their distance." Nevertheless, Newton's mechanics was not able to explain anything about the architecture of the worlds. This enunciation is but a verified fact that attraction decreases in ratio to the square of distances; it indicates ***the principle that measures the diffusion of gravitational energy***, which is a mere aspect of the ***principle that rules the diffusion of any form of energy***, what demonstrates their common origin: ***the principle of wave and of its spherical transmission***. Radiations preserve all the fundamental characteristics of the kinetic energy of which they were born; and it is this common origin that establishes a kin affinity between them. Another proof of kinship among dynamic forms is to be found in the quality of light, next derived through evolution from gravitational energy. In this luminous radiant form of energy, you find in part the characteristics of that original form, radiant, gravitational energy. Einstein stated based on calculation that—all that which observations made during the solar eclipses later confirmed—luminous stellar rays undergo deviation when passing in the vicinity of the sun, caused by the attraction the latter exerts on the former. One might say that ***light has weight***, that is, ***that it sustains an influx of attractive and repulsive impulses of gravitational order; a pressure exists stemming from the luminous radiations***. I add up even more: ***all radia-***

tions, as they propagate, exert a pressure of gravitational order and present, along their evolutionary succession, phenomena of attraction and repulsion in direct ratio to their genetic proximity, to their dynamic protoform, which is gravitation. Conduct your investigations in this direction, analyse these principles by means of calculation, and science will arrive at conclusions that will revolutionize it.

In summary, we have phase γ , in its stekiogenetic development from H to the radioactive bodies. Then, by degrees, I enter phase β , from aged and radioactive matter to *kinetic energy*, which *soon individuates itself by waves into protoform of gravitational energy*. Of this energy, all other dynamic forms are born and developed, in continual distinction (by vibration, rhythm, waves) along an evolutionary ascent that will culminate in life.

But before entering this new field, we must cast a last glance on the conceptual or mechanical aspect of the universe, by examining more closely the contents of the great Law in its key *minor aspects*.

39 | The Principle of Trinity and of Duality

We have spoken at length on the great Law and yet we remain on its surface. The Law is infinitely profound and the deeper the mind descends into it the more it finds intimate and particular aspects. The Law has so many volumes, so many chapters, so many articles, so many words, so many letters; it may be subdivided ad infinitum into those details that, for being closer to you, most impress you, into that world of effects in which you laboriously seek for an ever-higher principle of synthesis. In the preceding chapters, we have contemplated the Law in its grandiosity as a whole. Let us now try to approach it in its *detailed aspects*, closely observing another of its chapter.

In its universality, the principle of the Whole is *organism* in its static aspect, *evolution* in its dynamic aspect (in its becoming), and *monism* in its conceptual aspect. Thus, the universe might be defined as an organic unit in evolution. Such unitary, organic, evolutionary principle is the monism's fundamental note; *order* is the dominating characteristic of the Law. This *unity* of principle differentiates itself into infinite details of principle. At a first moment, it is *trinity* and *duality*.

We have seen that one of the basilar principles of the Law, according to which all individualities group together into collective unit, refers to the "*trinity*" of Substance. It corresponds to a principle of higher "*equilibrium*" (*order*); it is a more complete system, in which the being differentiates through evolution, distinguishes itself from its kin-

dred ones, and reorganizes itself as it reencounters unity. We see this principle everywhere, and for several times we had occasion to note its presence. Trinal is Divinity in its Law; triphasic is the creation of any universe; triple is its aspect; tridimensional are space, the systemconsciousness, and the others of its preceding and following dimensions. Trinal is man in his principles (that is, a physical body, a dynamism that moves it, and an intelligence that drives and rules its movement); it is a microcosm made in the image and likeness of God. The universe individuates itself by trinal units. In the series of collective units, in the unitary-recomposing process with which the whole balances and compensates for its separating, differentiating evolutionary process, the first real multiple of one is three, whereas, as we shall see, the sub-multiple of one is two, in the sense that, since one is trinal, it constitutes at the same time a double half. Mankind has felt through intuition, and revelations have conveyed this trinity principle. You find it not only in all phenomena, but also everywhere in human thought and in its religions as if imprinted upon its soul. You find it in the Egyptian trinity of Osiris, Isis, and Horus; in the Indian trinity of Brahma, Vishnu, and Shiva; in the Christian trinity of Father, Son, and Holy Ghost. You find it too in the religious consciousness of the three states of the soul: hell, purgatory and paradise, so perfectly interpreted in its equilibrium by Dante's vision.

Note how the concepts of this my revelation are not new to the world and how they coincide with those of the previous revelations that become here completed and expanded. I just expound to your matured intellect, through evident demonstration and scientific precision, what could be given to primitive minds but under the form of symbols and veiled mystery. Thus, I give you the perfect fusion of faith and science, of intuition and reason. By means of science, I demonstrate and validate that mystery; I explain what revelations have barely affirmed; and through knowledge, I impose upon you the duty of an elevated life.

I bring about the fusion of the two halves of human thought, divided and hostile till now, between an Orient synthetic, symbolical and dreamy, and an Occident, analytical and realistic. I continue your science of the last century,³⁵ not opposing it, but completing it through spiritualism. I transcend without destroying this science that, for having been directed exclusively to matter, could give only a unilateral vision of that limited field, ignoring and denying all the rest. I do not combat but I define it as an outdated phase, albeit necessary to reach the current moment, which still urges advancing toward the more profound realities of the spirit. In complementing and continuing the preceding one, by abandoning the sad and insane antagonism of the past, I announce a new science that, in harmony with all faiths and religions, will carry you a long way farther on the way.

Along with the principle of trinity, there exists another to which we alluded in illustrating the monistic conception of the universe, and later in studying the genesis and constitution of the dynamical forms, which is given by the ***“law of duality.”*** This considers not the unit’s reorganizing into superior, collective systems, but its inner composition. Above unit we find 3, within it we find 2, which means that an individuality is never a simple unit, but always a dualism that, in its static aspect, divides a unit into two parts, one for the being and another for the nonbeing; into two inverse and complementary halves, contrary yet reciprocal, antagonistic yet necessary. In its dynamic aspect, it is a contrast between two opposing impulses that move and balance in an unstable equilibrium that continuously displaces and renews itself. It is a cycle made up of two semi-cycles pursuing and completing each other. It is an intimate pulsation according to which evolution advances. This dualism is the binary that guides and checks the movement along which the grand march of the evolutionary transformism advances, so much so

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that under this aspect a dualistic cosmogony is conceivable. Monism is dualistic in its intimate becoming. Such is its internal rhythm; such are the roadsides along which the phenomenon progresses, not in a straight line, but always oscillating on itself. Twofold is the respiration of every phenomenon: phase of aspiration and phase of expiration; twofold is its pulsation: centrifugal and centripetal; twofold is its movement of advancing and receding. Evolution is made up of this intimate oscillation, by which it progresses. Its becoming is given by this intimate contrast; the ascensional movement is the result of this play of impulse and counter-impulse between two inviolable limits, from which movement it always turns back upon itself; a phenomenon develops mutually supported by these two force-halves that determine it. The genetic movement of evolution is given by this intimate vibration that transmutes the being from one form into another.

This law of duality you find it everywhere. Each unit is twofold and moves between two extremes, which are its two poles. The symbols + and – are everywhere and this binomial reconstructs unity, which always appears as a couple: day-night, work-rest, black-white, high-low, left-right forward-backward, wrong side-right side, external-internal, active-passive, beautiful-ugly, good-bad, large-small, North-South, male-female, action-reaction, attraction-repulsion, condensation-rarefaction, creation-destruction, cause-effect, liberty-slavery, riches-poverty, health-sickness, love-hate, peace-war, science-ignorance, joy-sorrow, paradise-hell, good-evil, light-darkness, truth-error, analysis-synthesis, spirit-matter, life-death, absolute-relative, beginning-end. Each adjective, each thing has its contrast; each mode of being oscillates between two opposite qualities. Each unit is a scale between these two extremes and balances itself by an intimate principle of contradiction. Extremes meet and join. The different conditions under which the principle of dualism moves have produced all forms and possible combinations, but they are equivalent as a unique principle. A unit is a cou-

ple; the universe is monism in its whole, dualism in its detail; a duality that contains at once the principle of contradiction and of fusion, that divides and unites, and gives each form of being a symmetrical structure (principle of symmetry); and gives the development of every phenomenon a perfect correspondence of balanced forces. Dualism also corresponds to a principle of “equilibrium,” which is a moment in the principle of “order,” fundamental in the Law. What defines unity in its intimate structure is this inner framework; what assures stability to the phenomenal becoming and renders its trajectory inviolable is not only the principle of inertia, but also the development of these antithetical forces that, nevertheless, mutually attract each other and whose becoming they maintain united and compact. It is a continual ebb and flow within a closed field whose limits cannot be exceeded. Had such a movement not been continuously balanced by returning upon itself, the universe would long have been displaced itself in one direction alone and would have lost its equilibrium. Rather, evolution is self-elaboration, maturation owing to a movement that, by returning upon its own steps and closing in upon itself, as if in respiration, changes form and remains externally immobile beyond the limits of this; it is also due to a movement that is rhythm that changes the phenomenon without being able to exit it, alternating with, and invading the rhythms of, other phenomena. This principle of antithesis and symmetry that continuously divides and reunites, reunites and divides might be called dualistic monism and monistic dualism. The positive starts as + and returns as –; the negative starts as – and returns as + in a continuous reversal of sign and value. Combine with and multiply this principle by that of the collective units, and you will see that the whole universe is indissolubly bound together.

Now you can comprehend how the most complex principle and equilibrium of trinity derives from this simple principle and equilibrium of duality. Because the ebb and flow of the two signs is not unfruitful,

from this encounter a *new term* is born, the third of the trinity, the term that stands for the phenomenon's continuation and that in turn will return to the contrary term in order to engender another and so forth. In these signs' opposing, you find the concept of ascent and descent of the broken line shown in Figure 2. Positive the first, negative the second, they represent in the face of the major trajectory marked by the ascensional band, limited by the peaks and troughs of the successive creations, the phenomenon's internal rhythm. And from this rhythm a new term is always born; with each positive-negative oscillation a new phase is covered, of which every creation is composed. Then the maximum phase becomes medium, and finally minimum, that is, the germ or basis of the phenomenon: no longer the point of arrival, but of departure. Thus, as shown in Figure 4, the spiral's periods of positive developing alternate with its periods of negative involuting, and from this internal oscillation, positive-negative, evolutionary-involutional, the major spiral of the phenomenon's evolution takes form and advances. So, for example, from action and experiment (positive phase of activity) to assimilation of values (negative phase of passivity), emerge, created, qualities and capacities from which, in the field of life, consciousness is born and grows. Therefore, grief alternates with joy, but, as an element of experience and progress, it is a condition of ever-greater joy. Thus, death alternates with life as a condition for the development of consciousness and with this of a higher life. Also, the revelations of religions instruct man, but man analyses and assimilates them, so maturing toward receiving evermore complete ones; and so science progresses through analysis-synthesis, synthesis-analysis. Faith and science, intuition and reason, orient and occident complete each other as complementary terms, as the two halves of human thought. Note how the preceding concepts can always be completed by returning upon them. Note how in the principle of duality are the secret and the intimate mechanism for new creations.

You find in it *a deeper reason for the involitional phase*, which represents the dissolution of universes. To the positive phase of creation this is a neutralizing process; to the phenomenon, a degrading one; to the organism, its decomposing into minor centres. But this does not mean destruction, because these minor units are soon caught up into circuit and reorganized into new units. The involitional return expressed by the spiral's unwinding, or descent of the broken line, represents the period of inertia (negative) opposed to the active period (positive) of creation. In the inertia phase, the phenomenon, passive, encloses within itself; its dynamism halts; its creative effort decreases; its ascending tension, its transformism, tired, falls back upon itself. Each phenomenon has its fatigue, which is the exhaustion of the impulse that had been concentrated into germ, into which the preceding period of activity reverses. A return to the point of departure is necessary; effect joins its cause; and form, its germ. Activity and inertia are a two-fold rhythm of inverted periods, according to which the phenomenon develops. So the phenomenon oscillates from seed to fruit, from fruit to seed, which are two extremes, positive and negative, of its becoming. Plus (+) and minus (-) are but positions of the phenomenon. The seed + is the latent state that it all contains in potentiality; the fruit - is the cycle-exhausted state, position in which the being's manifesting has taken place; the principle contained in germ has exteriorized itself so defining the being's form.

There were those who have attributed to duality a value of maximum law, and seen in this the genetic principle of phenomena. By generalizing this coupling concept (conjugation), they have described in the clash of sidereal masses the "normal" system for stellar genesis. This is not so. It is true that planetary systems consist of a positive centre, the sun, about which the negative-signed planets revolve, and that in atom the nucleus is positive, about which the negative electrons revolve; and that it is this tendency to sign inversion that leads dynamic currents to-

ward concentrating into the nucleus of the nebulae. But evolution is the greater law and it is within it that the minor law of duality moves on. ***Clash is only an exceptional and particular genetic system***, whereas ***evolutional maturation is the typical system***.

Because of this principle of duality, creation seems to you a crossing and contradiction of alternating terms, oriented, rhythmic and periodic. This principle is the basis for its constant equilibrium. Thus, you can explain the distinct directions of attraction and repulsion in gravitational force, according to their signs, and the universal sympathy between the opposite and antipathy between the similar. The whole is half affirmation and half negation; and in such a continuous reversal, action and creation always renew. The vital energy in air is bipolar: nitrogen – and oxygen +. Thus, in water decomposition, oxygen is positive and hydrogen negative; and in electrolysis, the reaction, which for the analysis phase is represented by the equation $2\text{H}_2\text{O}=\text{O}_2+2\text{H}_2$, reverses for the synthetic phase into the equation $2\text{H}_2+\text{O}_2=2\text{H}_2\text{O}$. The cycle completes itself in its two halves + and –, synthesis and analysis. Rotation of the celestial spheres, oscillation of the dynamic waves through successive semi-waves, all is due to this alternation of reversal periods. Such is the inner structure of the law of equilibrium, by which evil alternates with good, joy with sorrow, poverty with riches; men and civilizations rise and fall, and all things condition themselves on one another reciprocally. Listen to this intimate music of the universe, observe this constant polarization that directs and orients the being as a magnetic needle. With harmonies, this perpetual interchanging resounds as a universal song.

Observe: matter, derived by involution from the original dynamic form, through successively condensing states (gaseous, liquid, solid), attains a maximum concentration and inertia down to a minimum volume. Energy born of it proceeds toward a maximum of expansion and

activity; indeed, diffusion and motion are the first characteristics of energy. So matter and energy reverse their signs. Observe still: plants decompose the carbonic acid gas compounded by animals; they assimilate their refuse, and vice-versa the same takes place with oxygen. Of this principle of equilibrium are born the marvellous symmetrical figures of snowflakes, as those of the wild flowers, as well as the symmetrical forms of crystals, of the forms of life, of the planetary stellar bodies, and their ellipses. By this same law death is condition of rebirth and birth is condition of death and there exists no more fecund forge of life than death, from whose ruins life rises again, increasingly beautiful. The beginning conditions the end, but the end generates the beginning. Such is the limit of the finite, of the relative, of which you are made up, which is compelled to revolve upon itself, to be born and to die; which is compelled, in order to exist, to pursue the infinite in a movement that knows no rest.

The universe is an inextinguishable will of love, creation and affirmation, struggling against an opposing principle of inertia made of hate, destruction, negation. The first is positive and active, the second negative and rebellious. God and Devil are the dualism's two signs + and - (positive and negative). It is struggle, but it is equilibrium; it is antagonism, but it is creation, because, from the clash and contrast between them, love, affirmation and an ever-vaster creation are born. Good avails itself of evil to promote progress, comprehends evil and compels it to serve its purposes. In good is the future of evolution, and evil is the opposite on which good leans to rise. Instability of things is not condemnation, but ladder toward progress. Do not shun movement for Nirvana,³⁶ but throw yourself into the vortex and it will carry you ever higher. Christ has taught you to overcome death and, by transforming it into an instrument of ascent, conquer pain. Struggle valiant-

³⁶ An ideal condition of rest, harmony, stability, or joy.

ly; learn how to suffer and defeat, and every passing minute will draw you nearer to God.

40 | Minor Aspects of the Law

Because of the principles of *trinity* and *duality*, the universe is at once trinomial and binomial. These, we have seen, meet with *unity* in the *monism* of their equivalencies. The Whole is at once *unity, duality, and trinity*.

Beside these key aspects of the Law, we find other *minor* ones into which the *unit subdivides* and *differentiates*. The polyhedron has infinite faces and the Law is truly inexhaustible. Think of what sort of code would be necessary to rule the functions of so vast, complex and perfectly regulated a universe.

We have observed *the principle of collective units* to which that of *multiple cycles* corresponds for the dynamical aspect, and that of *multiple laws* for the conceptual aspect: *organism of form, organism of forces, organism of laws*. Even in its conceptual aspect, the universe is an organism. Just as we have seen that the Law decomposes into minor principles, so here it recomposes into major ones. *Principle of divisibility and recomposition* that you find evident in the universal possibility of analysis and synthesis, from chemistry to philosophy. *Principle of reunification* with which the principle of subdivision balances itself.

Another principle that guides form in its evolutionary ascent, opposed to that of collective units and recomposition, is the principle of

differentiation, through which evolution takes place by passing from the indistinct to the distinct, from the generic to the specific, from the homogeneous to the differentiated. This tendency to multiplication of types, to subdivision of units, finds its compensating counter-impulse, by means of which its balance is restored, in the tendency to reorganization and reunification given by the principle of collective units: a reorganization that implies a continuously progressive complexity. These laws are force-tendencies that constitute as if an instinct, a need for becoming and for being, according to such given principle. They often couple with their contrasting ones, thus balancing themselves into perfect equilibrium.

Relativity is another principle implied by the law of evolution. Since only that which is relative can evolve, evolution is only possible in a successive, finite world, progressively perfectible, such as is yours.

The *principle of minimum* means regulates the economy of evolution, preventing a useless outlay of forces. The *principle of causality* guarantees concatenation in the phenomenal development. Since effect derives from cause (antecedent and consequent), it binds close together the successive moments of the being's becoming. This is the law that marks the rhythm of your destiny.

Parallel to the principle of causality stands that of *action and reaction*. Observe this active-reactive dualism in the social phenomena, which does not advance in a straight line, but along a tortuous path of impulses and counter-impulses that reminds you of the course of a river. Truly, they advance as a stream between the two banks of good and evil; each position, each conquest, each affirmation, is brought to extreme consequences, even to the point of abuse; in his perfect ignorance man is able to arrest his course only there where the law of reaction has raised a dam. But even reaction may be carried to the point of abuse, to the point where the same law of reaction raises a counter-dam

and repulses the impulse. Man, absolutely ignorant and passive before the Law, is totally incompetent to guide himself. Do you believe that parliaments and governments guide nations? No. These are but exponents. Even in periods of anarchy, history goes on alone, wisely guided by the occult forces contained in the Law. Man is always “constrained” for his salvation to a rhythm that, for not being able to comprehend it, he calls fatality. For instance, such is the history of France, from Louis XIV to the Revolution to Napoleon. Abuse can only be corrected with another abuse. You say that riches are a theft only for you to steal them; you are virtuous only to persecute others in the name of virtue. Thus, you fall back under the weight of the consequences of your actions, without ever breaking through the cycle of errors. So, from abuse to abuse, the current flows on and no man is faultless, and where he thinks to dominate and conquer he is only an automaton in the depths of the Law, which at every turn cries out: “Enough!” In this lies the danger that threatens your mechanical civilization. Woe to you if you abuse this new power, abandoning yourselves to the instincts of the past. You are lost if, possessing such means of destruction, you do not fully renew your psychology.

Very often, in the organism of the laws, some touch one another, complete one another, and one mutually continues the other. For this reason, to the principle of causality ensues the principle of *continuity*, by which a consequent derivation is even more closely bound to its cause by continuity: “natura non facit saltus.”³⁷

Contiguous to this is the *principle of analogy and affinity* already noted in, and applied to, stekiogenesis, by which all things—as all principles are similar on the monism or unity of the universal principle’s common background—have a common character that allows them to be grouped together into collective units. Contacts, exchanges,

³⁷ Latin, “Nature does not take leaps.”

and fusion are only possible among kindred ones, case in which affinity corresponds to the principle of minimum means. Your formative thought is an example you can verify. ***A conceptual development through least resistance is that which proceeds by means of association of ideas.*** Thought is vibration and transmits by waves that arouse only those vibrations with similar waves. That which awakens an idea in your consciousness or memory is precisely the presence of a wave of similar idea. When you are not able to remember, the idea is potentially latent in your consciousness; it is a mere capacity, an aptitude to respond, as an untouched musical instrument. In this state, the idea is at rest, does not vibrate, you do not feel it; it is outside that state of vibration that you call consciousness. An akin vibration in type or wavelength arouses it spontaneously, while a different, remote idea, although logically and systematically next to it, can never bring it up to life.

The ***general principle of order*** distinguishes as much as does the principle of duality to become ***law of symmetry, law of compensation and law of reciprocity***; and, when in motion, it becomes ***rhythm***. ***The universe wholly functions by rhythm***, from the astronomical phenomena to the psychical ones, from the chemical phenomena to the social ones. Rhythmical is its becoming; periodical is its transformism in every field. And the evolution that distinguishes in form ***differentiates in rhythm as well***. ***The principle of order is the principle of equilibrium***. Observe how in the universe not only is everything in its proper place, but also everything balances spontaneously. Note how in such a complex world your efforts have a place proportionate to your strength. Chance cannot produce such equilibria. And such proportionality, if on one hand it does not ensure you idleness, on the other it ensures you life; if on one hand it imposes on you an adequate exertion, on the other it assures you the indispensable necessities. And the positions, low or high, that you occupy today are not eternal, inasmuch as

the duration of your effort and repose are also measured and proportionate. In these laws, you will find the reason for so many phenomena that so closely touch you.

We have said that other principles such as that of the *indestructibility of Substance and universal Transformism* are implicitly contained in the law of evolution, or are an immediate consequence of it, as are also the *principle of self-elaboration*, the principle of *cyclical development*, the principle of *extrication of the latent*, concordant with the seed and fruit mechanism, the principle of *inertia* that ensures stability to phenomena (phenomenon's misoneism, trajectory's resistance to any deviation), and the principle of *finality* that establishes them a purpose. Others represent secondary aspects of the great Law and every word used to describe it may constitute a particular principle of it. The unique principle pulverizes into details, into the most diverse enforcing conditions, into all possible combinations. A *principle of adaptation and of elasticity* might be added, according to which the principle knows how to mold, in particular cases, into infinite hues; and also a *principle of diffusion and repercussion*, according to which every vibration and movement finds a listening ear, a repeating echo, and an answer that completes it. So up to the infinite, the series of principles is merely the description of the infinite aspects and moments of the universe; these principles will come to light spontaneously as we proceed.

The scope of this exposition on principles is not just descriptive. It has a deeper significance: *that of laying down for you the laws of phenomena*. Once the principle is fixed, and established that in many cases it corresponds to reality, you will not only be able through the law of analogy to extend it to all phenomena, but also, even when you can see but a trace of its becoming, you will be able to complete, define it even as to those segments that elude direct observation. It will be easier

for you to follow the phenomena in their entirety by individuating and grouping them together according to laws and principles, and so to scale them up into the unknown. In this way, for example, if the principle of duality asserts that every unit is a couple with two reverse and complementary parts, then you can easily deduce, for being this principle everywhere, that your visible, sensorial world can be completed in its second half by an inverse, invisible world, despite its eluding your senses. If the Substance's principle of indestructibility and universal transformism tells you that nothing is either created or destroyed in absolute sense, but that all in the relative is transformed, then this means that creation is condition of destruction, and destruction is condition of creation, that the two moments of the binomial are inseparable, and that neither can be isolated from the inversion completing each other.

Hence derive these consequences with an iron logical concatenation that all that is born must die; that all that dies must be reborn; that it is absurd, in any case, an absolutely new creation (*ex-novo*), even in the genesis of the human personality, since this would be subverting the similar rhythm you meet in all other phenomena; that, if there exists a cycle of life and death for all phenomena, without their confounding their own line of becoming and losing their own individuality, is absurd to believe that your world's maximum phenomenon, the human personality, should in such an order be an exception, should confound and disappear only because it escapes you into the invisible; or that they then should take a direction other than that of the cyclical return, basis of evolution. It does not matter if you cannot touch it directly with your own hands. The law of equilibrium, the principle of duality, the principle of indestructibility and universal transformism, the principle of analogy, which exist as law of phenomena, objectively controllable, impose these conclusions. Other laws concur and validate toward completing such concept. They are an organism; in touching one, you more or less touch them all; and a connection among them you will find eve-

rywhere. So the law of causality manifests itself in this case to regulate the effects of your acts and to concatenate them all into a well-defined progressive line of transformism that you call destiny. This law proportions effect to cause, excluding the possibility of the eternal deriving from a temporal quantity. Therein lies implied the law of continuity, which, combining with the preceding one, assures you that a phenomenon's sudden appearance, without a prolonged maturation, is absurd, no matter whether it lies subterranean and invisible to you. Such a complex organism of laws, as I have described, immediately throws to the absurd any violation of principles, eliminating it as a logical impossibility. Only in the particular is there place for disorder, but an apparent disorder, condition of a greater order. In the universe's huge machine, nothing escapes the principles that rule its perfect functioning. Certainly, immersed as you are in the world of effects, in close contact with the relative and the particular, the universe may seem a chaotic inextricable tangle. Nevertheless, note that all survives amid so much destruction; that, in spite of so many movements in all directions and the unique principle differentiating into so many different moments, the rhythm reconstructs itself perfect, thanks to the ***three great principles of unity, order and equilibrium***. I have shown the way to synthesis, and the higher you rise the more evident you will feel monism in the whole; and in the genetic process, the structure of a concept; and in the universe, everything harmonizing into an immense concerto of all creatures, of all activities, of all principles.

Do not shut yourselves within your little self, in that separatism that limits and imprisons you. Comprehend this unity, throw yourselves into this unity, fuse yourselves with it, and you will become great indeed. Above the strident cry of contrast and strife, you will hear the music of a majestic hymn. As the force of gravitation binds together all the physical units revolving in space, so the unity of directive concept binds all phenomena together in indissoluble solidarity and unites all

beings in brotherhood. This universe, so unstable and yet so balanced, so differentiated in the particular and yet so compact in the whole, so rigid in its principles and yet so elastic, so resistant to any deviation and yet so highly sensitive, is a great harmony, a grand symphony wherein, from the thunder's rumbling to the stellar cataclysms, from the atomic whirl to the song of life and soul, myriad different notes harmonize into an only hymn that says God.

41 | Interlude

Once more we come to a pause on our long way: repose for the harsh tension of your thought and guidance in the vast sea of knowledge on which I expound, so that your goal may always be kept in mind.

Do not say, “Lucky those who can live without knowing or asking why;” say rather, “Lucky those whose spirit is never satisfied with knowledge and good, and who struggle and suffer for a higher conquest.” Pity those who are satisfied with life, the inert without a flame; their time is just a rhythm of physical life whose course runs without creations. They refuse the effort to attain this higher comprehension I offer you, and for the soul that sleeps there is no light on the morrow.

My glance rests again on your world saturated with ignorance and pain, with erudition and agnosticism, with strife and madness, whirls of passion, tremendous trials and torments that smiles mask. Great and tragic is the picture of your destiny, because breaking forth off the soul you hide I hear a desperate cry. Coming from below the merry-makers’ laughter, I hear groans of despair.

Soul, soul, divine spark which no folly of yours can ever extinguish, ever ready to rise again from your sufferings, increasingly radiant! Tireless power of being and creating, you alone truly live! No conquest of the mind, no human affirmation can ever quench your thirst for the infinite. Your science, too often a mere presumption of erudite words, your civilization, mechanical and exterior, have forgotten that the soul is the centre of life, the first cause of the intrinsic and nearest phenom-

ena to you. The soul has its needs and its rights; you cannot kill it, nor daze it to make it silence. Do not you hear its desperate cry emerging up from among your social and individual vicissitudes? Its neglected life weighs upon your destiny and ruins it. Your soul suffers, and you do not even know how to reencounter it. Certain abyss dismays you and the waters quietly close in an apparent smile above the bottomless pit. What takes place down there, in the mystery of the deep causes, which you would like ignored and away from your consciousness? Something throbs and quivers in the shadowy depths. Each soul hides within itself a secret shadow at which it dares not look, which it will never be able to hide from itself; a shade ever ready to arise over whenever an hour of peace slackens the tension of the mad race in which you seek distraction and oblivion. The soul does not become appeased with your body's fondly cherishing with superfluous and costly amenities that please the eyes with their external glitter. In the indulgence of the senses something equally suffers in the innermost of the being and it deeply anguishes. A void remains within you, in which a lonely lost disconsolate voice rises up restless to query, "And afterwards?"

Therefore, I speak to you. In a tone of passion, I speak to the ardent souls ready to hear, and in a tone of wisdom to the ones abler to respond to intellectual vibrations. I speak to all because I want to awaken and unite them all into a higher faith and a deeper truth. Here, addressing to minds, I call up all, chemists and philosophers, theologians and physicists, astronomers and mathematicians, jurists and sociologists, economists and thinkers, the scholars in all the fields of human knowledge, and to each one I speak his own language; I call up the loftiest minds leading the human thought to understand this Synthesis and to know how to reach at last with it a unitary thought that solves everything and teaches all to both heart and mind, for the supreme purpose of life.

This pause serves the purpose of telling you that in the depth of this arid scientific treatise burns a great passion for good, that this passion is the spark that animates all of science I expound. He who does not feel this spark that communicates straight from soul to soul, he who casts at this book only a curious glance, or is eager simply to learn, will not be nourished.

The pen that writes and my thought follows would wish to rush to conclusions, but the way has to be fully covered; the edifice is vast and the work must be done in its entirety if the construction is to be stable and able to resist the strokes of time and the hostility of the skeptics. This pause I give you permits rejoicing anticipations, forefeeling conclusions and repose for an encompassing vision. Thus, the treatise itself becomes worthier, enlightens itself with a brighter light than pure erudition or utilitarian ends; it shines with a meaning not often found in science. Only such a noble end and pure intention entitles one to look the greatest mysteries of the being in the face; entitles one to face the problems concerning life and death.

42 | Our Goal – The New Law

The scientific concept of evolution, basis of this treatise, will arouse us to a new and immeasurably higher law than the one that guides you, which is the law governing the animal world: the law of struggle for the existence and survival of the fittest. Ahead of this law of brute force, I shall place the highest law of justice. Present on the way of evolution, resonating in my words, in each phenomenon and each creature of the universe, this new law is the next step following the one at which you stand on, and awaits you as an imminent overcoming of that animality from which you should free yourselves forever. The New Civilization of the Third Millennium is imminent; its conceptual bases urge it to be established.³⁸

As you see, my goal is higher than mere knowledge or solution for problems of intellectual scope and, much less than that, of utilitarian nature. My words are not mere cultural affirmation; words are just a means. I have not come to boast of wisdom, but to launch a worldwide movement for a substantial renewal of all the principles that today rule your life and psychology.

No more war, but peace; no more individual and collective antagonisms and selfishness, wasting factors of labour and energy, but col-

³⁸ Third volume of the II Trilogy of the same author: “The New Civilization of the Third Millennium.”

laboration; no more hate, but love. Fulfil his duty each one of you and the need for strife will fall by itself. Only rectitude can produce stable equilibrium in human constructions, whereas falsehood represents a basilar disequilibrium, an irremediable vice of origin that destroys all things. Justice will do away with the extenuating fatigue of struggle, which weighs on you as if a condemnation. Love existing in the world only in oases, isolated in the desert of selfishness, must come to the fore from these closed circles and pervade every form of human manifestation. Many times, even in man's working place, this uniting bond lacks, this cohesion power that absorbs shocks and adds up as helping effort, avoiding that so much work be lost in destructive aggressiveness. In a man of superior conscience, the ends in the selection of the fittest can be more easily attained through comprehension than through ruthless struggle. For him, there is a new and more powerful virility: that which overcomes the weakness of falsehood, the wickedness of selfishness, and the baseness of aggressiveness.

In your current biological and social laws inversion of values is complete; the antithesis is fundamental. At present, presumed bad faith and a system of mistrust pervade the substance of all your actions. This principle must be overthrown. Such a system of formal and external laws has given all it had to yield. Another system of substantial interior laws should be adopted, which does not function by force and subsequent repression, but by conviction and prevention, which acts not after action, too late in the field of consequences and facts, but before, at the root of actions, in the field of causes and motivations. And these substantial interior laws will be written on the soul through the education that molds man.

In your century, struggle is no longer a bodily struggle, but one of nerves and intelligence. Struggle also evolves and has reached a more spiritual form. The time is ripe, because of the development of the sci-

entific means and of intelligences. Prophets and thinkers were often obliged to tell less than the whole truth, or to veil it from the masses always ready to disfigure it all, to reduce it all down to the terms of their own psychology, to impose the result on all as a collective norm. However, the world today, in its rationality, has imposed accepting as duty all that which can be logically and rationally demonstrated. The world positions itself as someone who can and must understand. On the other hand, the offensive means have reached so powerful levels as never before in history that the puerile savage psychology of the past can no longer be a guide. Humanity finds itself at a crossroad where escape has become impossible: either understanding or ending. This does not constitute an abstract and theoretical problem, but a social, individual, and concrete one: a problem of life or death.

My aim is the understanding of a higher law, law of love and collaboration that all unites into one great organism animated by a new universal unitary consciousness. In truth, the question is no longer of a new knowledge, for I repeat the Good News given thousands of years ago to men of good will. I turn to repeat it all over, identical in substance, but widened to fit the openness of your mature minds, until at last it stirs you up, kindles you, saves you. Here is our goal, the eternal word, the nourishing food, the solution for all problems, *the maximum synthesis*.

And I shall reach the Christ's Gospel through the way of science, that is, I shall reach it through the same way as that of materialism, in order to merge these two pretence enemies: science and faith, so as to show you that there is no road that does not lead to the Gospel; to impose it on all rational beings, making it mandatory, such as is any logical process. This is the new superhuman law, the biological overcoming that human evolution imposes in this historical moment when the new civilization of the third millennium is about to come. The hour has

come for these forgotten and misunderstood concepts, preached but not lived, to explode by their own force, in this decisive moment in the life of the world, outside the closed circle of religions, in the life where interests battle, pain bleeds and passions overflow.

The Gospel is not a psychological, social scientific absurdity. It is not negation, but affirmation of a higher humanity, at Divine level.

The simple and tremendous thing that man must do today, at this passage of millenniums, is to place his naked soul before God and examine himself with absolute courage and sincerity.

And if you, souls athirst for action, movement and sensation, are unable to hear in silence the great things that speak of God, and if you turn away from this intimate, spiritual life toward that one of your external human reality, and work, shout, conquer and win, even though with the toil of your hands and the sweat of your brow, well then I say to you:

“Rise up and walk up to your worst enemy, to him who has betrayed and offended you and in the name of God pardon him and embrace him; go to him who has robbed you and remit his debt and give him all you possess; approach him who has insulted you and in the name of God say to him, ‘I love you as myself because you are my brother.’”

You will say, “This is absurd, mad, ruinous. Such surrender is impossible on Earth.”

And I shall say to you, “You will become *new men* only when you use *new methods*. Otherwise, you will *‘never’* come out of the circle of the old condemnations that will eternally punish human society for its own faults. For the very reason that there was a victim on the Cross, humanity today must know how to offer itself for this new profound, definitive redemption. Without holocaust, there will never be redemp-

tion. There where a mad world rise up in arms against itself, with so increasingly disastrous prospects, with the already tremendous means given by scientific progress that a conflagration would not spare one man or civilization on Earth; there where man thus acts, there is but one extreme defence: the laying down of all arms.” We shall later see how this can be brought about.

Then you say, “We have the duty to live.”

And I reply, “When with a pure heart you pronounce the words: ***‘In the name of God,’*** then the Earth will tremble, because the powers of the universe will move. When you are truly just and when, being innocent, violence strikes you, wresting from you the moment of victory, then the infinite precipitates down to your feet to proclaim you a victor and raise you up triumphant in eternity, beyond the fleeting tiny time in which your enemy triumphed.”

Here is what I ask of the soul of the world. Its collective soul, free and united into only one, can choose and upon its choice will the future depend. A spiritual conflagration must spread so as to melt the ice of hatred and selfishness that divides you, starves you, torments you. From one hemisphere to another, the world listens to my voice that calls together all men of good will. The new kingdom is the awaited Kingdom of God, an immense construction that must be erected not in human forms, but ***in the heart of men;*** a creation rather interior that builds up as you become better. If you do not comprehend, the world’s march of progress will last millenniums.

This pause in the middle of our long journey, this change in argument and style, after the cold scientific analysis, this explosion of passion, I have made it in order to be understood and “***felt***” by all. I have wished this pause in order that this treatise—so complex for the simple and so superfluous for the pure of heart, who have already realized it—may remind science that it has not been born merely to be a proud dis-

play of knowledge, but to have the moral responsibility of guiding human conscience; may remind science that I speak of and supplant it with an end higher than the mere knowledge or the usefulness that propels it, an end that science has too often ignored: man's ascent toward his highest destinies.

43 | The New Ways of Science

I know that to you men of reason and of science, for your times and your psychology, this language seems quite strange, because it unifies all problems, those of knowledge as well as those of goodness, and places science and the Gospel side by side, and merges them into one same Synthesis above your differences. But all your rational and scientific systems result from your today's psychology, which has neither been that of yesterday nor will be that of tomorrow. Your methods and fixed conceptual points will pass as others have passed and all will be superseded. Time changes you, O sons of time, and always impels you upward! As forms of struggle and pain evolve, so do thought and its forms, because creation is continuous, and the divine dynamism is ever present.

And those of every religion who seek here to find error and to condemn, I ask them to place in earnest their souls before God and listen to the inner voice that says that this word is truth. Where on Earth, I ask you, is there to be found a power that really moves you, and wrestles you out of the constantly calculated human interests? Who on Earth does make a decisive energetic heroic effort for the salvation of the moral values?

And to science that pricks up an ear to hear solved, with its own words, problem so unusual to it, I repeat: the hour has come to change your course; accumulating millions of facts without coming to any conclusion is vain madness. Synthesis urges but science falls silent; this

gazes at its columns of facts, columns of an immense temple of silence, and remains mute. Its sensorial apriorism binds its wings to earth, narrows the paths of research; apriorism of doubt that if on one hand cares for objectivity, on the other closes to spirit the speedy ways of intuition and faith. Mind and heart demand an answer, but the last effects that you touch with your senses can give you but the last reflects of that conflagration that pervades the infinite. Accumulating facts is not an answer; the vital principle that causes a tree to grow can never be found by observing and enumerating its leaves, for it is something deeper, immensely superior and essentially different from any sensorial appearance. Thus, in botany and zoology, you dissect cadavers; but what can they tell you of the forms of life, once you have killed and expelled their moulding and ruling substantial principle, which sums up and determines all, the only one that can express the meaning of the phenomenon?

If in science there is on one hand an *a priori* impotency to conclude (as facts have demonstrated), on the other interests and ambition—too often the ulterior motives of every work—close the soul the ways to comprehension, raising a barrier between the self and the phenomenon. The observer's psychological attitude thus becomes a negative destructive force. How can you hope the doors of mystery to be opened if you entrench yourself in a position of mistrust, if you take denial for a starting-point, if you so poison the first original vibration, according to which all forms of your thoughts set direction? You should understand that doubt and agnosticism constitute a psychologically negative attitude, a phenomenon's disaggregating factor, and this is precisely the attitude that closes you the ways to comprehension. The highest and subtlest phenomena thus vanish automatically as you approach them, so precluding science from entering these higher fields. An indispensable factor that should be borne in mind, purposely ignored by science, is the spiritual and moral factor. These are fundamen-

tal conditions of attunement and power of your psyche, which is your instrument of inquiry.

The future of science lies in the subtler world of the imponderable. If such a state of mind, which arises from a pure and disinterested passion, is not brought into your scientific inquiries, not even one further step you will advance. Such an attitude of your self is of fundamental importance, because it is in the law that, where sincerity of intention and impulse of faith lack, the doors of knowledge should be closed. Mystery has its means of defence and resistances, and only an intense state of vibration can possess the power to overcome them. Truth responds only to the desperate appeal of a great soul when it invokes light for a good purpose. He who eagerly seeks out of curiosity will find his vision blurred and the doors of knowledge closed. The Law, wiser than you, does not admit the inexperienced and the immature into its temple; knowledge, a very powerful weapon, is granted only to him who knows how to make good use of it. No disorder is licit within the Law, and the inferior, in their unconsciousness, are not allowed to establish it, except in their own sphere. It is also in the Law that every progress must be deserved and that every conquest should correspond to a substantial value. True science is not an external fact at the disposal of all, accessible to all intelligences, but the last phase of an intimate and profound maturation of the being. In the conquest of knowledge, as in all other biological maturations, there is no possible shortcut: the trajectory of the phenomenon must be wholly developed. You must admit that the universe exists perfect and so has functioned since the beginning of times, independent of your knowledge that nothing creates and nothing displaces, except your position in it.

On the other hand, you cannot certainly presume that your today's science contains all possible knowledge. Past experiences teach you that everything, at every moment, may totally change with unexpected re-

sults. You know from experience that, in the field of knowledge, revolutions become normal in certain moments. Is it not logical and consonant with your materialistic evolutionist theories to think that nature, having attained a new maturity, should launch —wholly protracted as tentacles over the future, anticipating forms evolutionally embryonic— a new type of man capable of understanding and conceiving all in a different manner? It is not so logically possible that the whole human mental technique may mature, turning into rule what is exception today, that is, the genius' intuition, the artist's inspiration, the saint's super-humanism? After the organic phase, the evolutionary phases nearest to you border on the psychical phase. As you see, this *Synthesis'* new conceptions present themselves, even to the sceptic and the materialist's mentality, with all the characteristics of rationality, and should be recognized, acceptable at least, as a working hypothesis, and this also as to the ultimate conclusions about which I have spoken. Here the principles and postulates, demonstrated by facts and accepted by science, are not only not contradicted, but are also fused organically into a universal unit. Science is here confronted, corrected, and elevated with its own method, with its own language. In this treatise, the sceptic will find not only characteristics of possibility, but also those of perfect logic. Thus, reason is pleased in the bosom of this organism that harmonically answers all its questions. This Synthesis may be raised to theory, because it is the only system that exhaustively and profoundly explains all phenomena, even those you cannot control experimentally. It does not matter if all I say does not suit your mental category and does not agree with the stock of concepts typical of your psychical form. Your limited reason and blind senses naturally induce you to deny all that which escapes such senses; but that does not matter as well. These are relative forms, which you will overcome. In the face of the immense Truth, more than means, they are like a prison that confines and limits you.

But soon your being will be freed and science will be raised above its current level, whether it wishes it or not.

44 | Biological Transcendence

All that does not constitute mere assertion. While I slowly upbuild this conceptual edifice on your minds— and progressively reveal it to the world, so that you may gradually understand it—in the atmosphere of the planetary forces, imperceptible to you, causes of tremendous decisive effects are maturing, movements are being determined, dynamic currents are being channelled, attractions and repulsions are intensifying, whereupon such phenomena as those from physical convulsions to moral ones, from life to death of peoples and civilizations will be later exteriorized. Even externally, to the eye of the historian and thinker, the world is ripe for these profound renewals.

Yet, of the minds directing the world in all fields, only a few feels the imminence of these new times. Science, crushed rather than supported by an immense accumulation of observed material, is lost in a labyrinth of analysis, ever waiting for synthesis. Religions lie dormant in indifferentism. The world wanders like a ship without a helmsman, without a unifying principle to guide it; constructive forces are pulverized into details of individual interest and play of petty selfishness; they elide and annul one another instead of coordinating into an organic effort. Your present psychology contains the germ of disaggregation.

Between a utilitarian science of amenities and a religion of convenience, the human soul crawls along on earth in an atmosphere of apathy, lost and aimless. The presumed dynamism of your time is but an entirely external mad race. Whither do you rush if you ignore the high-

est aims of life? What is the use of rushing and arriving if man in his brother rends himself and turns God's blessed Earth into a ridiculous and macabre inferno? Or do you rush about in the hope of benumbing your senses, in order not to feel yourselves, not to hear the voice of your soul that has no peace because it has no aim? Will this not mean first and foremost evading from the silence in which your soul in solitude speaks and inquires of the great questions? Yes, it is fear, fear of staying alone with yourselves, of inquiring about yourselves, of feeling alone before the ultimate problems for which nobody has a solution, but that, nevertheless, your soul poses; fear of the great problems of silence when the cry for the great faults can be heard; fear of the depths where are duty, truth, God. To the sound of this solemn voice, you prefer psychological paralysis and the torment of an agonizing soul. And at every moment you renew your effort of seeking outside yourselves the infinite in the world, while it is within you. You have lost the simplicity of the great resting thoughts, and the infinite, of which it has plenty, overflowing with substantial nourishment, seems to you a horrifying abyssal depth over which you fear to bend.

Lost in a labyrinth of detail, man has forgotten the beauty and peace of the great primordial truths. Yet, men had since long known them by direct communication, which is revelation, first intuitive and synthetic method of human knowledge, father of the deductive method. The unique principle, from which the minor truths were deduced, had descended from on high. Then, by dint of deducing, man withdrew so far off the first source that he even denied its existence; and deduction, once having lost contact with its source, became senseless. And man fell to earth wingless and blind, and beating his forehead against the ground, he implored the phenomenon to speak through that tiny light, to provide him again—last particle of dust fallen from the only light—with an atom of the infinite and eternal truth. And science, alas!, accumulated patiently these minor lights, believing that with the small

scoop of human reason it could empty the ocean; believing that by adding and combining vague gleams it could reconstruct the fulgent power of the sun. But the doors remained closed and closed they still remain.

But the Law of God proceeds in steady steps, beyond the human tempests, and in the crucial moments it alone restores the equilibrium. Today, as in the ancient times of the first revelations, again it holds man by his hand and points him the way. Before the supreme events, the extremes of history meet, and intuition reopens today the doors of truth to the humble. In the crucial moments, only the hand of God can guide you, and it is as much active today as in the time of the greatest creations. Fortunate are they who through faith are able to attain the goal rapidly! The greatest knowledge is always a poor thing before the sincere and humble act of faith performed by a pure soul. Rational science, having to contend in vain to escape the cloister of rationality that it has built up for itself, now limits it, because no construction, in effect, can exceed with its mass the power of the means employed. Rational science, today impotent in the face of an ever-greater mystery, finds itself stupefied before a complete revolution of methods and forms of inquiry and sees — it that believed to guide without even realizing that it has been guided by the forces of spiritual evolution in the world — pervaded by a *quid* new to it, super-rational, a factor that eludes it, for supplanting its logical means, for being subtler and yet more powerful than its objective means. Rationality, the only god in the world for a century, becomes discouraged by a strange and engrossing explosion of the human soul that changes and penetrates phenomena through new ways, and through intuition directly understands the infinite as an immediate reality.

Man will realize again that a supreme thought descends from on high. And in the phenomenal inquiry, science, disheartened, will see a new imponderable element, formerly relegated to the hypothetical and

absurd, that is, goodness and rectitude, moral values that account for the purity and power of the psychical instrument that communicates by means of syntony and affinity. Just as in a temple, music of sounds, by saturating the environment with acoustic harmonies, prepares the soul for the spiritual communication of the prayer, so the harmony of sentiments and concepts, attracting greater harmonies, will render the soul fitter to comprehend matters of higher order. Creative inspiration will replace slow rational inquiry as a normal means of investigation. Science will see its rationality set aside as a minor means, no longer adequate for solving those formidable problems that only direct vision can face and solve. And, in this super-humanity, the components from scientist to artist, from martyr to hero, from genius to saint, so far misunderstood in their biological function of beings anchored on a level higher than that of the normal mediocrity, will join forces together in the same work to be performed under myriad aspects and faced from myriad sides, in the same work of illuminating and guiding the world. Superman, citizen of the long awaited Kingdom of God, will regulate its collective function, leaving to the rationality of the minor, of the tardy, of the last to arrive on the path of evolution, the analytical mechanical work of the great intuitive visions, in order to fix and demonstrate them to the short-sighted normality. This matured super-humanity will be the great biological creation of your evolution, and it represents the passage to a law of superior life that goes from brute force to justice, from violence to kindness, from ignorance to consciousness, and from destructive selfishness to the constructive love of the Gospel. This means transcending the animal and human phase, the highest lived in your planet, in which the efforts prepared through millions of millenniums culminate, through which the ascendant evolution from matter to energy to life to spirit reaches the loftiest summit, whereupon you will launch yourselves toward the infinite.

45 | Genesis

“In the beginning God created the heavens and the earth.

...and darkness was over the face of the deep...

And God said: Let there be light, and there was light.

...and separated the waters... and the gathered waters he called seas.

And God said: Let the land produce vegetation...

And the land produced vegetation...

Then God said: Let the water produce reptiles, living animals, and volatile birds above the earth and across the expanse of the sky.

So God created the great creatures of the sea and every living and moving thing with which the water teems, according to their kinds.

And God said, Let us make man in our image, in our likeness...

So God created man in his own image...

...formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

Such were the origins of heavens and earth.”

PENTATEUCH: GENESIS, I

Thus said Moses in his inspiration.

In his intuition, he traced the path we had followed, that of the evolution of the being from matter to spirit. In the compelling evolutionary transformism, matter appears first: the Earth. Then energy moves: light. In the basins of the warm waters gathered together, the highest dynamic evolutionary form concentrates into an even higher power of a new phenomenal self, and the first germ of life is born in its primordial vegetable form, which spread over the earth and, ever anxious for rise, ascended to animal forms. And the divine impulse, ever acting, created man from the dust of the earth, made of matter (γ), who eventually rose to the phase consciousness (α , the breath of life); and man appears, summing up in himself the finished product and the divine trinity of the universe: γ , β , α .

Such were the origins of heavens and earth.

We have observed the birth of gravitation, the typical protoforce of the dynamic universe. Let us now resume the interrupted journey. Energy is born in its first gravitational form. A change of rhythm and motional direction has taken place in the kinetic structure of matter. Matter has aroused from its long, silent maturation and has come to life again on a higher level to prepare itself to sustain the spark from which life will be born. In its dynamical form, indestructible Substance takes on a more accelerated transformative pace; planetary orbital motion closed within itself in the intimacy of matter explodes into an ascending wave rhythm that creates and multiplies the dynamic types. Motion pervades the universe's great machine; a new law establishes a new equilibrium, more complex in its instability; the great organism not only exists, but also functions in order to prepare to live.

And look! in the immense spaces an orbital motion develops, and an endless march starts; matter has been pervaded by a new vibration that launches it into ellipses, spirals and vortexes; the dynamic currents

channel themselves, balance themselves, and precipitate fulminant in every direction to move and animate all things. No sooner is β born than it differentiates and individuates itself. Beyond the orbit of its intimate whirling, γ was externally inert. β expands in all directions, fills and links spaces in a web of actions and reactions. The organic functioning of the universe complicates and affirms itself. Gravitation binds the various parts together and maintains unity. Centrifugal impulses open vortices and expand movements. To the blind dumb solemn stasis of the maturing matter, follows a less stable but equally perennial stasis of forces in equilibrium. The shadows become tinged with light; sounds echo in the silence; the universe becomes animated. It feels cold and heat, it breathes, it assimilates, it possesses a circulation that nurtures it, and a dynamic and physical metabolism; it knows sickness, health, youth, old age, life, and death. Across the space, a totally new palpitation bursts into flame, a restless vibration of forces flees in search of equilibrium.

Because the Law instantly disciplines every dynamic form as soon as they appear, each form of β arises exactly individuated by an ironclad individual law that is its mode of being, and order reigns supreme in the immense vortex. The conceptual aspect of this higher phase becomes even more transparent. And in a universe so vast and complex what if not the divine thought of the Law would discipline such an immense development of forces? All seems to take place automatically, because the hand of God is not an external and visible factor, but a concept that is the soul of things. Astronomical rotations occur with mathematical precision; and gravitation, light, heat, electricity, sound, all the dynamic forms know their way; and at every moment, in all manifestations, in an instinctive consciousness of its own, the great Law speaks of itself. Even today the interweaving of these forces continues presiding over at the basis of your life; its mode of being and acting, constantly and exactly defined, rules the regular palpitation that sustains you. It provides

solar radiations for the needs of your planet, guides the aerial currents, regulates the synthesis and the exchange of the proteinic substances. And in the organisms it regulates assimilation, growth, breathing, circulation, reproduction, birth, death, and all social phenomena. The most complex phenomena, even those that regulate your own life, are perfectly held, regardless of your will or knowledge you may have about them. If nothing has been left to your efforts, except the task of your own progress, your guiding forces know by themselves, and better than you, the way you ought to follow. We have already spoken about that linear consciousness (of first dimension) in the dynamic universe.

46 | Study of Phase β : Energy

In examining now the becoming of the dynamic forms, we shall now as well delineate the characteristics of their typical individualities and find in this becoming their concept and guiding law. The three aspects (static, dynamic, and conceptual) of phase β can thus be fused into one exposition, thus making our steps agile, quicker.

Matter transformation into energy is no longer just a hypothesis to you. You have learned how to calculate the quantity of energy contained in matter. A mass of one gram taken at absolute zero contains 22 billion calories. You know that the sun is in a state of complete atomic disintegration by radioactivity, which implies release of electrons (energy, transformation of γ into β) and that they are transmitted to Earth along with all other forms of energy. These dynamic centres thrown off by the sun either rebound from, or penetrate into, or combine with the electrical atmosphere surrounding your planet, producing various phenomena whose cause you could not trace otherwise, such as, for example, the light diffused in the night sky. This is the most extensive, the most complex and the richest bundle of dynamic radiations the sun sends to you. The fact that the solar rays, in falling on one square meter black surface, exert on it a pressure of four tenth milligram, shows you, in addition to its electronic constitution, that light radiation conjugates itself also with an active-repulsive impulse of gravitational order. In radioactivity phenomena, you can verify that spontaneous dissociation of matter implies an enormous development of heat owing exactly to the

peripheral particles escaping from the atomic planetary system. You have calculated at: $\frac{1}{2} m v^2$ (where m = mass and v = velocity) the kinetic energy of each particle; and at: 1.78×10^9 cm per second the average velocity of a particle.

In order to understand thoroughly matter transmutation into dynamic forms, you must hold in mind its *kinetic nature*. This is not new to you, because the electronic vortex tells you exactly of the same thing. You know that each kind of atom characterizes itself by an emitting spectrum given by an exactly determined wavelength. This spectroscopic emanation constantly accompanies the atom of each element as its dynamic equivalent, which attests to its regular and constant kinetic structure. This alone can explain the *Brownian movements*,³⁹ so well known to you. We have seen that matter is an incessant dynamism and that its rigidity is only apparent, owing to the extreme *velocity* that all animates it; and you know that the mass of a body increases with its velocity in space. A very rapid jet of water offers the same resistance to penetration as a solid. When multiplied by velocity, the mass of a gas, like air, acquires the properties of a solid mass. The solid runway that supports an airplane, a solid suspended in gas, is its speed in relation to the air, and this, if projected as in a cyclone, can demolish houses. All is a matter of relations. In fact, the faster an airplane is the smaller its wings can be. You know that heating a body means transmitting it new energy, that is, infusing it with a new inner speed. In astrochemistry, spectral analysis has so much given the exact light equivalency of bodies as to render possible, by means of their dynamic emanation, to individuate them at a distance. It is useless to run after your senses in search of a tactile illusion of solidity, which you judge to be fundamental, because it is the first fundamental sensation of earthly life. Solidity is just the sum of very rapid motions. Do not delude yourselves by the

³⁹ Constant erratic movement of tiny particles suspended in a fluid or gas.

constancy of sensations, for they are only due to the constancy of the inner phenomenal processes in the realm of the eternal Law. Your senses cannot perceive different sensations following one another with extreme rapidity.

Matter is pure energy. In its inner atomic structure, it is an edifice of forces. Matter, in the sense of a solid, compact, impenetrable body, does not exist. It is only a question of resistance and reaction, and what you call solidity is merely sensation constantly given by such force opposing to stimulus and touch. Velocity is what fills the immense expanse of empty space in which the minimum units spin. Velocity is what forms mass, stability, and cohesion of matter. Note how very rapid rotary motions confer gyroscope, while they last, an autonomous stable equilibrium. Velocity is that force that prevents particles from detaching from matter, and maintains the whole united as long as an opposing force does not prevail. Even when you decompose matter into what you believe to be its last elements, you will never be before a solid, compact, indivisible particle. An atom is a vortex, an electron is a vortex, and so is the nucleus; vortex are also the centres and the satellites contained in the nucleus and so on ad infinitum. When you think of a tiny particle animated by velocity, it is never a body in the common sense you imagine, but always an immaterial vortex of velocity. Vortex decomposition, within which minor vortexes rotate, protracts into the infinite. So that, in substance, there is not *matter* in the sense you understand it, but only *motion*. The difference between matter and energy is given only by the directions of their movement: *rotary*, closed in

on itself in matter; *undulatory*, with an open circle projected into space in energy.⁴⁰

In the beginning there was motion, and motion concentrated into matter, of matter energy has been born, and from energy spirit will emerge.

The concentric motion of the atomic planetary system contains in germ the genesis and development of β forms. Just as organic chemistry differentiates from inorganic chemistry by its open formulae communicating in unstable equilibrium (effect and not cause of life), so matter form passes to energy form by the *expanding of the kinetic system closed in γ to the open system β* . This because the *substance of evolution resides in exteriorizing a movement* that becomes centred within itself by involution and expanded by evolution, reaching out through this two-phased breathing an ever-greater exteriorization.

There are therefore two conjugating facts: the *circular motion* intimate to the atomic system of γ (matter), and the *undulatory motion* proper to β (energy). In order to understand the point of passage from γ to β , the two phases have to be reduced to their common denominator or measuring unit: motion, whose form diversely individuates Substance into various stages. Here are, regarded in their essence, the *two terms that have to be conjugated*. On one hand we have the *atomic system*, which we have seen to be composed of one or more electrons *revolving* about a central nucleus, and the number of electrons (in an immense space relative their volume) to be what determines the atomic individualities. The atomic system is of spherical nature. Should its ro-

⁴⁰ Science, with its standard model, has not arrived yet at these conclusions. It still seeks for a primordial particle, or, as some calls it, the God's particle. We have seen that Substance could fairly be this so sought of particle. In footnote 12, see an approximate definition for what comes to be Substance.

tation occur on a plane surface, there would be no volume. On another hand, we have the fundamental characteristic proper to all forms of energy: that of transmitting *by spherical waves*. In the genesis of gravitation, we have already observed its *wave principle of spherical transmission*, demonstrated by action-decreasing in ratio to the square of the distance between its source. This law is just a consequence of the geometrical properties of the spherical bodies, and is given by the fact that superficies with concentric spheres are proportional to the square of their radius. Thus, whenever you meet this law about the square of distance, you can safely conclude that it deals with transmission by spherical waves. This can be easily controlled with any source of light or sound. Therefore, as you see, the *circular nature of the two motions is constant and proper to both atomic units and dynamic transmission*.

Let us detail it thoroughly. The rotary motion of the atomic system is not simply circular, but, to be more precise, it is *“spiral-like.”* In the study of the typical trajectories of the phenomenal motions (Figures 4 and 5), we saw that this is the line of their becoming. Every evolution contains that principle of expansion, of development, passage from a latent to an active state, of a potential phase reaching a kinetic phase: this is a constant tendency in the universe and in this case it means *rotary motion’s transforming into orbital motion*.

The first statement explains that the inner genesis of β is due to the *spiral-like nature* (the spiral understood as a section of a sphere in expanding process) of the atomic system. Because of this form and its inner structure, the atom is the *normal centre* of dynamic emanations; it is the *natural germ* (what seed is in life, owing to the same process of expansion) *of the forms of energy*.

The second statement is more complex. I have told you that the nucleus, centre of the electronic rotation, is not the last term. I now

further say that the nucleus is a planetary system of the same nature and form as the atomic, interior to this, composed of and decomposable into similar minor internal systems ad infinitum. I further add that ***the nucleus is the seed or the germ of matter***. Of the 92 species of atoms, hydrogen is the simplest and is composed of one nucleus and one electron revolving about it. It is chemically uncombined. Remove from the nucleus its sole electron, and you will obtain ether, the mother-substance of hydrogen. Then ether is composed of nuclei without electrons and the transition from ether to H and successively to all bodies on the stekio-genetic series is obtained by the progressive opening of the spiral-like system. In the beginning, at the passage from ether to H, the opening of the nucleus's system occurs by the escape of only one electron, then two, three and so on up to 92. Such as the sun in the solar system, the nucleus is the prolific father of all its satellites, in which it occurs and multiplies itself through a general principle that you will find as in the reproduction by binary fission, by which every organism, be it a nucleus or an atom, on having grown and enriched too much in its development by evolution, divides itself into two. Thus, matter is also prolific. The chemical combinations you achieve are therefore but combinations of systems, of trajectories and planetary motions. So, a molecule is a true family of atomic individuals bound together by close relationships of action and reaction, by bonds more or less stable that can be diversely broken and renewed. And you know the rigorous exactness with which these combinations, these kinships fasten their ties. An ironbound and exact law constantly rules the balance of this relationship expressed in your chemical formulae. But the true basis for the atomic theory, whose essence has not been shown yet, is this that I now have said, that is, that of the atomic planetary systems, which, by uniting themselves into molecules of bodies, combine their movements with the whole cohort of their satellites. Note that real chemistry, based on the atom's inner architecture, from where the

bodies' properties are deduced, is in fact geometry, arithmetic and astronomical mechanics, and can be reduced to calculated forces. No wonder then that of such a matter, constituted of motion and energy, β can be born spontaneously.

Just as involution is concentration, so evolution consists in the inverse process of expansion. When matter reaches its ultimate form on the stekiogetic series (uranium, with a planetary system of 92 electrons), you say that matter disaggregates by radioactivity. We have seen that to the order of successive formation of elements corresponds an increase in atomic weight. This increase, which here reaches its maximum, is given by energy transition from its potential form, as it is in the nucleus, to its kinetic form, as it is in the different, increasingly complex atomic systems. The escape of each new electron always implies a new added orbit, and as they draw near periphery they become increasingly more rapid. You see that the atomic weight means more than a simple indication for the grade of condensation, for it relates to the law according to which the mass of a body is function of its velocity, and to the fact that the solidity and constitution of matter are, as a whole, function of the velocity that animates its constituent parts.

You have already noticed that disaggregation by radioactivity means atomic disintegration, that is, a new displacement of equilibrium in the atomic edifice, and that for this from it emanations of dynamic character are emitted. Arrived at this point of its evolution, the maximum system of γ does not do more than to *continue* its spiral-natured movement in that same expansionary direction that we find everywhere, from the spiral galactic system to the typical trajectory of the phenomenal motions. The spiral continues to open *up to the point where the electrons no longer return to revolve about a nucleus, but project themselves into space in the form of comets (no longer satellites) with independent trajectories.* Arrived at its farthest

peripheral orbit, where greatest is the orbital velocity, the repulsion-attraction equilibrium (until now stable) ruptures and the electrons, no longer retained in the preceding orbit, project themselves as meteors out of the system, impelled by direct impulses into new equilibria. Practically, each electron circulates at a uniform angular speed on its orbit, which can be considered circular, since the spiral-like opening presents minimum displacement. In the realm of the forces of the atomic astronomy, there is, for each orbit, an equilibrium between the electron attraction to the nucleus, and the centrifugal force relative its mass and rotation, which tends to project it toward the periphery. You should understand that when the orbital speed of the peripheral particles becomes fast enough, the centrifugal impulse overcomes the force of attraction that maintains them in their orbit and they escape tangentially into space. When I speak of electrons, I do not mean matter as in your sensorial concept, but I mean it as a dynamic vortex (whose mass is given by the system's inner speed) that assumes the characteristics of matter only while it all vibrates with an inner velocity within its closed circular system. Once it has reached the last group on the stekiogenetic series (that of the radioactive bodies), γ begins transforming into β by progressive *expulsion of electrons* (comets). This corresponds to a logical loss of mass. In other terms, radioactive quality becomes increasingly evident with a more accentuated tendency to spontaneous disaggregation, and to formation of chemical individualities decreasingly stable, whose system of forces ever displaces itself rapidly in search of new equilibria. I have thus expounded on the inner structure of the phenomenon, on the motive for the appearance of radioactivity at the extreme limit of the stekiogenetic series and on the reason for the radioactive bodies' instability and disaggregation of matter. Remember that in this decisive moment, as the universe changes from phase γ to phase β , it also changes dimension, as seen, from that of space to that of time; the third spatial dimension of volume completes into a new temporal

dimension, a measuring unit characteristic of the new form of motion, no longer circular but undulatory.

47 | Energy Decay

Before passing to the study of the individuated series of β , with a view to draw a genealogical tree of the dynamic species, similar to and continuing the stekiogenetic series, let us observe a constant phenomenon in this field, characteristic of the forms of energy, This phenomenon corresponds to and continues the already observed phenomenon relative to matter disaggregation and atomic disintegration. In spite of your knowing it, you have not understood its profound significance. We refer to *energy decay*.

I bring these two phenomena together for their common characteristic of exactly expressing to your sensorial perception the disappearance of the two forms γ and β . But in reality, both atomic disintegration and dynamic degradation, albeit meaning “disappearance” to your senses, are neither disappearance nor end, but only a form of mutation within the evolutionary transformism. Just as nothing really disappears in disaggregation of matter, because matter arises as energy again, so, in dynamic degradation, annihilation is relative to your means of perception only, and refers to what for you are the energy’s useful possibilities.

However, let us observe this phenomenon. It has been proved, even by observation, that all energy transformation occur according to a constant law of degradation, by which energy, even though wholly conserving its quantity (*conservation of energy principle*), tends to diffusion by dispersion in space, levelling down its differences into a

state of equilibrium as it passes from the heterogeneous to the homogeneous. It thus deteriorates in the sense that the sum of its useful effects and capacity for work becomes continuously diminished (*the principle of energy decay*). These two opposite principles, conservation and decay (loss of useful energy), prove the transformism to be perennial and Substance indestructible, even in its form β .

These two laws demonstrate that the transformism phenomenon of the indestructible Substance has a precise direction, and that this direction is *irreversible*. In other words, energy transformation is possible but by always passing to a type of inferior quality as for man's practical needs. Thus, accumulated energy always tends to disperse, whereas the opposite never occurs. Therefore, the whole system tends to a state of diffusion, equilibrium, repose, evenness, resulting from a series of transformations working constantly in such a direction, never in reverse. So all things seem doomed to extinction, annihilation, and disappearance.

What does such an irreversible degradation phenomenon mean?

First: that the universe, as in your phase, tends to a state of order and rhythm, from chaos to equilibrium, which substantially means a more perfect and evolved state. In other terms, irreversibility demonstrates evolution.⁴¹

Second: that if at present every energy transformation in your universe leads to decay and inevitable loss (because irreversibility prevents repair), it is necessary therefore that, within the broad lines of a vaster equilibrium, this movement should find its compensation. Irreversibility demonstrates that you live in a dynamically expanding phase in which β seems to wear out and disperse. But logic indicates (and the

⁴¹ Conversely, science affirms that, because of the disaggregation of matter, the universe is going from order into chaos. Certainly, it does not follow the phenomenon's continuing into another to-our-eyes-invisible reality.

Law contains the compensating complementary period) the reverse phase into which irreversibility develops in opposite direction; no longer your present direction $\gamma \rightarrow \beta$, but $\beta \rightarrow \gamma$, that is, the dynamic involutorial and concentrating period already observed. The march of the universe in opposite direction has already taken place. Yours is an evolutionary ascensional period, and dynamic degradation, under the resemblance of dispersion, meaning it a substantial transformation into more elevated forms (α). As in atomic disintegration matter dissociates in order to constitute more elevated forms, expressed by β , so energy, though seeming to disperse through degradation, in reality matures to mutate into those higher forms that evolution will reach in phase α . Here irreversibility and degradation confirm all that which we have expounded on the study of the genesis of successive creations, and indicated in Figure 2, the ascending broken line; or in Figure 4, the spiral that opens by continually returning over its covered path.

Having that been exposed, you can understand how the character of irreversibility may be relative for energy and closed in the realm of phase $\gamma \rightarrow \beta$, and how, on the whole, an absolute irreversibility would be an absurd source of unbalance absolutely out of the concept of the Law. Each movement presumes an equivalent but opposite movement; undulatory movement, born of a spirally-expanding motion, presumes, for the preceding reverse phase, an equal-natured centralizing motion into a spiral that coils its volutes closer and closer down into forming that nucleus constitutive of ether and germ of all stekiogenetic expansion of γ , and then the dynamic expansion of β .

48 | Evolutionary Series of Dynamic Species

Emitted out of the atomic planetary system by the opening of the spiral and rupture of the attraction-repulsion equilibrium, in an unmaking process, the electrons (vortexes of speed as well) stay on a new undulatory trajectory by recollecting their original circular motion. The space dimension multiplies itself by the new time dimension, and the result for energy is a new measuring unit: *wavelength and vibratory velocity*. We can establish, in accord with this new unit, the *evolutional series of the dynamic species*.

We have dealt with the genesis of *gravitation*, typical protoforce of the dynamic universe, and some of its characteristics. We note this dynamic emanation from matter to accentuate in direct ratio to its evolution (constant progression of atomic weights as the stekiogenetic series develops) right there where, in the group of radioactive bodies, the second energy form is born: the X-rays. The genetic succession between these two forms is evident. Having surpassed that bond of union where matter and energy meet, let us enter the field of pure dynamic forms.

On the scale of dynamic forms, according to their *vibratory velocity*, gravitation reaches the *system's highest*. We have seen its propagating velocity to be also the highest, a fact that has made you believe in an instantaneous and absolute gravitation, whereas in reality it is relative to the body's mass and transmittable by waves (time).

X-rays instead is the highest *vibratory frequency* that your senses can perceive, the first dynamic form you have succeeded in observing in isolated form. In the dynamic form succession, we shall find a constant *decrease* in vibratory frequency as it turns away from its original source, that is to say, in ascending from gravitation toward light, electricity, etc. It is logical that the first *dynamical emanations*, such as gravitation and X-rays, should be the *most kinetic*, because of their proximity to their motion source: the atomic vortex. With evolution (because of that degradation law we have examined) vibration tends to rest and wave to elongate increasingly, which comes to be the original rotational motion transforming into that of orbital motion — the end of period β . As I have mentioned, this is neither wear nor end, but an inner evolutionary maturation that anticipates the forms of α — life and conscience. If the first dynamic forms are the most rapid and powerful, the last ones are the subtlest and most evolved.

If you observe in space the progressive frequency of a body's vibrations (per second), you will notice several forms of energy emerge. This phenomenon is not new to you, except for its observation. To render this observation easier, let us take a standstill as the starting point (point of arrival for us) to see that the forms you call *sound* manifest themselves at a level of 32 vibrations a second. At the lowest notes, the ear itself can perceive their vibratory rhythm, slow and deep. After this, progressive frequency develops successively by octaves, a principle already found in the stekiogenetic series, which we shall find again in light and then in the crystalline systems, and in zoology. Toward 10,000 vibrations a second, sounds, for becoming very acute, lose their musical character. Beyond 32,000 vibrations, your auditive perception ceases and sounds fail to produce you any sensation. From that frequency on up to one billion vibrations, nothing there is to your senses. Around one billion, you have the zone of *electric waves* (Hertzian waves). Only at this level do we enter the field of real dynam-

ic forms, whose waves propagate through ether. Acoustic waves are nothing more than energy degraded to its lowest level, that at which energy extinguishes in the dense atmosphere.

To the zone of electric waves, ranging from 34 billion to 35 trillion vibrations, follow another ones also *unknown* to your senses and instruments. Then comes a region in which lies *light*, from red to violet, comprising all of the colours of the solar spectrum, which ranges from 400 to 750 trillion vibrations a second, or more exactly: *red* (the least refractory), average of 450 trillion vibrations a second; *orange*, 500; *yellow*, 540; *green*, 580; *blue*, 620; *indigo*, 660; *Violet* (the most refractory), 700. Here are the seven notes of this new optic octave, all your eyes can perceive; your colour-music cannot surpass an octave of vibrations. Beyond it, however, there are other "notes" invisible to you: *the infra-red rays*, too bass a "note" for your retina, and the *ultra-violet* radiations, "notes" too treble, found in the dynamic regions bordering on the visible spectrum. The former are perceptible only as calorific radiations (dark); the latter for their chemical and actinic action (photographable, but dark to the eye). A brief unexplored stretch follows and beyond the infrared's lowest notes are the electromagnetic Hertzian radiations' highest notes. If you continue on examining the chemical spectrum (many times more extensive than the visible spectrum) on the opposite side, beyond the ultra-violet, you traverse a region *unknown* to your senses, and at the 288 quadrillion level, we come to a zone that reaches the speed of 2 quintillion vibrations a second. This is *the radioactivity region*, since the rays (α , β , γ)⁴² produced by radioactive atomic disintegration (negative electrons emitted at high speed) are analogous to those produced by electrical discharges in Crookes' tube (Roentgen or X-rays). If you go farther on, you will

⁴² Not to be confused with the same Greek letters used for denoting the evolution phases: γ (matter), β (energy), and α (spirit).

find the dynamic emanations of gravitational order. At this point, the evolutionary series of the dynamic species connects to that of the chemical species, *of which it is continuation*.

Now let us comprehend the significance of these facts. To your observation, the series presents itself with obvious lacunae, but the phenomenon's general course and its ruling principle have been indicated. Therefore, by following its laws for its unknown phases, by analogy to its known phases, you can define it a priori, just as I have said with respect to the unknown chemical elements on the stekiogenetic series.

The link between this one and the dynamic series lies exactly, as we have examined, in the phase of gravitational waves. We have also already observed the contiguous region of radioactive emanations. The evolutionary scale of dynamic forms *ascends*, in fact, from these phases of high frequency toward those of low frequency *in an order reverse* to that we have followed in order to simplify this explanation. In other terms, *dynamic evolution implies an energy-degrading process* to the point of its extinguishing away (only as dynamic manifestations) down to ever-slower vibrations in an ever-denser medium (no longer ether, but atmosphere, liquid or solid). What touches the forms of γ are the more kinetic types; and this is logical, given their nature and transformative motion. And as they turn away from γ they tend to a state of inertia; and this also is logical, given the exhaustion (environmental resistance and diffusion process) of their original impulse (degradation).

So it is that *the evolutionary order of dynamic forms* — taking into account only the regions known to you — is as follows:

- 1) Gravitation.
- 2) Radioactivity.
- 3) Chemical radiations (invisible spectrum of the ultra-violet).

- 4) Light (visible spectrum).
- 5) Heat (dark heat radiations. Invisible spectrum of the infrared).
- 6) Electricity. (Hertzian waves, short, medium, long).
- 7) Life, thought, consciousness

Seven great phases corresponding to seven series of periodic isovalences which on the stekiogenetic scale (from S1 to S7) represent the formative period and matter evolution. Frequency in the intermediary zones (unknown to you, such as others on the stekiogenetic series) are transitory phases from one type to another in these culminating points. In ascending, the kinetic qualities, the forms' sensitive potentialities decrease, but what energy loses in quantity it gains in quality; that is to say, it undergoes a continuous loss of its characteristics of matter (starting point) to obtain a continuous gain of those of life (point of arrival). Thus Substance follows β path, and from matter attains life.

Now let us examine more closely the phenomenon as a whole in its inner *kinetic structure*. ***These forms can be individuated by both vibratory frequency and wavelength;*** we shall note the connection between these two facts. Wavelength is the space a wave follows as long as its vibratory period lasts. Once individuated by wavelength, dynamic forms present themselves with characteristics of their own. In ascending up along the series of dynamic species, ***vibration diminishes in number while wave amplitude increases.*** So, for example, while in the spectrum from *ultraviolet* to *red* frequency diminishes from 700 to 450 trillion vibrations a second (as does the refraction power), the visible radiation wavelength augments respectively from 0.4μ (violet zone) to 0.76μ (red), which are the limits for the visible radiation wavelength.⁴³ And it continues to increase in the ***infrared and***

⁴³ Author's Note. The Greek letter μ signifies micron, that is, one thousandth of a millimetre

electric waves' direction and to diminish in that of the *ultraviolet and X-rays*.

If you proceed farther up to 0.2μ (ultraviolet) and surpass the *extreme ultraviolet*, you will encounter the X-rays. Now the wave-longest X-rays are but the *ultraviolet rays*, and vice-vice. We are now at 0.0012μ . Continuing on from the other extremity of the X series, we find the γ rays, the hardest and most penetrating, generated by the disintegration of *radioactive bodies*. You thus reach a wavelength of 0.0005μ .

In the opposite direction, the wave *increases*. Beyond the *red* rays, the *infrared's* invisible radiation zone ranges from a length of 1.0μ to 60μ and beyond. After an unexplored zone, radiations of still greater length appear, the *Hertzian waves*, which range from a few millimeters (thousands of μ) to hundreds and thousands of meters, such as are the ones you employ in radiophonic transmissions.

This inverse relationship, that is, both *decreasing vibratory velocity* and *wavelength's progressive extending*, corresponds to the same *energy-degrading* principle. In such degradation, which is neither loss nor end, but only transformation that gains in quality what it loses in quantity, lies the substance of evolution.

If we remain in the field of pure vibrations, that is, that of ether, and from the series we exclude the last degrading phases (sound) in denser means, at the apex of the scale we find *electricity* as the most developed form, with a *minimum of vibratory frequency* and a *maximum of wavelength*. Vibratory frequency lessens; wave extends. The kinetic potentiality therefore deadens into a quieter zone. Arrived at this point, the dynamic forms will have created the substratum of a new powerful impulse, of a new mode of being. Having reached the dynamic phase's highest vertex, evolution starts out toward new creations; from this last specialization it passes through its individuated forms'

reorganizing into multiple collective units to a higher class series. Without this evolutionary resumption, the dynamic universe would tend to levelling⁴⁴ by degradation, to inertia, to death. And this would be its end if energy at the moment of its most accentuated degradation, if dynamic forms at their first aging signs, if the inner work performed (as in substance there is no degradation but evolutionary maturation) were not utilized, and the dynamic species, finally mature and ready, did not become organized into more complex individualities.

Just as at the last steps of the stekiogenetic series radioactive bodies transform into energy, so at the last steps of the dynamic series *electricity transforms into life*. And just as energy, in the face of matter, means a new principle of wave movement and new time dimension, so life, in the face of energy, will mean a new principle of organic unit, of coordinating forces: the principle of dynamic transmission elevated to an intelligent interweaving of continual exchanges, and the arising of a new dimension: *consciousness*.

⁴⁴ Entropy, that is, levelling to which all phenomena seem to tend. Here we have a different explanation.

49 | From Matter to Life

In the same way as its kinetic nature confers energy its fundamental characteristic, which is that of being transmittable (space dimension rising to time dimension), so the new principle of coordinating force in a weaker and frailer, but subtler, deeper and more complex kinetic interweave, gives energy, elevated to life, its fundamental characteristic of consciousness (time dimension elevated to consciousness dimension). Life forms individuate just as well as all energy forms had individuated into well-defined types, with a countenance of its own and a tendency to preserve itself in its mode of being, as an individual who wishes to assert himself and be distinct from those akin to him, with movement, form, direction, and therefore a finality of its own: a self that already possesses the fundamental elements of personality, and, notwithstanding its continual becoming, preserves its type unaltered. In life forms, having Substance reached the highest degree of evolution and of differentiation, the individuating principle becomes increasingly evident. In energy already, forms acquire an *existence of their own and independence* of their original source. Light, once emitted, detaches from its source and exists progressing by itself in space. From the infinite, stellar light, emanated thousands of years before, reaches you, without your knowing whether the star that originated it still exists. And sound also continues, advances and arrives when the cause of its vibrations is already at rest. If the energy forms, once generated, are able to exist in space solely by the dint of their peculiar principle, autonomy in life is complete. And as the chemical forms, and then the dynamic forms, are

related by common origin and affinity of character, so likewise are the forms of life related by genesis and character, all fused with all other existing beings, organic and inorganic, in a universal fraternity. It is a substantial fraternity of equal constituent matter, of identical modes of being, of same goals to be reached, fraternity to which is due the possibility of cohabitation, which is a universal symbiosis, and of all life exchanges on which they are contingent.

Let us cast a glance back on the road we have followed. β has concentrated its inner movement into a nucleus, an ether's constitutive unit. At this point, the involitional descending movement, or kinetic concentration or Substance's condensation, reverses in an opposite evolutionary ascending direction, or kinetic decentralization. The nucleus, the highest synthesis of dynamic potentiality at $\beta \rightarrow \gamma$ point in the phenomenal transformism, restores, by the escape of successive electrons, the kinetic concentrated energy. Let us follow phase γ by observing the development of the stekiogenetic series. If in chemistry we have hydrogen as a first stage, in astronomy we have nebula, that is, young matter and young universe, gaseous state, hot stars, still a phase of highly dynamic concentration. While the genealogical tree of the chemical species develops on one side, the life of the aging, cooling and solidifying stars evolve on the other as they take on chemical constitution, light and diverse spectrum by withdrawing from the genetic centre of the galactic system. There exists in all a parallel maturation of substance and form. Ninety-two electrons are successively emitted beyond the nucleus' spiral orbit and each continues rotating on its own slightly spiral orbit, thus building atomic edifices of uncompounded chemical bodies more and more complex, along a scale of increasing atomic weights. Here, it is possible to establish a comparison between the *galactic vortex* and the *atomic vortex*. The genesis and development of the former can give you a tangible example of the genesis and development of the latter. While energy concentrates in the nucleus (ether),

genetic centre of the γ forms, the universe, in parallel, in its dynamic phase, concentrates on the nebula, mother of the spiral galactic expansion. And reversely, as they age, during their evolution process, the stars project themselves to periphery at a progressive velocity and retreat from centre. This occurs with a technique that coincides with that in the spiral development of the atom. Once more, phenomena confirm the typical trajectory of the phenomenal motions' acting in its two involutinal and evolutionary moments.

And so from ether, the last term of the β descent, matter is born, which then, through atomic evolution, reaches the radioactive species. First appear the bodies of lower atomic weight, then those of higher atomic weight. First magnesium, silicon, calcium; later the solidier and less young elements: silver, platinum and gold. You will find them in the old solar system and in its cooler and more solidified parts, the planets, whereas the simple bodies in gaseous state, such as hydrogen, oxygen, nitrogen, are rarer on your globe. There radioactivity appears as a phenomenon so diffused to you, which is as if it were a function inherent in matter, because of the stage at which it is found on your planet. Toward its centre, where matter has kept itself hotter and less aged, radioactive bodies are rarer, so much so that at just 100 kilometres deep radioactivity almost disappears. The γ forms having completely matured, the galactic vortex started also expanding, from centre to periphery, as well as the cooling and solidification of matter. Matter ends its cycle of life, and Substance takes on new forms, changes gradually into individualities of higher grade. Space dimension rises to time dimension. Matter begins a radical transformation, donating all of its movement type γ to the movement type β . The ether's nuclear vortex in phase γ has developed the matter's atomic vortex. Having reached a maximum expansion, such vortex continues to expand, developing the dynamic forms, and energy is born. Substance continues to evolve, and keeps ascending in β . The first gravitational emanation of minimum

wavelength and maximum vibratory frequency and velocity of propagation in the dynamic system completes itself with the radioactive emanation from atomic disintegration. The process of dynamical transformation, which has its root in the stekiogenetic evolution, isolates itself by affirming itself definitively. The atomic vortex breaks up and disperses *by progressively expelling from its system those electrons already born by expulsion of the nuclear system*. This comes to be a continual actualization of that which had existed potentially closed in germ by motional concentration. New dynamic species are born; after gravitation and radioactivity, chemical radiations appear: light, heat, and electricity, always in order of decreasing vibratory frequency and progressive wavelength. Matter, which has lived and that no longer has a life of its own, responds to the impulse of this new dynamic vortex that it itself has generated, and by this impulse it is all permeated and set in motion. This is your current universe: dying matter, energy in full maturity, young life, and consciousness on the way of formation. The corpses of matter, already solidified and without its own chemical life in formation, thrown into and sustained in space by gravitation, inundated by radiations of all sorts, are mere support for higher forms of existence. From electricity (the maturest dynamic form), on a new turn of evolution (and we shall examine how), life is born: matter reorganized into life, resumed into a still higher vortex. Life, a tiny spark at its origin, in which the evolutionary expansion of the dynamic, nuclear and atomic principle (wave) continues in an increasingly complex coordination of parts, specialization of functions, organization of units and activities; life whose substance, meaning, scope and product is *creation of consciousness*, is α , is spirit. And from its first cell, through myriad forms, attempts, failures and victories, it will begin the slow conquest that will gradually triumph in man, and from today's man it launches itself toward the ultimate phase of the third evolutionary period, which

may be summed up as the conquest of super-consciousness and the biological realization of the Kingdom of God.

50 | At the Sources of Life

“...and God’s spirit moved over the surface of the waters.”

Pentateuch: Genesis, I

A marvellous new light dawns on the horizon of the phenomenal world. The planet prepares to receive in its warm waters the first germ, the beginning of a new mode of being. The moment is solemn. The universe witnesses the genesis of a supreme marvel, matured in its bosom during incommensurable periods of slow preparation, almost conscious of the Substance’s titanic effort, from which, at the culminating point, the maximum synthesis will sprout: life. The loveliest and most complex flower blooms, wherein, clearer, the concept of the Law and the thought of God manifest themselves. As one ascends, God, always present in the depths of all things, appears increasingly evident in His progressive manifestation. In His progressive manifestation, He draws on His creature.

With the flash of the first spark at the farthest ends of the dynamic world, the universe, saturated with the past and fully mature, trembled recollective and presageful. Matter had existed, energy had moved, but only life would learn to weep and rejoice, hate and love, choose and comprehend, to comprehend the universe and the Law, and to pro-

nounce the name of the Father: God. Life is born, not the visible form, but the principle that will create by and for itself that form, as a vehicle and means of ascent. In this principle that will animate the first protoplasmatic mass lies the germ of all successive and unlimited realizations of the Substance's new form; upward, towering above, up to emotions and passions, lies the germ of good and evil of all your ethical and intellectual world. The electronic escape of a sunray will become beauty and joy, ascent and consciousness.

Our path, upon reaching life, touches ever-higher regions. From this exposition a hymn of praise to the Creator soars up. My voice blends with the great song of the whole Created. Before the occurring mystery, at the genesis' supreme moment, science becomes mystical expansion; this arid exposition ignites by the pervading breathing of the sublime; across the crude scientific phenomenology blows the sense of the divine. Before the supreme things, before the phenomena that appear only in the decisive moments at the great turns of evolution, the science's rational principles and the religion's ethical principles blend into one same flash of light, into one sole truth. Why should the truth that you have found through reason be different from the truth that has been revealed to you? Before the ultimate synthesis falls the useless momentary antagonism of your blinded and unilateral animosities. Each partial truth and conception, in science as well as in faith, what is born of the heart and what is born of the mind, the most advanced mathematics and the highest mystical inspiration, matter and soul, all must integrate the Whole, and no reality, however relative it may be, can be excluded. If science is a substantial reality, how can it be left out of synthesis? And if the ethical aspect of life is also a substantial reality, how can it be neglected? These new concepts may conflict with your misoneism; such a leap forward may terrify you; such a concept of Divinity may fill you with discouragement rather than with love, but you must admit that with this what results diminished is man's concept, not

God's, which becomes incommensurably giant. This may displease the arrogant and the egoist, but never the pure souls.

In the solemn moment, a divine breath soars in space. Thought, pervaded by the great mystery, looks and withdraws into pray.

Pray thus:

“I adore Thee, mysterious Self of the universe, soul of all things, my Father and the Father of all things, my breath and the breath of all.

I adore Thee, indestructible essence, ever present in space and time and beyond, in the infinite.

Father, I love Thee, even when Thy breath is pain, because Thy pain is love, and even when Thy Law is toil, because the toil that Thy Law imposes is the way of human ascent.

Father, I surrender myself to Thy power: In it, I rest and abandon myself; at the source I seek the food that sustains me.

I seek Thee in the depths where Thou art, and whence Thou drawest me; I feel Thee in the infinite I cannot attain, whence Thou callest me. I cannot see Thee, and yet Thy light blinds me; I cannot hear Thee, and yet I hear the tone of Thy voice; I know not where Thou art, and yet I meet Thee at every step; I forget Thee and ignore Thee, and yet I feel Thee in all my being. I cannot individualize Thee, and yet toward Thee I gravitate, as do all things, toward Thee, the centre of the universe.

Invisible power that rules lives and worlds, Thou art, in Thy essence, beyond all my conception. What art Thou, whom I can neither describe nor define, if the mere reflection of Thy works blinds me? What art Thou if I am already astounded by the incommensurable complexity of that emanation of Thee, tiny spiritual spark that wholly animates me? Man follows Thee in sci-

ence, invokes Thee in pain, blesses Thee in joy. But in the grandeur of Thy power, as well as in the goodness of Thy love, Thou art beyond, ever beyond all human thought, above forms and becoming, as a flash of lightning in the infinite.

In the roaring of the tempest, there is God; in the caress of the humble, there is God; in the evolution of the atomic vortex, in the impulse of the dynamic forms, in the triumph of life and spirit, there is God. In joy and in sorrow, in life and in death, in good and in evil, there is God; a God without confines, who comprehends, encompasses and dominates all, even the resemblance of contrasts, which He drives to His supreme ends.

The being ascends from form to form, desirous of knowing Thee, desirous of a more complete realization of Thy thought, translation into act of Thy essence.

I adore Thee, supreme principle of all, in Thy garment of matter, in Thy manifestation of energy; in the inexhaustible renewal of forms ever new and beautiful. I adore Thee, concept ever new, good and beautiful, inextinguishable animating Law of the universe. I adore Thee, O great All that surpasses all the limits of my being.

In this adoration I annihilate and feed myself, I humble and elevate myself, I fuse myself into the grand Unit, and with the great Law I coordinate myself, so that my works may always be harmony, ascent, prayer and love”.

Pray thus, in the silence of things, looking all the more into the depths within you. Pray with a pure soul, with intense impulse, with powerful faith, and your soul's radiations, tuned in harmony to the great vibration, will conquer space. And a voice of comfort you will hear coming from the infinite.

51 | Fundamental Concept of Biological Phenomena

The dynamic species' evolution has led us up to "electricity" form, found at the highest level in the ends of energy. We have noted that in substance dynamic degradation is but evolution, that is, passage of forms to a less powerful and kinetic, but subtler, complex and perfect state. Your universe is visibly proceeding from a state of chaos, which is just the tension phase of the first dynamic explosion, toward a final state of order, that is, of equilibrium and coordinated forces.⁴⁵ The former is the preparation phase, and the latter is the environment in which life was born. In other terms, the fact that the dynamic evolution has attained the electricity form means that a more balanced environment (that is, coordinated and more organized forces), in which that new order you call life becomes possible, has been formed. This new order, by continuing the evolutionary path already followed, will improve more and more toward perfection, toward coordinations and organizations more complete and complex: organic, psychic, and social. Therefore, with life, there begins manifesting its laws and higher equilibria, which, in the loftiest levels, will also guide your individual and collective existence.

⁴⁵ This concept differs diametrically from the postulates of today's science, since it does not conceive yet that degraded energy transmutes into life; neither does it know how this occurs nor how life itself begins. To it, this is still an insoluble mystery when here we have a logical and irrefutable explanation.

How does this electricity's transforming into life occur? Such a passage can be understood by reducing the phenomenon (as we have already done for the $\gamma \rightarrow \beta$ forms) to its substance or *inner kinetic structure*. Ever since the first phases of life, the dynamic rhythm has transformed itself into other rhythms that, in more complex harmonies, merge into a true symphony of movements. Matter has given you the static principle of form; energy, the dynamic principle of trajectory and transmission; and life will give you the psychical principle of organism and of consciousness.

A first fundamental observation: the way by which we pose the being's problem, with its $\gamma \rightarrow \beta \rightarrow \alpha$ transformism, as a physio-dynamo-psychism, leads us to a concept of life diverse and much more substantial than yours. Generally, you seek life in its effects, not in its cause; in its forms, not in its principle. Of life you know the ultimate consequences, and have in a priori way and voluntarily neglected its generating centre. You have even been deluded into believing that you could reproduce the genesis of the vital processes by provoking the ultimate phenomena, the farthest away from the determining causes. Now *real life is not a synthesis of proteinic substances, but it consists of a principle that such a synthesis establishes and guides*. Life does not reside in the evolution of forms, but in the evolution of its immaterial animating centre. Life is not in the chemical complexity of the organic world, but in its guiding psychism.

Observe now how our entry into the biological world occurs precisely through the way of the dynamic forms. With electricity situated at their vertex, we meet not with forms, but with the principle of life, with the genetic motor of its forms; and this is because we always proceed adherent to Substance, and dwell on the depths where lies the essence of phenomena. This fact lead us to pose the problem of life under a new perspective to you when absolutely taken in its profound and sub-

stantial aspect (on its psychical and spiritual side), and that has been so ever since the first appearance of the most rudimentary biological phenomena, wherein that psychism was already present, although rudimentarily. Ours is a biology of substance, not of form. We do not reach the mutable organic garment, but the non-deceasing principle; not the physical bodies' outward appearance, but their animating reality; not what falls apart, but what remains; not the individual or the species into which organic development they group and chain together, but the expansion of the phenomenon's directive concept and psychism that presides over you; not the organs' evolution, but the self's evolution that improves and moulds them for itself as a means of its own ascent. Biology thus seen, in its inner light, coincides, also in the crude analysis of its motor forces, with the religions' highest spiritualism. This is so because the vicissitudes of the psychic principle, which from amoeba evolves into man, are the same as those that later mature along the spiritual ascent of consciousness, which through faith rises to God. For the tiny spark will burst into a conflagration. The first feeble cry will swell and become the full-voiced song of the whole planet. You see here, fusing in complete harmony, the principles of religion and the methods of materialism; here you see reunified the split up aspirations of the human soul.

The three phases of your universe are γ , β , α ; the passage takes place from matter (γ) through energy (β) to spirit (α). ***The dynamic forms open through evolution not into life*** as you understand it, ***but into psychism, of which life it is the cause.*** Thus, the phenomenon of life assumes a content totally new, a significance immensely higher, while at the same time it does not remain isolated, but concatenates with the phenomena of matter and energy. With this, we can investigate into the scientific genesis of the spiritual principle of life without minimizing at all this phenomenon's grandeur and divine profoundness.

Energy is the divine breath that animates matter, raising it to a higher level. The Pentateuch (Genesis, Cap. II) says:

“And the Lord God formed man of the dust of the earth, and breathed into his nostrils the breath of life; and man became a living soul.”

The dust of the earth is inert matter, the chemical materials of the inorganic world. The great breathing that moves and vivifies cosmic matter, that is, *ἀνεμος*,⁴⁶ soul, spirit, passion, vortex (α), not only adds up to matter but also with this it fuses. And we know that God is not an extraneous power, but one that lies in the intimate soul of all things, where it operates profoundly, in their essence. Do not lend body and breathing to Divinity. Comprehend that in those words there cannot be more than a symbolic humanization of a more profound reality.

⁴⁶ Greek, Animus

52 | Development of the Kinetic Principle of Substance

Life is an intimate impulse and we must study *the genesis of this impulse*. For this reason, we must refer to what we have already said in studying the atomic and dynamic cosmogony. We have already examined therein that the substance of evolution lies in a kinetic principle that continuously expands from centre to periphery; it is an exteriorizing movement that passes from a potential to an actual state; it is a cause that, although producing its effect, remains identical to itself. The infinite possibilities concentrated on a preceding involitional process manifest themselves in this inverse and compensating centrifugal evolutionary movement. Your phases γ , β , α are but three contiguous zones in this process of decentralization. Your current evolution is suspended between two infinities: centre and periphery. Only thus posed, as the kinetic substance of evolution, can phenomena be understood and analysed; only when reduced to their ultimate term. Movement assumes diverse forms and each form is a degree or phase of evolution, a Substance's mode of being. *In the depths lies movement*; when it changes its trajectory, then to your external perceptions a corresponding form change occurs: movement has thus taken on a different garment. Deep down, this is nothing more than the expression of God's thought.

For the impulse stemming from centre to reach periphery and displace the dynamic system of your universe by a phase, it must traverse

the intermediate phases and arrive at the threshold of a new period *as a last kinetically elaborated product of such phases*. And just as energy, soon after being born, took the direction of matter to move it, animate it, and fecundate it with its dynamic impulse, elevate it to a more intense life, so life, daughter of energy, suddenly turns back toward matter in order to draw it into a new vortex of chemical exchanges until then unknown to it. This takes place for the trinity of forms to blend into unity and for each phase to mature profoundly. For this reason, the movement is resumed by the improved, deepened, perfected, and matured movement of the successive phase. It is so that the new impulse, the highest dynamic manifestation, *bends itself over the atomic structure* and out of this manifestation it makes its garment. This marriage is necessary for the new form of α to find its manifestation and the movements of γ to be carried onto a higher degree of perfection. So life's psychism manifests itself through chemical combinations, raised yet to a higher degree of organic chemistry.

The kinetic expansion of the central impulse means therefore *a resumption of all the preceding movements*, a reconstruction of all the already established equilibria. *All that which is born must be re-born more and more profoundly*. In this psychism's principle, in its new manifestation, matter lives again fecundated by a power of choice and direction that penetrates its inner structure and pervades it all in a feverish desire for a new life. The new power born of β makes for itself, of the forms already arisen from and elaborated by matter, a body of which it is its soul and in whose inner self it actuates. Matter and energy thus become an external means dominated and guided by this higher order movement. Only in this way and through this complex work of intimate and profound maturation of matter and energy (that is, Substance's complicating and perfecting movements and equilibria) can the psychism's principle expand and actuate in the world of effects and realizations, and leave its mark along the path of evolution. *In or-*

der for such principle to stabilize itself in the peripheral zone of manifestations, it must redo itself in the intermediate zones, fuse itself into the former's movements, perfect them, by drawing into its own impulse their trajectories toward new types and directions. It is thus that matter is brought back into circle and erected as support for new manifestations. It is through this embrace and fusion, through this aid, by which the more extends to the less, that advancement occurs. Movement never abandons the already stabilized constructions, but makes them evolve and perfects their equilibria. Evolution is intimate and universal. It does not admit accumulation of refuses. In this continual resumption into ascensional circle lies the nature of that Substance's kinetic maturation, which is the essence of evolution. Only now can you have a complete view of the Substance's kinetic structure.

53 | Genesis of Vorticose Motions

This question once exposed in general terms, let us now examine *in more detail* the changes that motion undergoes at the point of passage from β to α . In γ , we have seen that, their orbits opening, the electrons escape to generate β . In β , we have examined the wave extinguishing by progressively extending in length and diminishing in vibratory frequency. At the last degradation phase, the wave would become a straight line if in nature a straight line were not a curve, as any circular trajectory is an opening or closing spiral. Let us examine how this deadened wave breaks into the atomic edifice.

In your universe, the kinetic principle of life is the only one constituted by the dynamic form “electricity” at its last degradation phase. Given energy’s nature, in continuous expansion in space, *the principle of life diffuses throughout*, as happens to light and other dynamic forms. It propagates as vibratory form until it meets with resistance on an agglomerated mass. Thus, energy, having been diffused by its nature in space, and therefore *omnipresent*, reaches any condensation of matter. Then, it penetrates the inner planetary structure of matter, since the rectilinear direction is in fact the one possessing the maximum penetrating power. The kinetic trajectories respond diversely to this electronic penetration, according to their type and nature. Thus the first germ of life is *universal and identical*, ever-awaiting development, a development that will not take place until circumstances are favourable,

a development that, although starting from the same principle, will manifest itself *diversely, according to the environment's diverse conditions*. Where β touches γ , this exults with a new intimate rotation; where β joins γ , α , life, is born (principle of duality and of trinity). And, according to matter's nature and reactions, the phenomenon varies and in the end different manifestations of the same unique universal principle appear.

What sort of upheaval takes place in the atomic edifice? We have seen that in matter disaggregation a train of electron emits itself successively beyond the demolishing atomic planetary system and that just in this lie the causes for the genesis of the dynamic forms. When this train of units mutually impelled by one another hits (like a shot arrow) the normal atomic equilibrium produced by electrons orbiting a nucleus, the atomic edifice becomes greatly disturbed. This phenomenon can occur only when β has reached its highest degree of evolution, that is, of dynamic degradation (lowest vibratory frequency and longest wavelength), because, until the dynamic types have not assumed the undulating vibratory form, they will not have sufficient penetrating power, and of them life cannot be born. Therefore, *the genesis moment is given by an exact balance of forces*. And the development of life and its forms are determined by the resultant of such balance. Just as we have seen inorganic chemistry to be reducible to a mathematically calculated astronomical mechanics, so is life in its inner constitution, despite its resulting from force systems infinitely more complex. Therefore, only a train of electrons made up of extremely degraded electrical energy, that is, only β arrived at the ultimate evolutionary limit of its dynamic species brings about radical changes in the atom's inner structure; changes not casual, chaotic and disordered, but made up of a new order of more complex and deep movements. The Substance's kinetic displacements constantly obey a law of equilibrium and results from preceding impulses; they always constitute a perfect order in which actions and reac-

tions, cause and effect balance out. This was observed along the electron emissions during the radioactive atomic disintegration (genesis of energy) and it is now observed along the inter-atomic displacements owing to the actions of the newly arrived electrons.

Let us dwell for a moment on this *rapprochement between electricity and life* in order to better understand why this force is placed at the commencement of this new manifestation. You know that the atom's internal equilibrium and the orbits of its planetary system are governed by electrically-natured attractions and repulsions; that it is such equilibrium between these impulses and counterimpulses that maintains the whole in a condition of external stasis. By itself nothing renders as much appropriate to displace the system's equilibrium and to graft itself onto a new motion as a new impulse or an electrically-natured action. Electricity grafts onto life in this way, and *you will find it ever present*, above all if you consider it, as I have said, as to its inner motor dynamism. Although it continues improving to perfection, as do all things through evolution, that is, acquiring in quality what loses in quantity, owing to a decay process that parallels the dynamic one we have examined, the original electrically-natured source always subsists in life as well. It gives rise to all guiding and supporting nervous phenomena in the organic functioning. At the basis of life, there exists a fundamentally important, whole, electrical system presiding it all over. Electricity remains as the animating centre and the interior substance of life, of which it assumes the central directive function, which is the most important one. This survival in such a conspicuous position would suffice to demonstrate the substantial role that electricity must have played in the genesis and development of life. Even when it reaches magnetism forms, will, thought and consciousness, the same principle remains, although carried to phases of maximum complexity. In truth, this comes to be the same continuously degrading process extending from the dynamic to the psychical forms.

When a new force supervenes on a rotary system, this inserts itself into it, and tends to add up to, and merge into, the pre-existent circular motion. You can imagine what deep complications arise in the already existing complex intertwining of attractive-repulsive forces. The simple circular motion enlarges to gigantic proportions into a more complex vorticose motion. The movement not only complicates structurally by the newly inserted electrons, but it also becomes strengthened by these newly fuelled impulses. Instead of a planetary system, you will have a new unit that reminds you of the whirlpools, the waterspouts, the turbines, the cyclones, and whirlwinds. ***The kinetic principle of γ is thus resumed again by β*** in a much more powerful and complex vorticose form. A new Substance's individuality is thus born, this time as a true kinetic organism, in which all creations, conquests, that is, trajectories and equilibria previously acquired subsist, but in coordination. We shall see how ***the vortex's dynamic type*** contains in embryo all the fundamental characteristics of an organic individuality and personal self. In this new form of motion, organized planetary system, complex of coordinated forces, in the very instability of the new construction and in the rapidity of its constant exchanges with the environment, in its more intense becoming into equilibria that, though changing, always reencounter the conducting thread, that psychism, which is the most refined dynamism with which energy rises into life, reveals itself. A new principle, but offspring of the preceding ones; simple expanding of concentrated potentialities in state of latency; a new Substance's mode of being that has reached the periphery of its manifestations.

Therefore, the first expression of α assumes a vortex form.

The motion type of the physical atom combines with itself into more complex motion by dint of the new dynamic infusion. The Sanskrit name "***Vivārtha***" exactly defines this procedure, which, from the Hindu concept up to the most modern scientific hypotheses, expresses the

substance of the universal phenomena.⁴⁷ However, the essence of α is not the vortex, which is only its manifestation, the external garment with which that immaterial principle clothes itself. The spirit, α , is in Substance, and Substance is motion (velocity); and it is this that moves, animates, and rules the vortex, without which it would lose its type, its resistance, and would extinguish itself reabsorbed into the undifferentiated. You do not find it; thus you cannot but observe phenomena, that is, effects and manifestations; you can touch only the externalization of this principle, and only thence can you penetrate to the centre to find its cause. I tell you this in order to avoid doubts and misunderstandings: If β already was it, α is still a much more immaterial principle, absolutely so since it always remains distinct from matter, although animating and moving this from its centre. Moreover, I have already told that matter is velocity and that an atom, as well as an electron, is a system of forces; then by vortex we can only mean, even in the most material sense, a movement that draws other movements. Your separatism between body and soul is therefore senseless, above all as antagonism. It comes to be just the being's two poles, two extremes that communicate by means of continuous exchanges and contacts, a trajectory band on its course. Your habitual concepts lose meaning when you look into the depth of things. And if you ask me why α , spirit, manifests itself in this moment of the evolutionary transformism, and what relationship the origin of vorticose motions can have with the arising of consciousness, I shall answer that, if phase β had acquired time dimension, the insertion now of β movement into that of γ represents the building up of edifices, real dynamic organisms manifesting a new coordinated principle and motional direction, *meaning the genesis of the new consciousness dimension*. Consciousness that today is superficial and analytical will become a more complex organism of vorticose motions,

⁴⁷ Chapter XXVI – “The Typical Trajectory of the Phenomenal Motions” is a deeper study on this same subject.

the animator of a new potency: the *intuitively-synthetic Superconsciousness* dimension, a volumetric dimension, the highest one in your system. Then matter will dematerialize from its atomic form and the being will outlive the end of your physical universe and its dimensions.

54 | Kinetic Theory of the Genesis of Life and Atomic Weights

Let us seek to investigate into the reality of phenomena some of the effects of this intimate movement transformation, from which life is generated and in which its psychism manifests itself: transformation of inorganic chemistry into organic chemistry. Facts exist in this field to demonstrate the truth of that which you may consider to be the *kinetic theory of the genesis of life*, that is, such understood as a manifestation resulting from the infusion of electronically-composed dynamic radiations into the atom's planetary system. Yet, not all atoms respond equally to the same impulse; not all are equally ready to be drawn into the cycle of life. *Resistance to electronic penetration is not constant for various of the simple bodies*, but it changes precisely as does their atomic weight. This fact has an important significance. Electronic radiation can break into all atoms, but the lightest ones are readier to obey, and *this receptive capacity is in inverse ratio to their atomic weight*. By distributing the simple bodies on a scale according their progressive atomic weight, as on the stekiogenetic series, you find that *the capacity of these simple bodies to be taken into circle is maximum for those of minimum atomic weight and minimum for those of maximum atomic weight*; that is, to be transported through the vital vortex in a brief life much quicker and intense than that of their own life, which means receiving a rhythm-intensifying electronic radiation into its own kinetic environment.

So why is the atomic weight taken as a basis of choice for the life supporting materials? Because the electronic train ***will find least resistance to penetrate into the simpler atomic systems*** of one or few electrons than the more complex ones with too many electronic orbits. We have seen that from H to U increased atomic weight signifies ever-new electrons progressively escaping from the nucleus and stabilizing onto orbits up to a maximum of 92, beyond which the atomic system disaggregates. It is obvious that the radiations from the more rudimentary kinetic systems should be weaker than those from the more complex ones, and that the former's motional equilibrium should be more easily transformed than the latter's one. The simplest planetary systems with fewer satellites render themselves to be more easily moulded into new trajectories than the dense systems with electrons revolving in more intense motions. The more electrons there are ***the greater are the mass and the inertia, that is, the resistance to absorb external impulses***. These inner kinetic displacements constitute the substance of the phenomenon of transmuting inorganic matter into organic one, reducible in its essence, as we have already said, to a calculation of forces. These concordances prove the phenomenon "life" to be substantially the result of electronic movements assimilated into the atomic system, precisely because the atom's electrons offer a resistance exactly proportional to their number. Here is confirmed the kinetic theory of the genesis of life.

If we observe the simple bodies no longer as seen in inorganic chemistry, but as they behave in organic chemistry, that is, ***the manner by which they are admitted into and tolerated in living organism***, we see that H, C, N, O, to which correspond the atomic weights 1, 12, 14, 16 (the lowest on the scale), are ***the fundamental bodies of life***. We shall see also that they are widely diffused in the atmosphere of your planet, where they were born during the vital genesis period: ***hy-***

drogen, carbon, nitrogen, and oxygen, in state of water vapor (H₂O), of carbonic gas (CO₂), and in free state (N and O).

Then come **the bodies that substitute for the fundamental ones**, which can partially replace them, and are **accepted in moderate doses**. Their atomic weight does not exceed 60, and in order of atomic weight we have:

Lithium² (Li=7), boron⁵ (B=11), fluorine (F=19), sodium (Na=23), magnesium (Mg=24.3), silicon (Si=28.1), phosphorus (P=31), sulphur (S=32), chlorine (Cl=35.5), potassium (K=39), calcium (Ca=40.1), aluminum³ (Al=27), manganese⁴ (Mn=55), iron⁴ (Fe=56), nickel⁵ (Ni=58.7), cobalt⁵ (Co=58.9).

To these ensue the bodies which, although taking part in the organic life, **are accepted only in very tiny doses**. Their atomic weight does not exceed 137 and, according to their weight, they come in this order:

Copper⁷ (Cu=63.5), zinc⁷ (Zn=65.4), arsenic¹⁰ (As=75), bromine⁶ (Br=80), rubidium⁸ (Rb=85.5), strontium⁹ (Sr=87.6), iodine⁶ (I=127), barium⁹ (Ba=137.4)

If we continue to ascend to the highest grades on the scale of atomic weight, we find that the bodies therein located **are not usually found in organisms**, and that, if they enter the vital cycle, they are tolerated in minimum doses only. (This is fundamental even for their therapeutic use). We have:

Selenium (Se=79), silver (Ag=108), tin (Sn=118), antimony (Sb=121.7), tellurium (Te=127.6), platinum (Pt=195), gold (Au=197), mercury (Hg=200.6), lead (Pb=207).

We reach at last the **maximum atomic weights**, corresponding to the radioactive bodies, therapeutically useful for the dynamism of their radiations, but without **intrinsic biological properties**. The instability

of their internal equilibrium represents an atomic system in dissolution, releasing itself into dynamic forms, and thus the least fit to be resumed into kinetic coordinations of a more complex order. Although able to stir up the atom's aptitude to enter the vital cycle, these bodies' electronic emanation *remains always extraneous to this*. In order to penetrate it, it first must traverse the entire dynamic forms' maturation down to their lowest degradation. We therefore have:

Polonium (Po=210), radium (Ra=226), thorium (Th=232.4), uranium (U=238), that is, the bodies with more complex atomic system, with more numerous orbits, and more resistant to any kinetic penetration, exactly because those orbits project and open at their periphery, in a direction precisely opposed to that of the supervening train of the wave-degraded electrical radiations.

55 | Theory of Vorticose Motions

We have seen how the electric train of the degraded dynamic wave invests the atomic edifice, penetrates it and displaces its inner equilibrium, and how, by means of this dynamic infusion, its planetary system of forces transforms into a vorticose system. The vorticose system is the germ of life in its kinetic structure. Let us observe its complex constitution and how it matches the phenomena's reality of that which, as I have said, could be considered the kinetic theory of life, or *theory of vorticose motions*, and place it at the basis of organic chemistry (kinetic chemistry).

First of all, observe that I place the problem of life under a perspective totally diverse from that of your science. This seeks in evolution the origin of forms. I rather expound on the origin of the principles, the cause by which forms are moulded as a last consequence. It follows thereby that while science moves on the multiplicity of effects and remains outside phenomena, I reach unity and penetrate deep into their causes. It is natural that, in so touching on the phenomena's substance, chemistry should transform itself up to the point of reaching philosophical abstraction. It is also natural that your science, in evolving from its current external superficial form into a most complete substantial and profound form of science, should change into abstract science and approach that fundamental unity in which the concepts of mathematics, philosophy, chemistry, biology, etc. are one and the same.

Therefore, let us plunge even deeper in the study of the problem concerning the genesis of the principles of life.

You know that the vortexes revolve about an **axis**, and that it is about this multiple centre that the series of the system's unstable equilibria displace themselves. Substantially differing from those of the atomic edifice, in every instant, these equilibria renew continuously by demolishing and reconstructing themselves. ***The axis is the soul of the vital atomic system, as the nucleus is the soul of the inorganic atomic system.*** When an electric train invests one atom after another, it not only alters the trajectory of their system's satellites but also reaches their nuclei and, though they had been previous centre of separate systems, ***now fuses by enchaining them all into one kinetic system.*** A glimpse of the first characteristic of this new organism of forces can already be caught, the fundamental characteristics of life. The electronic penetration has broken into the atom's closed dynamic systems and combined them together into a ***multiply open dynamic system.*** ***The axis' line and direction are generated and given by the degraded wave,*** which, when transmitted in space, meets with a cluster of atoms, draws their electronic systems and balances their nuclei into a chain. Here is why only the degraded wave can generate the genetic vortex of life out of a cluster of atoms.

Now ***this vortex's axis will represent in life the line of its metabolism,*** which is the organic world's universal and fundamental function. The process direction that continually assimilates and unassimilates is ***the direction of the wave itself,*** and is given by that impulse we have seen to be irreversible. ***In life, metabolism is the expression of the irreversible line of evolution.*** You see how no characteristic, even the most remote and embryonic, is destroyed, but rather how each of them contains the germ for greater developments. The dynamic world of β contains, as in seed, the whole development of life,

all the grand symphony's fundamental notes. That simple trajectory and direction will develop into a directing principle, into a finality, into an individuality and personality, into psychism. Also note how the dynamic immission corresponds to a continuous reorganizing of minor units into major collective units (law of multiple units). Here, in fact, we no longer have masses or agglomerations, but *organisms of atoms*. Observe how, in this larger reorganization, the development of the noticeable embryonic characteristic of the lower forms accentuates. You reencounter here the line of multiple cycles (Figure 5) that tells you that a major cycle is merely the result of the development of minor cycles, in which case organic attainment is just a product of atomic maturation (stekiogenesis, that is, the development of electronic or nuclear planetary systems). Thus viewed, the universe in its intimate, in every step, appears to you with divine grandeur.

Thus individuated, the axis of the vorticose system presents itself with special characteristics. You can imagine how great is the kinetic power it contains, since it is a *chain of nuclei* about which the atomic electrons keep gravitating and revolving, to which attractions and repulsions are added those of the electrons newly supervened from the degraded wave of β . The system's axis has thus *two extremities characterized by different qualities: one extremity or positive pole, or one of penetration or of attack* (by means of which the movement propagates), and a negative pole, final, or of *detachment* (through which the movement extinguishes itself). The energy propagation line, turned into electricity with signs + and -, is about to become in life *the principle of life and death*. As you can see: an open system in constant movement. Hence are born metabolism speed and its chemical instability, which are the fundamental characteristic of the vital phenomena. Only infused with the dynamic β principle could the static γ principle give way to the third psychological α principle. Matter, γ , had acquired space dimension only; and β , time dimension only. Only from

the embrace of these two dimensions could the third dimension arise: **consciousness**. For this is the first kinetic system Substance attains, which, being open and in motion, distinguishes the internal from the external, that is, contains **the principle of distinction between the self and the environment** and the **individuality's** first affirmation; it projects itself outwards, **beyond itself**, a fundamental act, basis for **perception** and **consciousness development**. In this capacity of the vorticose system's projecting itself beyond itself and consequently combining its movements with those of other neighbouring systems, and feeling their influx, in this kinetic receptivity, in this possibility of assimilating external impulses lies the germ of that continuous **registration and assimilation of impressions**, which is the basis for consciousness development. We shall see how this expands continuously. That which descends deep inside the self, and therein remains in form of **automatisms**, which will later become **instincts**, is nothing more than the impulse of a force that the kinetically-dynamic-system's equilibria fix and absorb into the vital vortex. This is unstable and changeable, but that which acts constantly **penetrates and fixes even in such instability**, which is not chaos, but only a more complex equilibrium resulting from myriad lesser equilibria. It is important to investigate into the lower forms the germs and also the primary genesis of the highest forms of your psychism, because on this scientific and rational basis I shall find my conclusions in the fields that seem to be far away from, and yet so close to, the ethical and social world. See how the inner evolutionary self-elaboration or Substance's decentralizing kinetic principle or Divinity's manifestation develops from a simple dynamic trajectory, directed from a pole + (positive) to a pole - (negative): first, the line of organic metabolism, constructor of bodies; then, the line of psychical metabolism, the constructor of souls. In this fusion of extremes, you can feel the truth of my Monism.

56 | Parallels in Organic Chemistry

Let us seek in organic chemistry a parallel to or how it matches the principle of vorticose motions. Now that we have observed the genesis of life in its intimate and profound reality, let us prepare to proceed toward the outside, toward that appearance that is more sensorial and therefore more comprehensible to you. Various phenomena of organic chemistry demonstrate that the structure of the vital phenomenon conforms to that of the vorticose motions already observed.

While the main *reactions in mineral chemistry are instantaneous and total*, those in *organic chemistry are generally progressive and slow*. This mechanics of reactions indicates that only in the first case is the system's chemical equilibrium almost *immediately attained*, while in organic reactions that state requires a *long time* to be reached. These progressive reactions, though simple in appearance, are in reality superposing successive reactions, determinant of intermediary products too ephemeral to be noticed. This apparently slower chemical mobility is due, in substance, to the vorticose system's resistance (inertia) to any action tending to displace its equilibrium, more powerful and deeper than that of the simple atomic system, for being more complex. The interweaving lines of force to be diversely directed is much vaster, but for this very reason the system is able to preserve motion types for longer, once they are therein infused and absorbed (germ of *heredity*).

Only this deeper dynamism, whose kinetic structure we have studied, could from inorganic matter produce the chemical synthesis of life.

The substance of the vital exchanges consists of a cycle by means of which the system's inner dynamism compels inorganic matter into extraordinary and very complicated chemical combinations, which it would never be able to reach only by itself. A need for constant renewal is the characteristic of life chemistry, with which it reconstitutes itself from fast deterioration; it is a continuous collapse of equilibria from which it always recovers, so that in the whole the equilibrium remains, but conditioned on an intense and intimate labour. ***Stability remains through the instability of all its motions, at the cost of its being a current in motion.*** Death itself, that seems to be demolished edifices — because it determines the moment at which elements rush to descend the steps of such complex structure in return to their simplest primitive state — does not mean an inability of life to remain at its highest equilibrium, but is an effect of the quick, restless, ever-active succession of the system's dynamism: death is synonymous with renewal. So life persists perennially in the rapid rhythm of its becoming. Since it is an anti-static phenomenon par excellence, ***life is not possible without renewal.*** The vital process results evident from this continuous immission and expulsion, association and disassociation, anabolic (assimilation) and catabolic (unassimilation) movements that assure cell continual regeneration. Life, ever since its primary organic phase, containing just the first rudiments of psychism, a goal that in man will reach autonomy, is an intense dynamism given by a continuously ***decomposing and recomposing of complex matter into extremely labile chemical combinations.*** Substances are taken into such dynamism, carried through their absorbing organism, assimilated and fused with the vital pulsation, and, having tarried in it, they are eventually discharged. In a feverish manner, their passage through the organic cycles is an unusual race from which they escape, as soon as such an imposition slackens, to take rest at their chemically inorganic equilibrium. Now that is the phenomenon that occurs in a whirl as into

its rotary motion it first catches above all the light bodies (low atomic weight, low resistance, or inertia), draws them through its vortex, and discards them in the end. This takes place as the vortex's constitutive material changes continuously, although remaining independent in its individuality.

In both one and the other case of these two kin phenomena, what is it that maintains this higher equilibrium intact, while within itself the atomic edifices switch rapidly from one system of equilibrium to another? What is it that gives the power for such instability to maintain itself indefinitely, to *rectify itself*, to *reconstitute itself* and the strength to *raise resistance to all contrary impulses* tending to deviation? Life phenomenon is neither transitory nor accidental, nor are its unstable equilibriums mere chemical chances, because they have become substantially fixed along the path of evolution. And where can this new capacity for autonomy be found, absolutely unknown in the world of inorganic chemistry, if not in the vorticose motions' special kinetic structure? Before the insurmountable determinism of matter, we find ourselves here at the first steps of that ascent that in phase consciousness will lead us to freewill, an absolutely new freedom of movement that nevertheless neither destroys the system's equilibrium nor its whole stability. Undoubtedly, in the environment, vorticose motion presents a typical isolating process proper to system of forces: hence the *principle of individuality*. A whirl of forces is already a *self that is distinct* from everything surrounding it, surroundings that, though to which it comes into relationship, with which it never merges; endowed with its own becoming, direction, and aim, and with an exchange and functionally directing principle, it suddenly bears an image of life and organism. Only the vortex's kinetic system contains those characteristics of *elasticity*, of mobile equilibrium, so distant from the inorganic rigidity, that resembles the colloidal state, fundamental to life. While this assures stability to the structure of living protoplasm, it mar-

vellously favours it with the development of chemical reactions. The vortex **receives and reacts**; it admits into its structure a much greater **velocity of reactions** than does the atomic system, and it is therefore a fitter seat for chemical reactions to evolve. A **plastic, mobile and flexible** system, as life, and yet **resistant**. It has the faculty of assimilating external impulses, of turning them its own without breaking them, and of preserving their trace in its own movement, and of **registering** their combined results (**memory**). It yields and transforms itself, tolerates but forgets nothing. Its elasticity signifies a capacity for regaining equilibrium according to its developmental law. Passive and active at once, it borders on all the characteristics of life.

Another approach between the characteristics of the vital phenomenon and those of the vorticose motions: the admission of matter into the circle of life does not occur by chance. We have seen the low atomic weights to be the preferred ones, but that is not enough. The vital vortex establishes bonds between atom and atom. When these are taken into the movement of life, ways of communication are established between them. While in inorganic chemistry we have only planetary motions of closed atomic systems, simply coordinated into molecular systems with stable equilibrium, in organic chemistry we have **open communicating atomic system with unstable equilibrium**. The atoms thus result **united into chains**; they become united in the same dynamic flow, guided by the same impulse, by the same will. In matter they stay mutually extraneous to one another in their inner structure, albeit neighbours and balanced. In life, they embrace and move in a single direction. This is the basis for organic unity, and when this dissolves, the passages close, the systems again isolate themselves into reciprocal indifference, because with the vortex has withdrawn the collective will that had fraternally united them. The dynamic chains are open. The atoms taken into the vital whirl are transmuted in their intimate motions and drawn into a different motion. During this process,

they are elaborated and their chemical constitution is modified. Their trajectory once covered, they are discarded, no longer alive, but inert. The atoms are thus aligned in bipolar series, and the journey of life is covered between two extremes: birth and death.

Now you know that only organic substances constituted of open chains of atoms (or groups of atoms) are accepted by the beings into the sphere of life, while the ***cyclical substances, the compounds with closed chain, are not tolerated.*** All this coincides with the vorticose system's kinetic structure: open and ready to admit new impulses within its circle. It is obvious that a cyclical system, a chain of atoms closed in upon itself, cannot be admitted for offering no access. The line of chemical transformations is given by the axis of the vorticose system, which we have seen to be given by the degraded wave of β . Thus, every biological individual, though externally physical, is in different degrees always psychical in his inner centre, inasmuch as the axis of the vorticose system is electrically originated. Electricity at the lowest levels and psychism that the former will bear at its highest are always central to the vital phenomenon. Just as the axis draws a vorticose system about it, so the psychical principle draws and sustains about it its organic garment. Therefore, the line of vital transformism — be it a chain of chemical reactions, be it an individual development, be it biological evolution — was already traced and contained along the line of dynamic expansion (wave). See how ***the evolution of life***, in its inner impulses, determinant of forms, ***is in line of continuity with the diffusion of β and with the evolution of the dynamic species.***

57 | Vorticose Motions and Biological Characters

The vorticose kinetic system possesses other fundamental characteristics that resemble and approach the vital phenomena. As I have said, from all that you can draw a confirmation: vorticose is the inner structure of the biological phenomenon. Of this, this theory gives you a deep explanation that agrees with the one for all existing phenomena. The vortex is but the volumetric expression of the spiral that we have seen to be the trajectory of every phenomenon, the graphical expression of the concept that rules it; spiral that also here, in the biological field, reappears in the dynamic organism of the vortex. This corresponds to the principle of the spiral that opens and closes and, with this, it expands as if in a breathing that, by progressively amplifying its rhythmical breadth, enlarges it (organic and psychical growth of life). We have already alluded to the way the vorticose motion's constitution leads it to distinguish itself from the environment as an independent individuality. It may seem to you that there is an abyss between life and matter, and that in the universe life represents a fundamental subversion of laws. No, there are no abysses in nature, no leaps, no vacuum zones; all continues that which had been previously prepared, a development of that which already existed in state of germ. For this reason, we find in biology the same principles that spring up in chemistry, though higher and more developed, and the passage is feasible by an in-

terior maturation that raises the pre-existing elements to a higher combination. The directing principle that slept in the depths of all things has awakened.

This atomic vortex's individuating process, by which it distinguishes itself from the kinetic field of the environment, corresponds, as we have seen, to the law according to which beings evolve by passing from the indistinct to the distinct, a law that, for the whole's not pulverizing into the particular, compensates with the one for regrouping collective units. (A biological individual is but an organism of connected and communicating vorticoso systems). Whereas matter appears individuated in identically repeated forms, life will never presents two exactly alike, and its behaviour will always have a note of individuality. In each form of life, a more accentuated distinction exists, and at the same time such form is in its organicity a more complex collective unit. There is in life a manifesting individuality that precludes the development of personality, and an independence of movements in which the beginning of a transformation process, from physical determinism into psychism freewill, can already be sensed. In fact, just as evolution is kinetic decentralization so it is also expansion and liberation of movement. Now these characteristics of life we find them also in vorticoso motions.

More concrete *case of vorticoso motions*, and more susceptible to observation, you can find in whirls, cyclones, waterspout, and similar ones. A *whirl* is a dynamic unit distinct from the environment, with characteristics of *individuality*, therefore independent in its movements, with its own start (birth) and end (death) points, where its energy and trajectory becomes exhausted. It *resists extraneous impulses* and if it admits forces into its ambit, it modifies them by a process that reminds the *assimilation* concept. More than static form, as in the physical world, a whirl is essentially a dynamism in development. As in

life, its essence lies in its becoming, and it maintains itself perfectly balanced in continuous transformation. There is in that something of the future psychism. More than a determining cause, its constituent materials are external form and effect; in fact, these materials **change constantly**, whereas its form, notwithstanding its mutation, remains identical to itself. The form type remains, although it changes, as does the component material that traverses it. And this constantly changes in a continuous current suggesting that metabolism which is the fundamental note of the organic world. In this way, a whirl will present itself with the fundamental characteristic of knowing how to absorb and use the available environmental energy.

In a whirl, there is therefore an **exchange**, a power of **assimilation**, and, in embryo, in its capacity for resisting external impulses, that which will **become instinct of preservation**. The electronic vortex is simply a whirl, through whose kinetic system atoms move on in constant replacement, a replacement by which the atom's essential characteristics are transmitted to one another, not those of their physical or chemical properties, but those imparted to their inner motion by the kinetic system to which they, the atoms, have been held. The already given nature of that system is an a priori aptitude to enter diversely into combinations according to the various types of motions offered by the environment; that which will be a capacity of choice or power of transforming diversely, according to the organic type, the same outside world materials (the same substance will form different tissues and organs according to the organism that has taken it into circulation). **The principle of inertia**, which rules this as well as all other kinetic systems, contains the germ of **resistance to variations** and **misoneism**. In this absorption of materials there is also on the part of the individuality an emission of forces to and communication with the outside; the vortex is no longer a closed kinetic system, but an open one; and these ways open to the outside will be the **ways of sensibility and percep-**

tion, which, on a first level, purely organic, will allow the synthesis of proteins, then assimilation; and on a higher level, the continuous enlargement of that psychical nucleus that the vortex already possesses in germ, up to the marvellous expansion of consciousness already reached by man, and beyond. The vortex has a ***will of reaction*** that is not only resistance to deformation, but is also an active principle that projects outwards and modifies the environment: here is the germ of ***human activity*** that, changing according to circumstances, changes it in turn — the germ ***of adaptation*** that will play such an important role in the variability of the species. In the nature of the dynamic forms (wave, direction, expansion) you find the first germ of that impulse that will become ***will***. In whirl as in life, there is a continuous contact between the inner and the outer, an exchange of actions and reactions, a clash of impulses and counter-impulses that support the march of evolution.

But this is not enough. A whirl does not only possess capacity for resisting deformation and deviation, and will of reaction, but also an aptitude for absorbing and ***registering movements***, and for ***preserving them*** in its ambit, though transformed to adapt them to itself. Here are the new germs; not only of sensibility and perception, but also the ***memory of impressions*** and the ***capacity for fixing them*** in personality and in the characteristic of the species, whether in organic changes or in physical aptitudes (automatism, genesis of instincts). Anyway, what are automatisms if not infused and stabilized movements through a prolonged acting into the kinetic organism of the vortex? It is an aptitude for assimilating impressions and therefore a possibility for that ***kinetic centralization***, by which form reduces to ***seed***, to contain the genesis of all acquired characteristics and the possibility of their expressing and developing again. (A child is vivacious because it is in its period of kinetic decentralization; an adult is still more vivacious, not physically but psychically, because in it kinetic decentralization pen-

etrates deeper strata.) To these *documentary movements* that *sum up* all the lived past is due the possibility of evolution.

A whirl has its *own will of penetration*, a will to remain in its form and to advance in its trajectory such as a living being; a will that becomes exhausted in both this and any dynamical transmission. The degrading process, by which the useful qualities of energy change into refined values, is constant in life from its beginning up to its highest forms. A whirl is born, lives, and dies. It can circumvent obstacles; it knows the law of minimum means; it recognizes resistances, struggles with them; and wears out. *It becomes tired in its efforts and extinguishes itself.* These are *simple dynamic principles yet brought to the threshold of life.* A whirl is saturated with electricity, of that electricity of which you know the power of analysis and synthesis, the maximum form of β , contiguous to α , the form of energy that you find present in and fundamental to the phenomenon of life. Upon dying, a whirl not only restores its constituent physical material to the environment, but also its energy, the motor of the system, its little rudimentary soul. Indestructibility of Substance is universal. How could the animating principle be annulled at man and animal's death? This is absurd, for it would be a violation of all the laws of the universe. In evolving, the vorticose principle will reinforce itself so much that it will not disappear with death; it will be reabsorbed into the dynamical field of the environment, but it will survive not only as substance *but also as individuality.* And this survival will become increasingly evident and decisive as the principle evolves, consolidates and spiritualizes itself, displacing its kinetic centre toward its core. It is a survival that becomes strengthened and defined through infinite degrees from vegetable, animal and human forms, and unequally in the various types of more or less advanced men, and beyond. (Hence we can already declare that death is not equal for all, since not all survive physical death in the same way, but with different powers of consciousness according to the

degree of α each one has reached.) You can find another last affinity in the *power of scission*, or whirls' unfolding, and *fusion* of two into one, phenomena that in the electronic vorticose system are the forerunners of that which will be sexual reproduction and binary fission. (Whirls can merge provided that their elementary motions do not present irreconcilable differences in kinetic construction.)

All these observations show you how in whirls, you can observe, there exist all the characteristics of that kinetic vorticose system that is that first genetic centre, electronically originated, generator of life; and how it also contains already in germ the fundamental notes of the biological world. This indisputable fact, which you cannot refuse, proves the same nature and evolutionary contiguity of these two kindred phenomena: vorticose motion and life. Here thus becomes evident, also as for this, that inner kinetic nature that provides for an in-depth explanation, as it has been accordingly done for the phenomena of energy and matter. This vision of the biological problem shows you also how I interpret and develop it. That is, not as a botanical or zoological classification, but as a study of the progressive manifestation of life's decentralizing principle.

My thought plunges into the depths of things, in close contact with the phenomena's substance. I want to show you not the series of visible forms already known to you, on which it is useless to dwell, but their whys, their causes, their aims and the kinetic principle of the Substance's inner development, which, even changing and remaining identical to itself, knows how to turn accessible to you all that there is in the world of the ultimate effects. Only in this way shall be solved so many psychical and spiritual problems, whose external form alone, the only one you observe, would never suffice to give you the key. In this manner, along the march of evolution, along the phenomena's maturation, along the Substance's kinetic development, we shall see form become

spiritualized and freed, the outer garments of matter grow subtler and finally fall. The religious principles of spiritual ascent will be demonstrated by a rational process, with materialistic logic; the spirit's supreme truths that draw you nearer to God will be attained by a way that to you seemed out of reach: that of objective science.

58 | Globular Electricity and Life

Let us keep on your way, from the inside to the outside, and observe the sensorial form with which the dynamism of the vorticose motions dresses itself. At the extreme limit of the dynamical species and on the threshold of the biological world, we find the first organic unit that sums up in itself the characteristics we have observed, common to vorticose systems and biological phenomena. This first unit is given by *globular electricity*. In this unit, you have the first organized system of vortexes, as a first embryonic specialization of functions. A first cell is born of it, which summarizes in itself all the determining vorticose motions and will preserve in germ their characteristics. A true dynamical and chemical synthesis, a synthesis of forces and elements, in which atomic systems combine into vorticose systems and atoms into molecules drawn by protoplasmatic exchanges. To differentiation will ensue — through the principle of collective units into vaster units — a parallel reorganization with progressively specializing functions. And cells will form tissues and organs, and, as in the primitive vortex, a proportionate psyche or directing kinetic principle of electrical origin will preside over the functioning of each unit, until — along evolution, this phase being overcome and phase of consciousness formation definitely fixed on the subconscious — that unit may ascend to a higher phase of human consciousness that feels itself within its acting ambit, and only while it is at its work of construction. We have already seen toward what higher ends that unit directs itself. But here as ever what matters in life is the determining principle of forces; it is the accompanying of

the evolution of causes, and not, as you do, *the evolution of effects* (Darwinian evolution).

We have seen how electric energy, namely, the most degraded dynamic wave, in penetrating the atomic edifice, builds the vorticose system. This process must not be confused with the normal infusion of “non-degraded” energy into the already constituted atomic system, which you can verify in any dynamic transmission (solar rays, etc.). The vorticose system, open by its own nature, communicating with the outside world, with two poles and all the characteristics that we shall see, is the ablest system to join, in kinetic combination, other similar vortexes. By the intrinsic qualities of this type of movement, the equilibrium gradually stabilized into a series of communicating vortexes, and the first collective organism was born. Neither a cell, nor a proper life yet, this unit of a nature still essentially dynamic, organism of forces that tarries on the threshold of the new biological world, already contains the germs of its imminent development. It has lived on your planet as a true form of transition between β and α , and has now exhausted its biological function. Yet traces of it still survive, and you can verify them and deduce their characteristics, for Nature never forgets, nor definitely suppresses its forms, and the memory of attempts surfaces, though irregularly. *Globular lightning* is a dynamic organism electronically constituted, which may be verified in some cases. A remote descendant of the more powerful types of which cell was born, it naturally has today an unstable, transient equilibrium, a brief persistence of life and a tendency to unmake itself. Although it is an ephemeral organism, rarely returning through atavistic memory, its appearance and behaviour are facts of your experience. You can verify *how many affinities* this first being has in common with *vorticose motions*, of which it is an offspring, and with the *life phenomena* that it already holds in germ. Standing between two phenomena, linked by continuity, globular lightning naturally presents the same characteristics common to both, as we

have seen. With this new term we have closed the chain that goes from *electricity*, the last dynamic species (degraded wave), to the *electronic vortex*, which it determines in matter, to the first organism of electronic vortexes, the closed electrical system of *globular lightning*, then to cell with which we enter *life*.

Globular lightning is therefore a closed electric system, a new collective unit, formed with combined and associated vorticose systems, generated by electronic penetrations into the atom's kinetic systems, whose unity is tightly held together by reciprocally active-reactive relationships. (Even its form is that of a system of closed and balanced forces.) Here the degraded dynamic wave takes on a new mode of being. Its trajectory has sunk with the electronic train into the atomic systems, has fused with them; its movement has taken on another form: it no longer transmits, but returns upon itself. The kinetic system, forerunner of life, becomes profoundly changed and essentially different. The trajectory of the dynamical transmission changes its direction: electricity no longer projects from one pole to another, but closes in upon itself into a *closed circuit*, thus maintained while the stability of the system is not destroyed by externally intervening forces. Such is the kinetic construction of globular lightning. But if on one side it is an organism of forces, next to the dynamical forces from which it *has arisen*, on the other it touches matter, draws atomic systems and with matter it dresses itself as a body.

These transmutation phenomena, reduced to their substantial kinetic nature, are well comprehensible. Let us enter now the field of chemistry. The elements of the atmosphere are the first simple bodies that the degraded, electrical wave met on its way. They are elaborated through electronic immission. The multiple kinetic system of globular lightning becomes a centre of chemical labour. By breaking into the intimate structure of the atom, energy could centralize into its impulse

the matter it encountered; *the impulse*, or genetic system, will become the directing form of life, the animating *psychism* of form; *matter*, drawn into a complex interweaving of chemical combinations, will be stabilized into units ever-more compact, and with forms ever-more stable it will constitute *a body*. Thus, life will build up a support sufficiently stable to allow it to begin its evolution, and in a continuously directing process from the inside to the outside (tangible direction of the vital phenomena) it will operate its progressive transformation.

In this way, electricity could condense the elements of the air. Now you know that air contains the four fundamental bodies, H, C N, O, which you find at the basis of the phenomena of life. They present the property of existing in the atmosphere in gaseous state: *hydrogen, carbon, nitrogen, and oxygen*, represented by nitrogen and oxygen in free state, and by others in the state of water vapor (H₂O) and carbonic gas (CO₂); and are ready to meet the series of secondary bodies that will help them to form the definite protoplasm. We have seen that these very bodies, for having *low atomic weights, are the first to be taken into the vital circle*. So then the series of electronic trains of degraded dynamical wave, upon coming out of space, meet first the atomic systems with simple kinetic structure, that is, those with a smaller number of electronic orbits, the easiest ones to be penetrated and transformed into vorticose systems, that is, into so many others germs of life. The atoms of these four bodies, more obedient and malleable to the impulse of the incoming radiant energy were therefore easily found and chosen, reason why they constitute the fundamental elements of life. Note that the presence of *carbon* as the most important element, and with it *hydrogen, nitrogen and oxygen*, is an essential characteristic common to all organic compounds. Organic chemistry is all based on *carbon compounds*. It possesses qualities that render it particularly suitable for the functions of life, that is to say: great *chemical elasticity*, namely, a faculty to combine with the most dissimilar chemical ele-

ments, what endows it with exceptional compounding fecundity; and ***chemical inertia*** conveyed to the bodies it joins, acting as resistance to reactions, and constraining them to a slowness of movement unusual in the world of inorganic chemistry. Because of its tendency to eliminate brusque transformations — whose stable equilibrium of forms mineral substances reach more immediately — ***carbon could become the best suitable element for the chemical foundation of life.*** An unstable and progressive chemistry, with an open dynamic chain, in which the capacities of carbon are largely used, and where you find them all, could thus be born. For these intimate reasons — that is, for the intrinsic qualities of its constitutive material — life on Earth has assumed the metabolism form, to which it is fundamental. Imagine other clusters and centres of matter, in which the same chemical elements are diversely disposed or matured, and you will understand into which infinite forms could the same omnipresent principle of life be developed in the universe.

Because of this, a new chemistry could be born on Earth, slow yet essentially dynamic, with continuous displacements of equilibrium; and, though being always in motion, it never reaches a definitive stasis. On this very special mutable chemistry, the processes of life and its evolution could be based.

Note how in its first movements you find the germs of the fundamental characteristics that later will always accompany all biological phenomena, and those alone will enable their progressive ascensional transformation. The original impulse thus found the elements adapted to allow its development, and then it so could develop as it did on your planet. ***The stably balanced chemistry of matter thus transformed itself into the unstably balanced chemistry of life;*** the static order changed into a dynamic order. This proves life to be a fusion of two worlds, for it is at once matter and matter-fecundated by means of a

higher dynamic principle: energy. The body made of dust received its soul, the divine breath from heaven.

Because of its marvellous plasticity, *carbon* is *the protoform of the chemistry of life*. And in the relationships of the genesis of life the conditions of the primitive atmosphere were then more favourable than now: much richer in carbonic acid (super-abounding then), denser, hotter and charged above all with water vapor (also as the chemical elasticity of a younger and less stabilized matter), it offered highly favourable conditions (now disappeared) for condensation and genesis of protoplasmatic matter. So, during the Earth's first era, the primitive mineral elements, water, carbonic gas, nitrogen are drawn into a more complicated combinations of organic chemistry, and the mineral matter of the environment is progressively driven into a protoplasmatic structure. Today, you find the same process in the assimilation that vegetables operate out of primitive mineral elements, that is, in the *synthesis of proteins*, performed out of inorganic substances in those synthetic laboratories called plants. With water circulation, which allows the nitrogen dissolved in it to be used, and with the infusion of carbonic anhydride (use of carbon contained in the atmosphere), as we have seen, the four fundamental elements are infused into the vital movement.

The first kinetic organism, in which this chemical synthesis began, was *globular lightning*. The first bodies infused into the new system we have said to be those of lowest atomic weight, which existed in the atmosphere in gaseous state. This was precisely the cradle in which everything was ready for the development of this new organism of electrical origin in closed circuit. Although today, because of the environment's changed conditions, it appears only as an unstable atavistic memory, you can verify *that for its density approaching that of hydrogen*, given its atomic structure, only it *could be the first element powered by electrical radiation*, as could not it be otherwise. In fact,

in those cases you can verify, you will notice that these electric globes “float” in the air, which proves their density to be less than, or almost the same as, that of the atmosphere, just as is the case with hydrogen. **Therefore, hydrogen was the first biological substance**, to which others then joined. Such is the first body with which energy dressed itself, its first support upon Earth, a light, gaseous body awaiting condensation and combinations. Globular lightning consists of hydrogen, the simplest expression of matter renewed by a highly powerful dynamic impulse.

On the other hand, globular lightning bears all the **fundamental characteristics of a living being**. By observing its behaviour, you will see that it emits a light that reminds you of phosphorescence; it possesses an **individuality** of its own, distinct from the environment; and a **persistence** (though relative today) in that individuality: a personality. An explanation for its slow displacements near the ground, seeming to avoid obstacles, with no tendency to approach metals or conducting bodies, cannot be given by any physical law. It displaces itself in air by means of a **peripheral vibration**, a first kinetic expression by which life manifests itself and the expression of that rudimental psychism that directs it. There is in it something of the ciliates’ vibratile cilia, an impulse that seems to be a **will**, as if a **choice**, a **foresight**, a possibility of perceiving the outside world and of consciously directing itself, almost as though it had memory of it. On the horizon, psychism dawns with its essential qualities.

Now that you know the kinetic structure of the system, structure of the open and communicating vorticose motions in action and reaction relationships with the molecules outside such system, it will not appear absurd to you to think that the surface of the electric globe is the seat of specially coordinated movements. These characteristics of life we shall find them all in vorticose motions, of which globular light-

ning intimately constitutes itself; it is therefore logical that they should exist also in it. This proves the *connection* between vorticose system, globular lightning, and the first protoplasmatic unit of life. In globular lightning, you will find other characteristics of vorticose motions, such as the capacity for binary *fission* and *reunion* such as occurs with vortices. There exists, therefore, the possibility of its multiplying into systems that nears binary fission or sexual reproduction. It often rebounds showing both an inner *unitarian cohesion* and *elasticity* proper to life and vorticose motions.

Globular lightning *decomposes its unit* by releasing, such as in biological death, its interior energy. However, its death is more violent, in an explosive way, because it faster releases its energy. And the logic for being so is that it is at the first stage of its simplest organic units, not restrained therefore in the weave of a complex chemical base. In life, the system of vorticose motions is more complex: there exists such an interweaving in its organic structure that from one passage to another energy must undergo laborious changes before it can release itself and find its way into the outer environment. For this reason, you find in death a slower and more progressive restitution of energy. By explosion are thus extinguished these ephemeral creatures, the ultimate return of superseded forms, of which life has been born.

Yet, under more suitable electrical and chemical conditions, during evolution, at the moment when Substance was mature and ready for transformation, stabilization could be reached on its first attempts at equilibrium, and globular lightning was able to evolve unto protoplasmatic form. The sporadic cases you observe today are only sketches toward reconstructing those proto-organisms wherein attraction and labour of the elements of organic chemistry, real laboratories for the synthesis of life, started. The more stable cases, the more resistant organisms, and those in more favourable environmental conditions are

the ones that *survived*. When life began awaking and latent was the germ of its laws, myriads of these light globes arose with the same prodigality that nature today multiplies and diffuses its germs in order that a small proportion may survive. They still wandered at the mercy of the power of unchained forces, in a dense, hot atmosphere charged with water vapours and carbonic gas, the first wavering lights, but containing potential life. It was an indecisive crepuscular hour, a formative hour, when the dynamical world, fully efficient yet convulsed by the most powerful disequilibriums, sought new ways, emerged disorderly at the threshold of life.

Those globes of fire were then the only inhabitants of the planet, not exceptional and unstable as they are today, but highly numerous and stable. Not all exploded (violent death by accident). Their inner vorticoise motion had been becoming increasingly compact. A condensed gaseous mass with the dimensions of one of these globular lightnings, which occasionally come into being on Earth, gives you a volume for the order of magnitude of the first protoplasmatic masses. Thus its specific weight changed and the first organism could no longer float in the air. Gravity wave infused itself into matter, which, upon recollecting, answered the intimate call: *the condensation was attracted and fell*. Myriad germs of life fell, drawn by rain, made heavier by condensation; they fell to the warm vaporous waters of the oceans. The protoform of life had found its cradle. Matter had received the divine breath; it thereupon ought to live. And the waters on which moved the spirit of God became the seat of the first developments that only later would reach the emerged lands. The intimate system of the first germ became increasingly stabilized; it absorbed and fixed new elements into its cycle; it became complicated in its metabolism; it enlarged, outlined its first forms, which were vegetables, simple sea algae; the first characteristic notes of the various ramifications of the biological systems became differentiated. And so, of matter, caught up into a

dynamic whirl and animated by a new principle in the form of an electric germ fallen from the skies, life was born.

Dare not think that you are able to remake a *chemical synthesis of life*, to master the sacred phenomenon in which all the great forces of evolution have been engaged. Since then to date, evolution has come an extremely long way and its line is irreversible. It is impossible for you to reproduce conditions definitively superseded. The phase that energy traversed then was substantially different from today's. The intimate structure of the dynamic form (electricity), such as you can verify it, no longer possesses those same properties, nor has them the acting environment. Today energy has lived its phase as has matter as well, and, such as the latter, it has been stabilized in its definitive forms. Those transitional disequilibriums, those intermediate moments, and in that field the phases of attempt and expectation are superseded. Those are already accomplished types and the evolutionary transformism seethes elsewhere. At present, time is for *spiritual creations*; matter and energy have exhausted their cycle and you cannot change the inviolable trajectory of phenomenal developments. Consider, moreover, that you yourselves are the same principle you wish to dominate, brought to a higher level. The Law that you also represent cannot bend over itself in order to modify itself. You are a moment in the becoming of all things, and out of it you cannot come.

Neither you truly imagine what you want, nor the reach of such a fact, nor the absurd and huge disorder it would constitute. What would mean an artificial genesis of life today? The mere fact of your believing it possible shows that you have not even the least idea about the organic functioning of the universe. Such a genesis presumes long periods of maturation and equal periods of successive development. How would it be possible to begin a new evolutionary process today, without preparation for conducting it on a planet that has already begun to age? Phe-

nomena are always governed by a determining cause and with a lofty and distant aim to attain. Unfortunately, you have turned science into a practical, utilitarian conception, and you believe it to be accessible to all and by any means. Instead, I say to you that mastering phenomena and the power to determine them correspond to exact laws of individual and collective maturation, and can only be conceived by those bearing a high grade of spiritual elevation and personality evolution. I say to you that even in science there are sacred zones that, to be approached, require a sense of veneration and prayer.

Advancement on this field of knowledge, where tremendous forces are at work, can only be achieved in perfect equilibrium between cause and effect. In a supreme order, perfect and complex, you have believed too easily in the folly of arbitrariness! The mastery of similar phenomena would give you immense powers; and what guarantee can your moral sense ensure, still so backward? Therefore, the basilar phenomena and the strategic points of evolution remain zealously guarded and protected against your disastrous intrusion, for your ignorance is the cause of your weakness.

Does it not seem absurd to you that an organism of laws so profound and perfect in eternity might be so incomplete and vulnerable as to leave an open flank to the possibility of arbitrary reversals? You will find it natural that within an order where equilibrium reigns supreme, there exists also a bundle of forces specialized in the function of protecting the vital parts of the organism, so as to repulse any violence and suppress any cause of disorder such, as in this case, would precisely be your psyche, or will, so uneducated for the conscious mastery of similar forces.

Just as your life has its sensibilities and its instincts — as much aroused as important is the vital point to be protected — so the uni-

verse has its defences ever ready for action, by the same principle of preservation and order that sustains you.

59 | Teleology of Biological Phenomena

Life, panorama without limits, offspring of the omnipresent energy, is everywhere in the universe, born of the same universal principle and diversely developed as an exact result of the determining impulse and reactions of environmental forces. *Panbiosis*, not by and for spores or germs via interplanetary and interstellar transmission, but by and for the omnipresence of the great mother: energy — the positive, active principle, united to the negative, passive principle: matter. The lightning-like germ of psychism descended from heaven into the heart of matter which, fondling it in its arms, gave it a body, a garment, the form of its concrete manifestation.

You yourselves are this phenomenon; but think that from the boundless regions of the universe, the sister life, daughter of the same mother, answers. Each planet, each planetary system, each star, has plenty of it, in many varied forms and with countless different aims and means. Forsake your sorry anthropomorphism that makes you the centre of the universe and the only children of God; open your arms to all your fraternal creatures, attune your song and your labour of ascent to theirs. Ascent, ascent—that is the great passion of all life—to a power and a consciousness that does not accept limits. Even upon your Earth, from the first microorganism up to the greatest being, this is the constant aspiration and the tenacious will of life.

Look about you. The panorama of Earth alone is immense. The profusion of germs, the potentiality of the species is such that without

the reaction of opposing and competing germs or species, one alone would suffice to populate the whole planet. Life is so frail, so vulnerable, and yet so potent that it is practically indestructible. Behold the treasures of wisdom so lavish in its forms. What a subtle perspicacity; what a refined shrewdness; what a means of resistance; what an architectural complexity in the organic construction; what an economy and precision in the division of labour, and at the same time what an elasticity! In life, you see the synthesis of the greatest wisdom of nature. How could it be possible that phenomena, revealing such profound wisdom and intelligence, before which yours become disoriented, should have easily and irrationally occurred and been result of chance? How could science, so logical and rational, have been so shamefully short-sighted as to ignore the great concept overflowing from all phenomena of life and the higher finality that explains and governs them all? And what a disaster when you wished to bring these aberrations into social and ethical fields! If on one side materialism has helped arise a mechanical pseudo-civilization, on the other it has retarded humanity's spiritual progress by at least a century.

Look about you. From protozoa to man, from cell to the most complex organism, the fever for ascent is always the same, that indestructible will to live; indestructible because it knows how to overcome any obstacle, defeat any enemy, and triumph over all deaths. There is everywhere a supreme instinct of struggle for sustaining the maximum phenomenon, on which preservation life lavishes all of its intelligence and resources. Around it, nature, vibrating, accumulates all its conquests and all its defences. And if logic exists in nature, as demonstrates each fact, how is it possible that such a logic should fail, denying itself, in the face of a supreme finality, when on all occasions it has been ever present with indomitable will and stupendous wisdom?

You lose yourselves into details; the particular suffocates you. You see only the fleeting moment, not the totality of the phenomenon over time. The impact of pain, the failure of a case dismays you. Your consciousness has lost its direction in the maze of the phenomenal complexities, and feels impotent to comprehend the great causes. Then you ask, “Why, why live?” Animal, as well as low order man, whose consciousness cannot surpass the level of physical life, does not ask this question. Yet, it reveals the spirit’s first arousal by the lash of pain. At this level, atomic and dynamic impacts become passion and pain. With the same exactly calculated forces, phenomena and creations of a psychical order are determined. In life, when the being asks “why,” then a new creature is born: the spirit. And through pain it will grow immensely.

Why live? Why suffer? No. The round of your human things — passions, delusions, conquests, and sorrows — are not enough to give you an answer. At this question, the soul feels itself looming over the fearful and abysmal depths of the infinite and trembles.

Your philosophies, science and even religions cannot give you an exhaustive answer; they do not know the reason why for certain obscure destinies, seemingly hopeless, such as are the cases with pure and innocent persons; destinies of condemnation that seem to ascribe unconsciousness to creation and injustice to Divinity. Neither they know the reason why for so much physical moral deficiency and disparity, nor for so much spiritual and material means as well. Then you accuse madly; you rebel with the blind rebellion of the sightless man groping for in the dark. It is a sad upset, and pain remains undefeated, both individually and collectively. Thus unwinds the thread of your destiny without your knowing it. Thus, the unconscious ones’ fate guides you, that of enduring in ignorance the laws of life.

“Rise up!” I say to you. A new combat I teach you, nobler than that futile and vile one that daily subdues you and throws yourselves against your kindred. I teach you the holy war of work, of the work that creates the soul along an eternal construction. I offer you as enemy not your brother and your kinships, but the inferior biological laws that you must overcome; I teach you to achieve new degrees of evolution, as well as to enforce a superhuman law on your planet, from which egoism, aggressiveness, treachery and betrayal should be banished. I prove through the logic of all phenomena that your personality is indestructible, that by the principles in effect in the universe you exist for good and happiness, and that the future awaits you all, in order that each one may ascend to it according to his labour. In this writing, in an atmosphere of limpid logic, where we move on, finding for each phenomenon its natural explanation, I offer you the answer for the tremendous “whys.” In a world of spiritual famine and general bewilderment, in a moment of catastrophic disorientation, I come to human mind, which lacks sentiment for the supreme finality, to say the word of goodness and hope. And I say it not only with the concepts of faith you have destroyed, but also with the principles of science in which you have accustomed to believing.

There in a world that venerates he who defeats by any means, I call aside the most afflicted, unfortunate, and say to him, “Brother, I love you, I admire you for being the chosen one.” There in a world that respects only brute force and despises the weak and defeated, I say to the humble and defeated, “Your pain is the grandest thing on Earth; it is the hardest labour and the most potent creation, for pain makes man, hammers out his soul, moulds it and raises it up to God.” Of the greatest, which one can equal you? What conqueror over the forces of the Earth has ever made an eternal creation as yours?

Do not curse pain. You do not know its remote origin. You do not know what ultimate wave, urged by an endless chain of waves, has made up your present. In a universe so complex, in the heart of an organism of forces ruled by a law so wise that never definitely fails, how can you believe that your destiny is abandoned to chance, and that your afflicting and seemingly unjust transient imbalance is not a condition of a higher and more perfect equilibrium? God is all things, not only good. He can neither have rivals nor enemies; He is a good, grander than evil, which He encompasses and bends to achieve His ends. How can you believe that, even not understanding the forces in action within you, you are abandoned to chance? No. Whether you call Him Father with the words of faith, or calculated forces with the words of science, the substance is the same: a superior wisdom. A will watches over you; a profound equilibrium rules you. Remember that in the universal organism the words “chance” and “injustice” constitute an absurdity. There can be no error, imperfection, except as a transitory phase, as ***a means of creation***. The law of life is joy and good, although, for the fulfillment of it, it has to pass through pain and evil. I repeat. “Happy are those who mourn. The last shall be the first.”

God sees all souls, measures out their offenses, gives them trials in proportion to their strength, and at the right moment says, “Enough! Rest!” Then the gloomy tempest of pain becomes serene peace, and conscience shines with the joy for the conquest made; then the doors of heaven open over again and the soul gazes enraptured; from these tempests, souls emerge at a higher grade of evolution. Do not curse. If nature, so economical, even in its prodigality, so balanced in its efforts, allows such a defeat, as is biological death, and such a failure as for your aspirations is pain, this, in the universe’s logical functioning, ought only to mean that these phenomena are neither loss nor defeat, but that they conceal in themselves a ***creative function***.

Pain has a fundamental function in the economy and development of life, especially of its psychism; the spirit would not progress without suffering. ***For this reason, pain is the first thing that I speak of at the entrance into life.*** It is there placed as a substantial fact, for it is effort of evolution, the fundamental note of the biological phenomenon. Pain, caused by the clash of the environmental forces as opposed to the self, excites from reaction all its activities and through activity its development. Only pain knows how to descend into the depths of the soul and wring out the cry with which it recognizes itself; knows how to awaken all of its hidden potentiality; knows how to cause it to find at the bottom of its intimate abyss its divine and profound nature.

Evil, represented by this law of struggle, the law of your biological world, a ruthless law that weighs on your planet as a condemnation, transforms into good. Look into the core of things and you will see that evil always transforms itself into good. The instinct of aggression excites, as reaction off the assailed one, the development of consciousness, the progress along the road of biological and psychical ascent.

Beings crowd to invade everything, to destroy one another. The need for a constant labour of defence means a need for a constant labour of ascent. Thus, in ***the series of inevitable, reciprocal clashes, nature re-establishes its self-elaboration technique.*** The brutal law, thus, contains the means of transforming itself, and, through its intimate force, it transforms itself into the superior law of love and goodness of the Gospel.

Two phases of biological evolution: animal-human and superhuman. They are two contrasting laws in this current transient period. While therein dawns the new civilization of the third millennium, wherein the long awaited Kingdom of God will be realized, down below, still rages the mad, bestial human wrath. But the Law bears in itself the germs of the future, and the means for enforcing its transformism.

In nature, you never see forces working from without, but manifesting from within, as an *expanding principle hidden in the mysterious depths of the being*. In man who today finds himself at an important turning-point of his biological maturation, reaching psychical level, a transformation will take place and the new law announced two thousand years ago in the good-news of Christ's Gospel will manifest itself.

Our treatise enters now a warmer, more human atmosphere, palpitating with your life, instincts and passions. The problems to be touched upon are near to you; they are life of your life, torment of your torments. My word exalts itself at this imminent humanity. Let us draw nearer to the superior forms of life in which you are, and let us draw nearer to the end of our task, which is to *trace you the path toward good*. We have longer dwelt on the study of the minor sister creatures of the physical and dynamical world, because they contain the germs of this, and without them neither their existence would be possible, nor an explanation for the problems of life and psychism.

The more the mind opens the deeper the study and thought become, and more complex the functioning of the whole reveals itself. This philosophy becomes the philosophy of the universe; not as others, an anthropomorphic egocentric system, but a concept that oversteps the bounds of the planet, and is applicable wherever there is life.

In this system, your science loses its disconsolate character, of the wanderer who goes on without hope of ever reaching his far away goal. In it, faith loses that character of unreality that it apparently shows in the face of a scientifically objective positivism. But why do not the two extremes of human thought open their arms to each other? Science has grown to gigantic proportions and it cannot be ignored by a faith that can no longer please today's complex mentalities, if left to the primitive Mosaic enunciations. It is indispensable that these two forces and these two ways should be joined; be joined the two divided aspects of

the same truth, in order that science should not only be an arid product of the intellect — without an aim in heaven, without an answer to the hungry, suffering soul — and faith should not be a product of the heart alone that does not know how to satisfy the mind that **“wants”** to see with profound reason.

These concepts may upset your traditional categories, but they respond to an imperious necessity of saving science and faith; they belong to the future of human thought and they tower above all your systems, traditions and resistances, as do all the invincible forces of evolution.

60 | The Biological Law of Renewal

With life, the stekiogenetic and the dynamic evolutionary transformism accelerates its rhythm even faster. The trajectory of that phenomenal becoming, which we have studied in phases γ and β , becomes the line of your destiny. Matter and energy are not born to die so rapidly, nor are they to change at such a speed. Life must be born and die without pause, without arresting this faster movement inexorably beaten by a faster rhythm of time. The equilibrium of life is the equilibrium of flight, where stability conditions on speed. We have seen the instability of the chemical combinations in a metabolism subject to constant renewal to be the fundamental characteristic of the biological phenomenon. Birth and death, death and birth: that is the weft of life. The Substance's kinetic constitution exteriorizes and appears increasingly more evident in proportion as evolution ascends to its highest form: life. Matter is taken into an increasingly faster whirl, which invades it in its innermost essence, so that it can respond to the being's new impulses and become a means of development for the new psychical principle of life α .

This lability, this constant rebuilding necessity of making up for its continual dispersion and wear seems to you a weakness of life; on the contrary, this is its strength. It may seem to you that life is unable to sustain a constant stability; instead, this faster transformism is the first condition for its ascensional capacities, an absolutely new power on the path of evolution. In life, the spasm of ascent becomes more intense,

very fast. Psychical whirl is born and develops increasingly more powerful from form to form; matter garment becomes increasingly finer; the divine thought becomes increasingly transparent. The body of yours needs to be reconstructed continuously and only constant exchange and metabolism can sustain it. That which seems your imperfection is in fact your strength. In this rapid rhythm, you have to live: youth and old age, without ever stopping. But it is indispensable that in this race you should continually try, prove, assimilate, and advance spiritually: this is life.

Not being able to exist but at the cost of constant renovation means marching daily along the long way of evolution. You cling to form, you believe that you are matter, and you would wish to paralyze this marvellous movement; in order to prolong the illusion of one day, you would arrest this stupendous march. But besides the body's youth, you possess the inexhaustible, eternal youth of a grander life (not the earthly one), in which you are indestructible, eternally new and progressive. Be young, not in the decrepit body, but in the eternal spirit. Give no heed to the dawn and the sunset of one day, for every sunset prepares a new dawn. Very simple logic is this evident law of equilibrium by which everything that is born must die and everything that dies must be reborn.

Do not delude yourselves; do not lose precious time in the useless effort of arresting life. Woman's beauty must serve the purpose of maternity; man's strength is meant to be spent at work. Only when you have no longer defrauded the Law, but created to its order, "**will** your time **not have passed,**" and you will have no regret. If you demand absurdities, you must perforce reap illusions. Set yourselves in motion, not in immobility. Free your thought of the past that hinders you. Overcome it. The past is dead, and contains the less; what matters is the future that contains the more. **Wisdom is not in the past but in**

the future. Only your ignorance can make you believe in the possibility of defrauding and violating the Law, of arresting its fatal march. If you halt, your thought crystallizes; weariness pursues you, satisfaction of all your needs and desires renders you incapable. Idleness means death by inanition. Repose is good only as pause, as consequence of a preceding labour, and condition of a new toil.

The need for evolution, imposed by the Law, is engraved into the deepest instinct of your soul: insatiability. That lack of satisfaction that remains in the core of all your achievements; any satisfied desire that causes you to look forward to another wider horizons; that discontentment that torments you as soon as you halt; that unlimited, innate ambition power in your soul all tells that you are made for progress. This may constitute anxiety and illusion, but is path of progress; it is struggle for ascent. The spark that guides your life feels the Law, even being unknown to you, and, with an indelible deep instinct that you cannot silence, it follows the Law. This is neither condemnation nor burden of illusions. Move on according to the Law, create substantially and you will feel how much your soul will overflow with joy! Rather, what a poignant subtle sadness seizes you when you have wasted your time! Lost occasions, stationary positions: the universe has advanced and you have lagged in your laziness. And your soul realizes it, saddens, and weeps. Then you cry, **“Vanitas vanitatum!”**⁴⁸ But vain are you, not life.

Do not waste your energies, do not halt beside the way, do not sleep while life watches out and marches on; if every day you have been able to create in spirit and in eternity, if you have given each act a highest and substantial goal, you will have progressed with time and about it you will no longer say, “It is past!” You will have renewed your youth

⁴⁸ Latin, “What a vain life I have lived.”

with your work, and you will not have sadly aged. Then you will no longer say of life: “*Vanitas vanitatum.*”

Accomplish the task that your destiny offers you; do not envy those who live in idleness. And you, the humble, do not envy the rich and powerful, for they have other tasks to perform, other problems to solve, and other burdens to bear. No one ever truly rests; there is no pause for anyone along the way of life. Consider yourselves soldiers of the same army, charged with different tasks, coordinated for the same end. Do not envy the apparently happy; true joy can neither be usurped nor inherited. That which has not been earned gives no satisfaction; cannot be appreciated; waste is its fate.

The soul demands its joy, its possessions, fruit of its labours; this alone it values, this alone it enjoys. Gratuitous advantages do not bring satisfaction. The Law distributes joy and sorrow with perfect justice above your human division. How happy could you be if your life were more substantial! Why do you seek to accumulate riches by any means when you must at last leave them behind? Rather, consider life a training school, where you temper your forces to prove your capacity, to learn new ways, to deepen your consciousness. You have not been brought into the world in order to build upon sand, but in order to build up yourselves.

Do not seek for the absurd desire of binding yourselves definitely to an unstable and perishable matter; the exchange to which life subjects itself does not allow its image to resist not even an instant. Despise the mirage of form. That which exists, remains and survives the continuous renewal of means, and that which really matters is your spiritual personality. ***Do not make the world an end in itself when it is only a means.*** Do not reverse positions and functions. Do not transform yourselves from masters into servants. March on, fling yourselves into the great current; life is made for racing and advancing. Sad

is the regret for the time lost in sleep, for the time that has not produced any progress, that has left you behind, stationary. Also sad is the sorrow of the soul deluded in its great need, in which the Law speaks by and expresses itself. Advance, unless you wish the current to pass you by and leave you stranded behind. Be insatiable as God so wishes, in substantial work, and in creating for good in eternity.

How can you be so childish as to believe that in so perfect a universe, happiness can be usurped by tortuous, unjust means? Work; earn your joy with the toil of your hands. Your soul will never exult before your greatest conquests, unless they are yours, the fruit of your labour, witness and measure of your capacity. To an external result, the soul *prefers to display its intimate power, proof of its progressive wisdom*; it wants obstacles to overcome; *it wants the continuous proof of its inner and indestructible worth.*

In the economy of life, practical, concrete result is almost a secondary product for refuse. The Law takes no heed of it and as soon as it is out of man's hands, it is abandoned to the forces of a lower order. What a deplorable sight is your continual useless effort to realize yourselves in a rebellious ungrateful world, to infuse into matter the breath of your eternal soul! What a tragic spectacle is this irreconcilable contrast between will and means, between thought and realization! Because of this inadequate conformity, and of this incurable impotence of matter, the greatest souls have often fallen, disheartened at the feet of their ideals, whose shining summits tower far above the earth. Vain and mobile earth that withholds the decay of all your human grandeur! But how can you persist in this painful game, or how can you sadly conclude that you have been born merely to reap illusions?

Conceive life no longer on the surface, but in its deeper reality and such apparent condemnation will vanish; construct in the spirit that

keeps impressions eternally, and your aspirations will find everlasting expression.

This more rapid rhythm of life, of which we have seen the essence and origin in the study of the vorticose motions, manifests itself in organic forms by continuous chemical exchanges. Just as psychical life is a moving vehicle that advances from turn to turn, from station to station, without a possible stop on its onward march, so organic life is continuous renewal. The material of which it is made up is a current. This material, however, is always the same and moves on circulating from organism to organism. Life consists of communicating units, bound together by an indissoluble bond of continuous exchanges of constitutive material. Like a river, whose waters change continuously, the being maintains its individuality along the changes of its constitutive material.

Logic points to the presence of a superior principle different from each of its component parts, because *the same material is moulded diversely*, individuated into different specific forms, *according to the nature of the being* that appropriates it. A superior organism is a real society of cells, with distinct functions. But in each of the minor units there are functions coordinating into the functions of the major units; there is the individual interest subordinating to the collective interest. Superior organisms are true societies similar to the human one, in that there is a centrally directing power. Component units are born and die in a minor life of their own, comprised in the realm of a major life. Its constancy alone demonstrates the existence in you of a superior independent individuality. See how to life and its development the whole transformism of the material taken into its circle subordinates; see how the minor lives that traverse it and are sustained in it offer themselves in holocaust to the major life, as though to a superior interest. Continual births and deaths, coordinated into an organism that in turn is born,

dies and coordinates itself into vaster collective organisms that in turn are also born and die, whether they be animal species or families, peoples, civilizations or humanity. Life organizes itself by coordinating its units according to the principle of collective units.

Although the living substance dies continually, life never becomes extinct. Renewal is condition of life. Life and death are mere phases of this renewal: life and death of those minor units constitute exchanges in that major unit of which they are organic parts. In this network of laws in which phenomena occur and matter is upheld, there is no place for an absurdity as would be the end of any unit, be it minor or major; but instead they all group themselves together into collective units and coordinate their own evolution into that of a higher unit of which they are the constitutive elements (law of multiple circles).

61 | Evolution of the Laws of Life

This evolution, whose marvellous course we have been observing, is given in its conceptual aspect by transformative principles and laws. The being's forms, as you find them at each level (γ , β , α), simply express this thought in continuous ascent. In this thought reconstruction, which you reach through analysis and observation, lies that maximum synthesis that summarizes the mystery of creation.

For this reason, instead of our being entertained with studying organic forms, phenomenon well known to you, for being external and more immediately accessible, let us insist on ***comprehending the principles*** that determine them and rule their transformism, all the more on the study of causes than on that of effects.

Let us begin therefore with the ***directing principle*** of its ascent, the prevalently conceptual aspect of the biological phenomena, in order to later observe ***the dynamic aspect*** of the ***becoming*** of forms in which the ascent of this principle expresses itself. The ***static aspect*** of the ***organic individualities*** is sufficiently expressed in your botanical and zoological categories and in the Darwinian principle of the evolution of forms already known to you.

In these three aspects, as in the preceding phase, the study of phase α becomes exhausted. In reality, they are fused with and present in any being, in every moment, as every thought is fused with the garment that manifests it; and thus they appear to you in the history of the ontogenetic and phylogenetic development (embryology-

metamorphology and genealogy of the species). They will be comprehensible only if you consider their development of principles rather than of forms, of psychism rather than of organs.

In accordance with what we have said with regard to the theory of vorticose motions and the biological law of renewal, movement, or the Substance's kinetic principle, becomes more intense and manifest, and guides us to the threshold of the third phase, α , with a fundamental concept: metabolism. We have seen its chemical structure. Metabolism, which is an unknown factor in γ and β , is here a new factor that signifies an accelerated evolutionary rhythm. We have seen that vorticose motions contain in germ all biological laws. The fundamental principle of the Substance's indestructibility becomes in life instinct of *preservation*; the principle of its ascensional transformism becomes law of *struggle*. Life, since it first appeared, has manifested itself with fundamental characteristics of activity, of *struggle for preservation*. This principle soon divides itself into two: preservation of the individual and preservation of the species, over which preside two fundamental functions: *nutrition and reproduction*.

There is a language common to all living creatures, understood by all: *hunger and love*. Even in reproduction by scission, there is a donation of the self, there is a germ of altruism in favour of the species. No sooner does life take on its form than it appears with the mark of an unlimited egoism, which it only cedes to a different egoism: individual egoism makes concessions only to the collective egoism. These are ironbound laws — and savage in their lower phases — but they are always balanced in perfect justice. In the phenomenon's innermost part, we have seen, lies the principle of its future developments and highest ascents. At higher levels, clash and equilibrium of forces of the dynamic world will become pain and justice. Preserving is the most strenuous, ever present labour of life; treasures of knowledge are dissipated; all

shrewdness, the most potent means, all systems, and the most diverse styles are employed to reach this end. It is a supreme duty that you cannot escape, even if you wanted to laze about; instinct of preservation that protects you from suicide in endowing you with fear of death.

But you must realize that, although preservation is an inviolable necessity, it alone cannot represent the highest aim, because a closed cycle with a stationary end, a life whose only aim is self-preservation, is absurd. Life is not an end in itself, but a means to a higher aim: *evolving*. And evolving means to progress in joy and in good, it means freedom from the lower forms of existence, the progressive realization of God's thought, which is the supreme end that explains why the life phenomenon is so zealously guarded by wise laws. Reflect that in it your happiness is greatly willed, and raise a hymn of praise to the Creator.

Here is a new irrepressible, universal instinct: *the need for progress and the insatiability of desire*. The habit of satisfying itself, through the law of contrast, which is the basis of perception, in diminishing joy, accentuates the insatiable necessity of progress. The Law contains in itself all the elements for future developments. A long path of evolution will gather the germs of the biological laws contained in vorticose motions together with the highest laws of ethics and religion. The primordial forms evolve. The original principle subsists tenaciously, inviolably, superior to the environment's all infinite resistances rising as obstacle; and in this resistance it tempers itself. The low, savage law becomes refined. Hunger and love, the first expression of the law of struggle for preservation, will later become — through two forms of activity (*work and affection*) that imposes on the being two powerful, noble qualities — *intelligence and heart*, which on higher levels govern individual and collective preservation. Also, in the psychical field, function creates organ, that is, aptitudes and qualities. The new charac-

teristic arises almost imperceptibly with exercise, eventually stabilizing with evidence.

So evolution gradually fixes its conquests; by developing its principles, by differentiating and multiplying them, by differentiation it operates in the world of effect a true creation. ***But it is always the absolute that manifests itself in the relative, the unique cause that multiplies itself into its effects.*** Thus organs and instincts, new functions and capacities, will be born, which, from the primordial organic functioning, from the simple principle of exchange, will rise to the most complex forms of psychism in the human spirit. Then, by evolution, as a substantial element in the economy of life, there will appear that biological absurdity that is altruism. The law ruling life assumes a higher or lower formula to express itself according to the degree of the being; it reveals itself in a measure corresponding to the being's acquired potentiality. ***Evolution becomes increasingly transparent; in life, a thought ever higher; and transforms the biological laws.***

Have you ever asked the meaning of this evident contrast between the ruthless law of struggle and the kinder human law of pity, kindness, and altruism? Even animals feel pity, but only for themselves and for their offspring. Aside from these cases, the struggle is fierce, without exception. The toil of evolution is achieved by means of an implacable selection, in which the strongest triumphs unconditionally. In human, the objective of selection is reachable by other means: through work, intelligence, and sentiments. ***Only in man do these conquests arise, and is the contrast between them and the inferior Law noticeable.***

The animal is not able to understand these superior rules and is ruthless, and indifferent to the sufferings of his fellow creatures, not from wickedness, but in full justice, because this is its level and its law. Equilibrium in the animal's conscience is more mechanical, simple, and primitive; it feels its origin more strongly, and still it appears as a result

of forces, more easily calculated in its simplicity than in the complexity of human's soul.

In the same circumstances, a human being behaves with freedom of choice and personal independence unknown to the animal world, just because elements unknown at low levels enter into function in this field. Observe in what a network of forces and principles forms move. Observe what immense creations a simple development of principles may yield. Only man looks back and for ***the first time realizes what a distance separates him from the past***, at which becomes horrified he who is on the threshold of the highest psychism, which represents a transition form between animality and super-humanity, between ferocity and goodness, between brute force and justice. ***Two contiguous laws***, and yet ***so profoundly different***. ***Man oscillates between two worlds***: between the animal world that says: eat or be eaten — aggression — brutal force — struggle without pity — the unconditional triumph of the fittest, because at that level physical strength synthesizes all the victory; and a superior world announced in Christ's Gospel, the Good-News, ***the first spark of the greatest biological revolution in your planet***.

In my concept, psychical and social phenomenon is biological phenomenon, because it always reports to the substance of the law of life. In this new world, force becomes justice; only man, mature at last, could understand this anticipated biological achievements revealed by the heavens. Never, since life first appeared up to man, had such a complete transformation taken place, because animal life is nothing more than an accelerated vegetable life, of which it preserves the fundamental principles. The law of love and pardon constitutes such complete a revolution that from it the animal cannot stay excluded; before such great a development of life principles, the inferior being (to which too often man retrocedes) halts, as if before an insurmountable wall. At

that level, these concepts are indeed an impossibility, an absurdity; I shall even say that they are a biological impotence.

We shall see how, through a system of natural reactions and the recording of these on consciousness — *by progressive approaches and disciplining of disordered forces* — this law of the fittest transforms itself into the law of the most just; how the ruthless law of selection becomes the law of love. *The law of the Gospel is not an absurdity at your biological level;* it is not failure and weakness, as it seems when viewed from lower levels. In this higher phase of evolution, the defeated one in animal life *may be the victorious one*, because other forces, unknown in that life, are drawn and set in motion. The moral world that overcomes, conquers, and constrains the organic world, appears drawing and dominating the latter in the higher spheres. In any case, the inconceivable weakness of goodness, the laying down of all arms, basis of the struggle for life, altruism toward any being and above all toward one's enemy, become the *principle of living in togetherness and collaboration*, the law of the man that rises to a higher collective unit, that organizes himself into nations, societies and mankind. The men that practice (not those who only *preach*) these principles are still few and misunderstood. But their numbers will increase and to them alone will the future belong.

The law manifests itself more perfectly in proportion as the minor units differentiate and organize themselves into vaster units. It is up to man to transform nature. Better still; he himself is nature and in him nature transforms itself. *Man is duty bound*, by changing himself, *to bring about the transformation of the biological laws on his planet;* to bring about, by fixing in the psychical forms, these superior creations of evolution.

Man's are the duty and the glory of responding to the call descended from heaven to the most chosen one, and the highest product of

earthly life, in order that should be fulfilled the work of transforming a nature that ignores pity into a nature that is moved by the higher law of love, fusion, collaboration, understanding, and brotherhood.

62 | The Origins of Psychism

We have observed the conceptual aspect of phase α , the evolution of the directing principle of life. Let us now observe the prevailingly ***dynamic aspect*** of that becoming in which this principle manifests itself. We have seen how the fundamental principle of struggle transforms itself; we shall now see how this transformation expresses itself into forms of a growing psychism. The three forces that support the laws of preservation and evolution, and that manifest themselves as impulses of love, hunger and insatiability of desire, deeply transform the nature of the being as their principles are in parallel transformed, because those are the exact expression of these.

If the scope of life is evolution, then the scope of evolution, its constant tendency, its highest realization in life phase, is ***psychism***. Let us observe how it arises and develops unto superior human forms. We have already seen how a germ of psychism exists in the complexly kinetic structure of the vorticose motions. From these first symptoms up to man, through the vegetable and animal forms, whose organs and forms are mere psychism manifesting itself progressively, one passes through a succession of developing degrees. This growing psychism that rules all the forms of life is one of the most marvellous spectacle your universe can exhibit. In it lies the substance of life on which we keep seized. For us, ***life*** equals α , whereas its forms are but the outer garment of an inner psychism. ***For us, biological evolution is psychical evolution.*** In order to understand the evolution of the effects it

is necessary to understand the evolution of their causes. For us, zoology and botany are sciences of life, not a list of cadavers; and if we consider forms, this is only to the extent that they are expression of the concept that has moulded them; we do not link them together into an organic kinship unless — where and while — there is an indication of a more substantial psychical kinship. You have reduced botany and zoology to a necropolis, whereas in reality they are kingdoms palpitating with life, sensibility, activity, and beauty.

So, since the beginning, we have laid the basis for the problems of life, and so we shall develop it up to the end, because only in this way can the biological, psychical and ethical problems be solved rationally. It is absurd to conceive the forms of life as an end in themselves and their evolution without an aim, without continuation, just there where an eternal transformism precedes it in phases γ and β . Continuing organic evolution can only occur out of psychical evolution, as in fact it does in man. ***This psychism is the highest aim of life;*** its developing is the result of exchange, selection, and species transformation; it is the result of so great a knowledge, so much struggle, and so much strain. This psychism fixes itself in organs, forms; it moulds, and animates them at all levels, and out of them it builds the means for further evolution. In the forms of life, psychism reveals and expresses itself, and out of forms, by observing them, you can rise to the psychical principle, to the spark that seethes in its innermost depths. From protozoa to man, ever rising to the highest summits of psychism, where the genesis of the spirit actuates, all constitutes struggle, arduous ascent, a marvellous and progressive labour in which Divinity, the infinite principle, ***is ever-present in a constant act of creation.***

In the study of vorticose motions we have seen how they contain in germ the development of the biological laws, and how, ever since its primordial unit, the intimate kinetic structure of life has enabled them

to admit external impulses into its orbit, and to keep their traces in the subsequent inner kinetic alterations. Therefore, exactly calculated forces exist at the basis of this capacity for dynamic preservations, which will become atavistic memory, basis on which the law of heredity will be erected. The outer environment, in which matter and energy, although not yet elevated to life, had continued to exist, had represented a field of intense kinetic activity; and if on one hand the degraded dynamic wave, in investing the inner atomic structure, had generated life, on the other the outer environment, saturated with impulses, had contained and represented an inexhaustible wealth of impulses ready to be grafted onto, and combined with, the vital vortex.

No sooner did the new individuality appear than a network of actions and reactions was immediately established between it and the forces of the environment; and a chain of phenomena — grouped together under the names assimilation, adaptation, heredity, and selection, on which evolution rests and advances itself — was developed. Life, with its more intense dynamism, responded to all of the dynamic impressions coming from the outside world; an exchange of impulses and counter-impulses was established. Life adapted itself, it assimilated, and above all it recollected, selected, and differentiated; the kinetic principle became enriched and complicated, its assimilating capacity increased. This does not mean that the more complex was born automatically of the less, but only that the more complex kinetic interweavings allowed the kinetic principle to manifest into act what it had enclosed in its potential phase. Direction, choice, and memory were the first manifestations of the dynamism that now assumes a character of psychism. The possibility of an ideoplastic construction of organs is born. The kinetic principle emanated from the inner vortex produces the means for receiving impressions of the outside world, that is, the senses, infinite, progressing from plant to man, a means for nourishing an increased sensibility owing to the greater inner mobility of the being.

63 | The Concept of Creation

Do understand my thought when I speak of psychism's developing into the genesis of spirit, which takes place through an automatic process without any intervening external force. In my system, Substance, even in its lower forms γ and β , contains, in its potential and latent state, possibilities of unlimited development. Do understand that an exterior and anthropomorphic creation is absurd. Do not misinterpret my thought nor try forcibly to connect it to materialism, for although it preserves the materialism's form, in substance, it far distances itself from this until its coinciding with the conclusions of the highest spiritualism. Do not say, "Matter then thinks", but say that in life, matter risen to its highest degree of evolution, for the intimate labour it has undergone, is a *vehicle capable of rendering in a greater measure the potentiality enclosed in it*. This concept of a *divinity ever present and continuously operating in the essence of things* is incomparably more scientific, more logical, and more corresponding to reality than that of a divinity that *in a unique act, in a given moment* in time, like a human being, operates *outside of itself in an imperfect and*, at the same time, *definitive form*.

The divine Absolute exists only in the infinite; its manifestation (exist — turned manifest) *cannot have had a beginning*. In the totality of its *essence it does not operate in time*, except in the sense of an instant of its eternal becoming, in the sense of its particular descent into the relative; and in this sense the Scriptures are comprehen-

sible and has to be understood. Besides, the observed fact of an incessant transformism and a progressive *susceptibility to improvement* in all things clearly speaks to you of a progressive creation, understood as an advancing manifestation of the divine concept in the concrete and sensorial world of effects. The concept of prodigy, with the scope of *correcting* and *retouching*, is solely inherent in the faulty human relativity, and cannot be applied to Divinity and to the Absolute.

The perfect Law cannot be altered for human spectacle. Miracle understood as violation or remaking of laws is not a proof of power, but an absurdity that can only exist in human ignorance. Do not take precisely this concession to your weakness as a basis for the apologetics of religions, for with such a countersense, instead of strengthening faith, you weaken it.

See that all that which exists arises from a principle that never works from without toward within, but *from within toward without*; it is a principle hidden in the intimate mystery of the being, and appears as its manifestation and expression. Equally anthropomorphic is *the idea of naught, inadmissible* in the Absolute. How can external and empty zones exist except in the relative? The Substance's indestructibility and everlastingness, as you have noted, is a fact that demonstrates the absurdity of such idea, which is just a pseudo-idea. God is the Absolute, and as such He cannot have contrasts, external points, or any of the characteristics of the relative; His manifestation can have neither beginning nor end. You can place a phase of evolution in the relative, but not the Substance's eternal becoming. In the finite, you can place yourselves and the phenomena conceivable to you, but not Divinity or its manifestations. You can call *creation a period of becoming*, and only then can you speak of beginning and end. In this sense have spoken the Revelations.

Therefore, understand and do not be scandalized by this **extremely religious** concept about the genesis of spirit. This is not a principle **infused from without** (this was a formula necessary in the Mosaic tradition, in order for primitive peoples to understand it), but it is a principle that **develops from within**, exteriorizing from that deep centre wherein, you should observe, lies the essence of things and the whys of phenomena. God is the great force, the concept that operates in the heart of things, and from this it expands in periods of the relative, in a progressive improvement, increasingly manifesting its perfection. The universe remains always as His marvellous work, all creatures are His children, all things always remain as effect of the Supreme Cause. There is no blasphemy in this concept, for although it does not correspond literally to the Scriptures it greatly enlarges its concept, lifts it up and vivifies the spirit of it unto a rationality absolutely necessary today in order for man's faith not to fade away.

Saying that the universe contains its own creation as a moment of its eternal becoming is merely demonstrating and rendering the divine omnipresence comprehensible. All things must be reintegrated into Divinity; otherwise it would be a "part" and therefore incomplete. **If there are antagonistic forces, these may only occur within its bosom**, in the ambit of its will, as a part of the mechanism of its willing, in the scheme of the Whole. At bottom, all human work is also manifestation and expression by which an inner thought, as in creation, turns out into act and exteriorizes itself. This justifies the anthropomorphic concept; but do not carry this parallelism to the point of conceiving scission, an absolute duplicity between Divinity and the Created. In this my **Monism** this cannot occur.

Do not limit the concept of Divinity to one or another aspect, because of this concept you must have the greatest extension you can conceive, and much more. Do not fear to diminish God's grandeur in

saying that He is also the physical universe, because this is just a fleeting instant of His eternal becoming. Whereas your conception is more particular and relative, mine tends to maintain the whole compact in a unitary vision and to make *evident the deep bonds that link principle and form*. In the march of the progressive truths this conception continues, perfects, and elevates yours.

God is an infinite and you will perceive the essence of His manifestations to become increasingly real as your conceptive and perceptive capacity becomes better able to penetrate the depth of things. God is at once principle and manifestation, both fused into an indissoluble unity. He is the Absolute, the infinite, the eternal, which you see pulverized in the relative, in the finite, in the progressive. God is concept and matter, principle and form, cause and effect bound together, indivisible, as the phenomenal reality presents itself, as logic demonstrates it, like two moments and two extremes between which the universe moves.

What ethical deepness and, at the same time, biological truth (extremes that you have never been able to join) can be greater than this concept, by which the body is organ of the soul; by which it is not the brain that thinks, but the spirit through the brain; by which the body is a decaying garment that the eternal soul produces for the needs of its ascent? And what spiritual elevation can be higher than that of saying that each existing form is, in perfect fusion of thought and action, a divine manifestation, an expression of that supreme principle, of an animating spark without which any organism would suddenly fall?

Matter subsists; how could it be destroyed? But it is fused with spirit in a powerful embrace, and as a faithful servant it has aided the spirit's development, has received the spirit's genesis in its maternal womb. Then, creation once completed, it bows before the fruit of its labour and remains subservient to it, because — if in the whole the lower is connected with the higher in a brotherhood of origin and toil

— each individuality cannot surpass its level. Thus, in life, matter remains at its level as a means which it never surpasses.

You have to understand that matter, energy, life, consciousness, all that florescence, which from within projects outwardly, is not due to an absurd genesis by means of which the more develops from the less, by which the being is created from naught, even automatically. All this is form, outward appearance; it *is the sensitive manifestation of that continuous becoming in which the divine Absolute turns itself into act, by projecting itself into the relative.* Do not think that vortico-se motions, within which the atomic complex changes into life, contain and develop spirit and your thought; think rather that they form the more complex discipline to which matter subjects itself in order to render the principle that animates it, and to respond to the internal impulse that always urges it to evolve.

64 | Technique of the Evolution of Psychism and the Genesis of Spirit

Having dealt with the problem about the genesis of life, now we find ourselves before another one even more formidable: the genesis of spirit. It is a fact that from the first protoplasmatic unit (offspring of globular lightning) upward, protoplasm and cell, owing to their inner structure of chemical exchange, have possessed sensibility and capacity for registering impressions, for, ever since its first manifestations, life had to bear psychism phenomena, though very rudimentary ones. And mobility, though stable and elastic in the atomic system of life, had been the best-adapted means for the development and the progressive expression of such psychism.

In your uncertainty, since you neither know the principle of life nor how to interpret its phenomena, you may ask whether function creates organ or organ creates function. It is neither one nor the other, for an organism is an ideoplastic construction that appears as soon as the evolutionary maturation of the material means enables the latent principle to manifest itself diversely according to the environment's circumstances, wherever and however this allows the means of manifestation to develop. Organ and function thus appear simultaneously and their progressing is reciprocal and given by a mutual support between organ and function, in a way that organ develops function and function improves organ. So, consciousness neither creates life, nor life consciousness, but both work together mutually helping each other to come to light: principle and life; the former by moulding and develop-

ing a form more fitted to its manifestation, and the latter by fixing such impulse and organizing itself toward greater improvement. Principle animates matter and renders it increasingly adherent to its expression; in this effort, it strengthens, expands, and more powerfully manifests itself. As life is the effect of an intimate organizing dynamism, at the same time it constitutes the field in which this dynamism exercises and develops. If form modelling did not proceed from an inner principle, you would not see this growth always turning out from within, ranging from reproducing tissues, at times whole organs, up to forming adult organisms.

In its inner kinetic structure, life preserves the memory of former dynamic actions and reactions, concentrates in itself their striking traces, and can enforce them all. In this way, it is possible to concentrate the whole architecture of an organism in a germ, and also to reconstruct it up from seed to adult form. All evolution displays this process of kinetic centralization and decentralization, which, in the seed's case, it is so obvious that you can touch it with your hands. In it, movement preserves all the characteristics of its type; in its core germ preserves its indelible structure: the recollection of its past lived, which it will have to render intact, and which the mature organism will be able to change only to a minimum scale, change which it will assimilate and transmit to the new germ.

At every level, the results of the experience of life *gravitate inwards*; therein are values distilled, totals summed up, and the synthesis of action processed. By successive strata, thither descend the products of life. Psychism remains in continual growth, because around its first nucleus, by successive superposition, it retains values, totals, and the synthesis of life. In biology, consciousness constitutes thus a universal fact, although in different degrees, and its development through adding to itself the result of its experiences (kinetic variations inserted into the

vorticose unit) stems from the phenomenon life. From one to another extreme of life, consciousness (though appearing with intensity only in superior organisms, where it constructs for itself particular organs through division of labour) is always present, and the system of its development maintains itself constant and identical, from the proto-organisms' elementary consciousness to the human spirit. Its centre grows richer in quality and power, and acquires capacity for constructing for itself organs increasingly abler to express its complex structure. Thus principle and form, reciprocally active and passive, gradually evolve at the spur of environmental forces and urge of that inner impulse that by law of evolution seeks to exteriorize itself. By the tension of such contrast, life manifests itself to light out of the mystery of the being, from pole consciousness to pole form.

From its first protoplasmatic forms, life had to possess its own organic consciousness, albeit rudimentary, without which that primitive exchange could not subsist. If life equals exchange and exchange equals psychism, then life equals psychism. This primordial organic consciousness, in which the fundamental laws of life are already present, is everywhere in every organism. Developed in the complex kinetic structure of vorticose motions, it became integrated into life at its first birth as a fundamental substratum of its whole future growth. This organic consciousness will become organic intelligence and instinct, and, in man at last, it will ascend to psychic and abstract consciousness.

Ever since its first forms, living matter has possessed fundamental psychic properties, the elements of such consciousness, inseparable from life, for of this it is its essence and condition. Amoeba possesses already all these fundamental biological properties: exchange, movement, respiration, digestion, secretion, sensibility, reproduction, and psychism. The technique of life has therein already established its bases; the main architectural lines have been traced. Development takes place

at every level in accord with the same technique of transmitting to the psychic centre already formed, as well as of increasing such nucleus by stratifying it with previously acquired capacities. Repeated reaction, as response to constant external action, tends to fix itself in the intimate trajectory as a new form.

Life, eager to expand and evolve, keeps its arms open to the environmental forces, which are plentifully infused into it; reactions multiply, and consciousness, avid for sensations, enriches and perfects itself. Its structure becomes more complicated; nothing is lost; no act, no attempt passes without leaving its trace. The primordial consciousness transforms itself, as well as the garment that dresses it and the environment that surrounds it, in a slow process of continuous adjustments. The being becomes ever wiser for having lived on account of accumulating experiences, and specializes its capacity. Instinct is born: a more complex consciousness that recollects, knows, and foresees.

Let us still rise up to man. The preceding substrata subsist: organic consciousness obscure and automatic, but present because of its functioning, although abandoned in the depth of the being; instinct, alive and present, and as in animals, wise and mindful. But a new stratification adds up to the being: reason, intelligence, that bundle of psychic faculties that form consciousness itself. As a germ synthesizes the whole organism that it will bear, and as in its life continually makes itself over to begin again, repeating in each form the cycle covered in its whole preceding evolution — and this as organic phenomenon and as psychic phenomenon — so man sums up in himself all the smaller consciousness. Each cell has its little consciousness that presides over its metabolism; in each tissue, and in each organ, a higher collective consciousness directs its functioning; the whole organism is directed by the instincts that govern and preserve animal life.

65 | Instinct and Consciousness – Technique of Automatism

Do not let this surprise you, for you know only a small part of yourselves. Do not organic functions take place out of your consciousness, entrusted as they are to the lower units of consciousness placed outside of it? The economy that the law of minimum means imposes *limits human consciousness to the ambit wherein it accomplishes its useful work of construction*. That which has been lived and definitively assimilated is abandoned to the substrata of the conscious in that which might be called the subconscious. For this, the assimilation process, basis for consciousness development, is accomplished through *transmission to the subconscious*, wherein all that which has been lived and forgotten remains ready to surface as soon as an impulse stirs it up or a fact demands it.

The subconscious is precisely the zone of instinct, of innate ideas, of acquired qualities; it is the past that has been overcome, inferior, but acquired (misoneism). Therein deposited are all the substantial products of life; in this zone you will find all that you have been and all the work that you have accomplished; you will find the way you have followed for the construction of yourselves, just as in the geological stratifications you find the life the planet has lived. *Transmission to the subconscious occurs precisely through constant repetitions*. Then you say that *habit* transforms a conscious act into an uncon-

scious one, from which a second nature is formed. This is the method of education. These simple words exactly express the substance of the phenomenon. So with education, study and habit you can construct yourselves. As soon as an act becomes assimilated, nature's economy leaves it outside of consciousness, because, to subsist and to be driven, an assimilated act dispenses with consciousness. As soon as a quality is learned, it is ***abandoned to automatisms*** under the instinct form and character fixed in personality.

Extinction or loss is not the point, because all subsists and is present and active, if not in consciousness, at least undoubtedly in the functioning of life; and it continues to yield all that it can. It becomes eliminated from consciousness only because it is now able to function by itself, leaving the self at rest. A quality assimilated and transmitted to the subconscious ceases to be an effort, and becomes instinct, a necessity. Impulse impressed on matter remains and, when it reappears, it expresses itself as an autonomous will that continues its direction almost as if it were an independent psychic creature created by your work, who hastily desires to live its own life. So consciousness just represents that zone of personality where ***the labour of construction of the self*** and its ulterior expansion take place; in other words, it ***is limited to the zone of labour alone***, and this is logical. Consciousness comprises only ***the active phase***, the only one you feel and know, because this is the phase in which you live and work out your evolution.⁴⁹

You can now understand some of the inexplicable characteristic of instinct, as well as its marvellous perfection. ***In instinct, assimilation is complete***; therefore the phenomenon is not in process of formation, but has already reached its ultimate phase of perfection. For

⁴⁹ Author's note. For an in-depth study of this problem, see in "Mystical Ascent" chapter XIX, "The Subconscious," and chapter XX, "The Superconscious." See also in "The New Civilizations of the Third Millennium," the last chapters on "Human Personality."

this reason, instinct is wise and tenacious, is hereditary, and exists without any learning, just because it has already occurred; it acts without reflection (in both animal and man), exactly because it has already reflected sufficiently. Its formation phase is already overcome; reflex action becomes useless and therefore is eliminated; constant repetition has crystallized automatism into a form that responds perfectly to the constant acting forces of the environment.

Calculation of forces, adaptations, actions and reactions, sensibility and registration, all concurs for such transformism. In the crucible of formation, forces were mixed in ebullition, each one regulated by its own innate, perfect principle-law; the result had to be exact and perfect. The directing principle that had assured constancy to actions and environmental conditions allowed constant reactions to stabilize themselves into instinct and therefore the conformity of this to the environment.

You now understand the instinct's stupendous prescience; and from what a long series of experiments, attempts and uncertainties it results. The individual must have somehow learned this science, because *from nothing, nothing is born*; it must have been through the constancy of presupposed environmental laws, to which its organs correspond, for which it is made and to which it is proportioned. Without a long series of contrasts, attempts and adaptations during their formation period, in the heart of a nature that advances by attempts, such perfect correspondence of organs and instincts in anticipation to action cannot be explained; and their heredity either. In instinct, wisdom has been acquired, the phase of attempts has been overcome, and also the need for following a line of logic that, in offering various solutions, shows the insecure and uncertain phase of the reasoned acts, where instinct knows only one way: the best.

Reason covers a much wider field than the limits of instinct (and in this man surpasses animal and dominates zones unknown to it). Never-

theless, in its narrow field, instinct has reached a higher degree of maturity, expressed with safe acts, and a degree of perfection not yet attained by human reason, which, by its attempts, reveals that it is in an evident period of formation. Just as animal reasoned in a rudimentary way during the constructional period of its instinct, so human reason, its formation once completed, shall attain a marvellous and complex instinct that will reveal a more profound wisdom.

In man, animal instinct subsists, of which reason is mere continuation. You now understand that *instinct and reason are simply two phases of consciousness*; the first, superseded and therefore functioning automatically; the second, in process of formation; you cannot place these two moments of the same evolutionary process in antagonism. In man, not only does the animal instinct survive, but also new instincts continue being formed as well, just as has occurred to animal, following a same system, though much more rapidly and at a higher level, given man's psychical power and his psychism's complexity. And just as in man the instinct phase is unconscious and the reason phase is conscious, so in animal, beyond the unconscious instinct, there exists a small zone in formation that is conscious and rational, though both consciousness and rationality still being in a primitive state. If you look you will notice that not all the animal's acts are crystallized in instinct, and that there is always an open door to new acquisitions, such as training, domestication, etc.

Between plants, animals, and man, there is only one difference, determined by the length of the road they have covered. Think of what a great part of yourselves is entrusted to automatism, and how human rationality tends to crystallize into instinctive aptitudes, and how all that which has been intensely acquired becomes instinct.

Therefore, there is an obscure zone in *the Subconscious* and a lucid zone in the *conscious*. Beyond that there is a third zone, the *su-*

perconscious one, in which all is expectation, in preparation for the conquests of the future: it is a phase that is still just a presentiment and contains in germ the causes actuating in the present, of which it represents the development. Zones that, in breadth and position, are relative to the being, according to its degree of development. And the limits of man's consciousness vary greatly, according to his personal evolution. That which is conscious or superconscious for some, may be subconscious (that is, experience acquired during evolution) for others more advanced. These limits also vary during the life of the same individual, for life is a period for acquiring and transforming consciousness. The age best suitable for such acquisitions — in another words, more susceptible to education — is youth. Consciousness, fresh from its period of repose, is more prone to assimilate and stabilize the new automatisms that will become indelibly fixed in character; the first one will be the deepest and the most resistant.

Having rapidly resumed the whole course followed through evolution, the consciousness zone tends to ascend by displacing itself toward the superconscious. Education, good and bad habits, all becomes fixed in automatisms transmitted to the subconscious. In assimilating spiritual qualities, the lucid phase of constructive work is transferred to higher and deeper fields, toward the heart of the being.

Nothing of the pain and struggle of life is lost, nor of the good or evil performed either. Nothing outside you is lost, in accordance with the principle of cause and effect; in accordance with the principle of transmission to the subconscious, nothing within you is lost. You always carry, inherited within you, your offenses and merits, the result of all your faults and efforts, as you have wished. Assimilation by automatisms and transmission to the subconscious are the means of *transmitting to eternity* the qualities acquired as fruit of your labour. Every act has an echo and leaves its trace. The automatism technique lies in your

everyday experiences, in acquiring every mechanical and psychical ability. The objection that you may raise against this theory of assimilation by automatisms through lived experience (that is, of a habit that is lost through disuse) is not valid, because that which is transmitted to the subconscious is aptitude, not knowledge. Note that it remains even when knowledge vanishes owing to disuse and knows how to reconstruct rapidly what seemed to be destroyed. Hence many different innate capacities to which life owes so much, and that would be inexplicable otherwise. If repeated countless acts of defence have given animal its sense of defence, man's moral acting confers him moral habits; thought develops and intelligence enriches itself. Thus you have a means for *rectifying* the substance of your personality; you yourselves can mould it for good or for evil. So your destiny, created by qualities that you have assimilated and built up, and surrounded by forces that you have set in motion, can always be corrected by your hand. The iron-bound determinism imposed by the law of causality opens into a zone of future formations, into a field where your freewill alone dominates, master of its choice, which, unless it undergoes further corrections, will later bind you to the same law of causality.

66 | Toward the Supreme Biological Ascents

Here is the technique for the development of psychism culminating in the genesis of the spirit. By investigating into the subconscious, you will find all of your past surfacing as instincts, tendencies, sympathies, and antipathies. What could have made you so replete with gratuitous instinctive knowledge if not “your” past? And how could the germ of life contain this knowledge and, at a given moment, develop it, prescient and proportioned to the environment if not by *restitution*, that is, if this kinetically decentralizing process had not been preceded by a law of equilibrium, by a corresponding, proportional, kinetically concentrating process of qualities acquired through lives and experiences? Will there exist a single phenomenon in the universe that authorizes you to believe possible anything different from this, that authorizes you to deny the law of causality, proportion, equilibrium, and justice? Look within yourselves and you will find an abyss. Therein lie deeper zones, zones of more stable instincts, wherein the fundamental instincts of life move on, such as those defined in its more remote phases. Obscure abysmal survivals of the primordial protoplasmic life still seethe in the inner fibre of your organism; instincts such as preservation, defence, reproduction, that sometimes suddenly burst forth in your consciousness from a zone of mystery unknown to you, through maturation of a cycle that is law and autonomous will, and that advances independently

of your knowledge or volition (for example, the instinct of love that explodes in youth). Because every existing thing bears written in itself its first law: being born, each phenomenon is complete in its principle, even before it manifests itself. There are zones of darkness at which you dismay, upon which you would not even look. And yet they attract you, and in vain you question them. They are your past.

But there is remedy for everything. In the superconscious there is light for all. The fever of evolution, the insatiability of your soul are irresistible and universal forces that urge you to ascend ever higher. The law of progress demands that psychism expand continually. Evolution irresistibly projects itself toward the superconscious, and directs itself toward the super-sensitive. Remember that your consciousness is a mere dimension of your phase of evolution α , and that its inexorable path, displacing you from phase to phase, will lead you from dimension to dimension to the intuitive and synthetic superconsciousness of which I have already spoken. In the lower phases, which you have covered — from γ to β — the being exists *normally* without consciousness, a quality as much unknown therein as the dimension of the superconscious is now unknown to you. The state of consciousness is a phenomenon in continuous constructive or destructive labour, according to the deeds you have freely performed on the path of evolution, in construction or destruction, which, at your level α , is moral and psychical progress. He who idles away halts; he who works for evil descends and demolishes his own self, destroys the light of his comprehension; he who works for good ascends and expands himself, creates his own wealth of conception and power of soul. Punishment and reward are automatic and inexorable. Thus pain, exciting reactions in spirit, is an agent for ascending to higher phases and dimensions.

The material forms of life will pass; peoples, civilizations, humanity and planets will pass; but a heir will harvest the fruit of so much labour,

which will not have been in vain: the soul. The eternal, insatiable mutation of things will give off a result that will not be lost. Since the dominated field in the ambit of the conscious advances continually, the sensorial limit progressively displaces itself: the superhuman becomes human, the superconscious becomes conscious, the inconceivable becomes conceivable. Consciousness then acquires a new dimension, the material means refines and becomes subtle up to the point of dematerializing itself, up to the point of its spiritual principle's detaching from matter to proceed toward other regions, carrying along the distilled essence of its whole lived past as its finished construction.

Observe how on your phase this detaching and dematerializing process has already begun. In the exteriorizing means of life, animal remains *bound to tool*, which continues as an indivisible part of its organism. The natural history of man repeats the same process of *organ projection*, but at a higher level. For this, forms, systems and perspicacity are similar, but with a substantial difference: *in man there occurs separation between organism and tool*. Such as in the organic, a mechanical tool is also the expression of the same inner will of action. But in animal the means fuses organically with its body; in man the means no longer makes an integral part of his body, but from him it detaches itself. Man constructs for himself only one tool, with which he can construct others of every sort: his hand guided by intelligence.

In proportion as the psychical centre enlarges, its means of expression transform, multiply and refine themselves; organs become means of expression of psychic life, and the lower physical functions are left to mechanical tools. Animal organs no longer in use tend to atrophy; industry continually creates others and in it the evolution of organic tool will continue developing, in an increasingly complex expression of a more complex psychism. The same intense desire that has created organ now finds multiple forms of manifestations proportionate to the

new motor psychism. Function develops qualities and cerebral organs; in man, psychical evolution manifests itself in preference to, and as continuation of, organic evolution, which is relegated to a lower plane, supplanted by the evolved products of intelligence. Man distances himself from animal forms in a continual **dematerialization of functions** that leads to a progressive **dematerialization of organs**. Man's life becomes more and more centred in psychically directive functions, which he assumes as his new nature and specialization.

Here is the intimate and marvellous technique according to which evolution transforms matter into life phase. If you reflect of its inner kinetic structure, these transmutations will no longer appear absurd to you. Vorticose motions have already transformed the atomic structure into a more sensitive system susceptible to be moulded into infinite forms. The malleability of the protoplasmatic material permits a deep and inexhaustible transformism and makes it possible to arrive already moulded to the most varied forms of tissues and organs.

In a system so sensitive, intense desire, decisive will, proceeding from within, constitutes **psychical factor that has creative force**. Think of the phenomena caused by maternal impressions and what an ideoplastic power the mother's psychical functions have on the foetus. Sooner or later, form ends up obeying the inner impulse and expressing it. There lies the phenomenon's evolutionary technique for construction of organs by means of ideoplastic projection. From a latent zone, immersed in darkness extraneous to consciousness, shaken by the clash of the environmental forces and impelled by the law of evolution, the germ of a new need surfaces, which, in the psychic centre, assumes form of desire, that is, of **force-tendency** conducive to realization. Desire gives rise to attempt; action tends to realization. We enter the conscious phase, that is, the work phase, activity, and conquest. Realization, of which function is formed, turns up and reinforces function,

which, in turn, increasingly defines its organ in a new series of experiments, equilibriums and adjustments that adapts itself to the environmental resistances as well as to its inner impulses, between which a bond of union exists. A progressively functional activity moulds for itself the organic instrument as its increasingly adherent expression. Organ's definitive constitution stabilizes its function and establishes a series of experiences from whose constant repetition are born those automatisms that we have seen to mark the phase of complete assimilation and the being's expanding psychism. Automatism means acquired quality, new capacity inherent in the nature of the individual, new instinct, new experience. Evolution becomes consummate. The result, definitely assimilated, is deposited as a new stratum around the psychism's preceding nucleus, and is left outside the working zone, which is the consciousness zone.

Thus evolution advances and, passing through phase consciousness, reaches the ultra-conscious, which, once completely assimilated, becomes the subconscious. Through evolution, *from the subconscious to the superconscious, a continual displacement of the consciousness zone* takes place. Thus, the mobile working zone, during its progressive march, covers an ever-vaster zone of the subconscious, that is, the zone of definitive acquisitions and storage of the indestructible in eternity. Through the intermediary of the physical efforts of life, a continual growth of the subconscious' nucleus occurs, conducive toward assimilating the superconscious, by an adding process, by heredity and kinetic re-concentration on phase germ, which you find in the organic life of forms. So the field of labour ascends ever higher, while at the same time it becomes vaster, richer, and more powerful.

In parallel, matter, which is the expression of all this, undergoes deep changes. We have seen that the electronic train of the degraded

dynamic wave begins by invading the atomic units with the simplest planetary structure. (The simple bodies having a low atomic weight are those preferred for infusing into the circle of life.) Now this phenomenon represents but the beginning of the process of ***matter dematerialization***. When the new vital vortex has invaded the whole matter up to the highest atomic weights, that is, when the electronic train has transformed the atomic planetary motions into vorticose motions, up to the most complex planetary forms, by displacing and reconstructing, into more complex equilibriums, all of its orbits up to those with 92 electrons of U, then α , psychism, will have penetrated and invaded all matter, thus ***dematerializing it***, which means that matter will no longer exist as such. Energy, its offspring, will have carried it forth to a higher evolutionary phase, and the Substance's whole movement will continue in an immaterial form, without, in absolute sense, anything in matter being destroyed or created. Just an inner transmutation will have taken place, bringing Substance to a new mode of being: super-material, super-dynamic, super-spatial, and super-temporal, unto the threshold of new dimensions.

Thus, evolution turns back and causes its working instruments to rise with it. For this, matter dematerializes unto spirit through the phenomenon of life. The dynamic principle dresses itself with forms decreasingly dense. Evolution refines, dematerializes, and turns them sensitive. Organs, the tools of life, become detached, organism is made subtler. Of all, there remains the deep, immense labour of life, a powerful psychical centre at the direction of a dominated and obedient world, oriented toward higher phases of consciousness and evolution, still concealed to you in the inconceivable.

Thus evolution reaches the highest levels of your universe, and you can now fully understand its significance. In its deepest concept, evolution means ***freeing the Substance's kinetic principle***. This takes

place by means of a deep breath: life experiences kinetically concentrating into germ and germ kinetically de-concentrating into life, in which this two phases, in order to ascend, mutually reverse and support each other. For this reason, evolution expresses itself by a continual overstepping of limits, as you have observed in the progress of dimensions. With evolution, the being increasingly withdraws itself from the limits of **physical determinism**, which at matter level is geometrical, inflexible, and identical everywhere. Life begins to free itself from the bonds of this absolutism; its increasing psychism is the new cause that supersedes the physical laws. Animal has already acquired freedom of action unknown to the physical world. Thus, the human reign of spirit and beyond is reached, where **freewill** definitively asserts itself.

The law of the low world of matter is determinism; the law of the spirit is freedom. Passage from determinism to freewill takes place through evolution. This expresses a larger latitude for possible moves, determined by a gradual reabsorption of determinism, corresponding to a progressively manifesting kinetic principle. Matter, energy, life, and spirit express changes in this move of forms, ever-freer and more evident, in a more complex law, in which the making and unmaking of equilibriums ever-more unstable into combinations more labile and renewable, into an increasing dynamism in which the stasis of determinism disappears. This constitutes a progressive liberation from the limits imposed by the closed kinetic systems; it means expanded possibilities, combinations and choice. Continuing renewal permits equilibrium to be attained through a larger number of ways.

You can now understand how man, who — during his evolutionary march, has moved from matter to spirit — can bear this two extremes: determinism and freewill. You can now explain this incomprehensible connubial union and resolve, both philosophically and scientifically, a question that have always seemed to be an insoluble antago-

nism. In order to understand these two terms they must not be placed in opposition to each other (as you have always done), as two extreme cases, immobile and absolute; but, in the relative field in which they move; they must be coordinated as two successive phases, as two points on a scale, and united with a concept of evolution.

Man is determinism where he is matter, and this is his law as long as he moves in that field of absolute and ironclad necessity. But when man acts as spirit, he feels that in this field he is perfectly free, for, in the psychical world, where the physical laws disappear, also disappears the law of determinism. So man is free only in the field of motivations, in his spirit, where he all dominates and overcomes; he is the only power that freely emerges in a world of fatality. ***But he is not equally free in the field he actuates***, because in there his path is always crossed by an inviolable, physical determinism that, more or less, every act bears, which he cannot bend but guide to his end by going along with it.

As we follow our rational train of thought, the ways of biology lead us into those of ethics. ***Responsibility exists only where there is liberty***. The releasing of the kinetic principle, turned into evolution of freedom, changes itself into progress of responsibility, a ***relative*** responsibility, in close connection to the degree of evolution and therefore to the individual's psychical level and knowledge power. Thus, animal does not sin; since it moves within a mechanical play of instincts bound by exact determinism, it cannot nor does it know how to abuse such as does man. Liberty, choice and responsibility exist only in the higher phases of consciousness and formations, not in the instinctive phase where equilibriums stabilize in determinism. Freewill, this new, stable and nimble equilibrium, in order to resist, presupposes a higher consciousness at its direction, not necessary to animal, but indispensable to man.

There is no greater danger than liberty without guidance, because it can fall prey to all sort of abuses, which would be impossible otherwise. Down below lies determinism; for this reason, those consciousnesses more closely bound to matter are lesser free than those that, along evolution, have already emancipated themselves from the fatal laws of determinism. It is of justice that only to a greater wisdom should correspond a greater liberty and to this a greater responsibility (and graver dangers and consequences). Freewill is thus relative, gradual, and evolves with consciousness as responsibility for one's own action is relative and progressive. *In matter lies slavery; in spirit are the ways to freedom.*

67 | The Prayer of the Wayfarer

Weary soul, discouraged on the wayside, pause for a moment in the eternal march of life, lay down the burden of your expiation and rest.

Listen how replete with harmony are the works of God! The rhythm of phenomena irradiates a grand, sweet melody. Through outward forms the two mysteries, soul and matter, see and feel each other. From the depths your being, your spirit hears and understands. The vision of the works of God brings peace and oblivion; at the divine beauty of creation, the heart's tempest appeases itself; passion and pain fall asleep lulled by a sweet soft endless song. It seems that the hands of God, through the harmonies of the universe, as a gentle breeze, soothes your forehead bent by toil, and there it dwells on as if a caress. Beauty, repose of the soul, contact with the divine! Then the discouraged wayfarer awakes to a renewed presentiment of his destiny. The way no longer appears so lengthy when at the fountain you pause for a moment to quench your thirst. The soul then contemplates, anticipates, and relieves itself of the long walk. With the gaze fixed on High, it is easier to resume the tiring march of the way.

Pause on your path of suffering; dry your tears and listen. The chant is immense, its harmonies arrive from the infinite to kiss your forehead, O weary wayfarer of life. Beside the titanic thunder of the voices of the universe, the voices of the humble fellow creatures murmur in a whisper of beauty: "I too, I too am a child of God, and I struggle and suffer; I bear my burden and seek my victory; I too am life

in the great life of the Whole.” And all things, from the raging tempest to the hymn of the morning sun, from the smile of the new-born to the lacerating cry of the soul, all with its voice speaks of itself and attunes to the sister voices; all expresses its intimate mysteries, each being manifests God’s thought. When pain reaches the innermost fibres of your heart, you hear a voice that says: **“God”**; when, at the caressing twilight, you fall quietly asleep to the silent sleep of all things, you hear a voice that says: **“God”**; when the tempest rages and the earth trembles, a voice says: **“God”**. And this stupendous vision triumphs over every pain.

Pause, listen, and pray. Open your arms to all creation and with it repeat these words: “God, I love Thee!” Your prayer, no longer amazed wonder at the divine power, is now more elevated — it is love. Gentle prayer springing as a song that the soul repeats, and echoes from cliff to cliff across the whole earth, from wave to wave through the seas, from star to star through the infinite space. It is the sublime word of love that the colossal units of the universe repeat with you in unison with the imperceptible voice of the tiniest insect timidly hiding among blades of grass. It seems lost, nevertheless God knows it also, gathers it to Himself and loves it. In the infinite space and time, this force alone, this immense wave of love maintains all things compact in harmonious development of forces. The supreme vision of the ultimate things, of the order that includes all creatures, will alone give you a sense of a true, deep peace, the peace of the soul pleased because perceives its most elevated goal.

So God appears to you still grander than in His power as the Creator; He appears to you in the power of His love. Exult O soul; fear not! The new God of the Good News of Christ is **kindness**. No longer Jupiter's avenging thunderbolts, but the truth that convinces, and the caress that loves and forgives. The infinite abyss at which you gaze with

terror is not there to swallow you up into the shadows of its mysteries but is replete with light and from within it endlessly sings the hymn of life. Throw yourselves into this abyss without fear, for on it dwells love. Do not say: "I do not know," but say: "I love."

Pray! Pray before the marvellous works of God, before the earth, the sea, and the heavens. Ask them to speak to you of God; ask effects for the voice of their causes; ask forms for the thought and principle that animate them all. And the forms will crowd about you, will open their brotherly arms, will gaze upon you with the light of a thousand eyes, and the eternal smile of life will involve you as if with a caress. And a thousand voices will say: "Come, brother, look within you and satisfy your soul, gather strength from the sublime vision. Life is grand, beautiful, and even in the most excruciating and persistent pain it is always worth living." And taking you by your hand, they will exclaim: "Come. Cross the threshold and unveil the mystery. See; you cannot ever die; never die. Your pain passes and by means of it you ascend, and the result remains. Fear neither death nor pain. They are neither end nor evil; they are the rhythm of renewal and the way of your ascent. Life is an endless song. Sing it with us, sing the infinite song of love with all creation."

Pray thus, O weary soul! "Lord, blessed be Thee above all for our brother pain, for he draws me nearer to Thee. I prostrate myself before Thy great work, even if my part in it is toil. I can ask for nothing because all is perfect and just in Thy creation, even my sufferings, even my transitory imperfections. In the post of my duty I look forward to my maturity. In contemplation of Thee I rest."

Respond, O soul, to this immense embrace and you will truly feel God. If the intellect of the great prostrates itself before God and humbly bows its head, amazed at the power of concept and its realization, and draws near to God by the burdensome ways of the mind, the heart

of the humble reaches God by the path of pain and love, feeling Him through the ways of this profounder wisdom.

Pray thus, O weary soul. Lay thy head upon His breast and rest.

68 | The Great Symphony of Life

Let us observe again the harmonies of life in their deepest scientific aspect. This is also contemplation of the divine beauty. The aesthetic vision nourishes and elevates as much as does the conceptual vision that gives you the key to that beauty. For faith, art and science are a single chant in the bosom of the same harmony. The biological world is an edifice of marvellous architecture; it is an organism of correspondence and exchanges; it is a symphony of harmonies and perfect equilibria.

We have seen that the elements with which life constitutes its organic garment and at the same time expresses and builds psychism are **hydrogen, carbon, nitrogen and oxygen**, which existed abundantly in the atmosphere at the moment of genesis. These are bodies encountered as **organogenetic elements** in the plasmatic structure, in these proportions: carbon 53%, oxygen 23%, nitrogen 17%, and hydrogen 7%. The following are encountered in the human body in these approximate proportions (medium type): oxygen 44 Kg, carbon 22 Kg, hydrogen 7 Kg, nitrogen 1 Kg, etc. All organic compounds are made up of these elements, which, in the great mobility of the chemical edifices of life, circulate in incessant exchanges. Organic material is collective, circulative as a stream through communicating organisms, as a common asset from which each being draws what it needs to construct the best suitable form for expressing and developing its own psychism.

Plant is the machine adapted to and specialized in constructing this organic material by means of these four elements. We have seen

how life has risen from the bosom of the waters. The first plants, gelatinous and floating in the seas, began working out the synthesis of the organic materials from the inorganic world. The marvellous chemistry of the green leaves began transforming dead matter into living matter, at once capturing and storing up energy flowing out of the great solar source. Construction of living matter, once begun, increased continually, accumulated, and enriched the collective asset that would later enter into circulation in reverse exchanges between vegetable and animal life.

Observe the marvellous equilibrium! While plants possess constructive powers and fulfil the function of increasing the mass of organic products on the planet, animals live on the destruction of these products, utilizing for their life the solar energy fixed in the organic material of which plants are made. Plant produces and animal consumes; they are two machines with opposed and inverse functions. Plant forms the organic matter; animal, by a process of slow combustion, demolishes such construction, restoring matter to its primitive condition. The first synthesis process thus balances with the second complementary decomposing process.

Plants deserve the glory of having fulfilled the first effort for the first organic constructions, without which higher animal life could neither have been formed nor subsisted. You owe your life today to the plants' constructive work. In their natural state the fundamental elements of life are found combined among themselves, that is, carbon and hydrogen united with oxygen in the form of carbonic anhydride (CO_2) and water (H_2O). Plant is the machine that separates carbon and hydrogen from oxygen. From the carbonic anhydride molecule, composed of one atom of carbon and two of oxygen, plants release oxygen into the air and assimilate carbon. From the water molecule, composed of two atoms of hydrogen combined with one atom of oxygen, plants also release oxygen into the air and assimilate hydrogen.

With animals an inverse process occurs. In breathing, they recombine oxygen with carbon and hydrogen, and so combined they give it back in the form of carbonic anhydride and water. Thus animals and plants perform their inverse respiration, and maintain equilibrium in a continual compensation of inverse functions. This antagonism between vegetable and animal functions allows life to prolong indefinitely. In life also, nothing is created, nothing is destroyed, but all is transformed. Here is again confirmed the general principle by which each phenomenon never moves in a rectilinear direction alone, but rather in a cyclical direction, with inversions and returns upon itself. Even in the chemistry of life, that which is born dies, and that which dies is reborn.

Imagine what an immense forge of vital construction the earth has become with plants progressively expanding throughout the emerged continents. Boundless oceans of green substance work restlessly at constructing the raw material of which each living being will be formed. Myriad leaves lie in the sun, eager to surprise and seize each atom of carbon and each ray of light. The air that circulates through them furnishes carbonic anhydride, and, under the action of light, chlorophyll absorbs their life by feeding upon carbon. Not an atom of this is lost; the immense sea of leaves breathes on each molecule of this gaseous nourishment. Not a ray of sun falls uselessly. Upon wherever the torrent of light descends, it fecundates a life. The instability of the organic chemistry holds the doors widely open and from energy it transforms Substance into life. Daily, at every instant, under your eyes, throughout endless fields, β transforms into α . And every day this transformative prodigy is achieved by plants, those minor creatures, your sisters, which are true synthetic machines under the sun's action. If at the first steps of life there were not someone who performed this first transformative work, the finer part that you perform in the organic and psychic fields would not be even possible.

The vegetable-animal equilibrium completes itself here into a vast-er equilibrium: because this continual exchange of chemically communicating combinations contains at bottom a *dynamic exchange* in which, through continual transformations, energy transmits and circulates from form to form, from being to being. Everything stems from that great source of energy — the sun. See how all the phases of the transformism $\gamma \rightarrow \beta \rightarrow \alpha$ can be traceable within the solar system. The first physio-dynamic transformation takes place in the sun; matter dissolves into radiations that the earth intercepts to be therein transformed into life. In matter transformation, nothing is destroyed. Plants fix solar energy and live on it for the aims of life. The sun disperses its materials, its radiations reach the earth, and life grows incessantly. All things stem from donating themselves, from the centre of the system. Chemical compounds, through compelling, deep impulses of evolution, combine into formulae increasingly complex. These living machines accumulate solar energy, changing it into compounds with ever-higher chemical structure. If animal in turn destroys a great deal of organic material furnished by plants, the former reconstructs as quality what it has destroyed as quantity (the indestructible Substance's potentiality remains identical), performing chemical operations and constructing even more complex material; it is a progressive complexity, the expression and means of constructing a progressive, inner psychism that directs the phenomenon.

If in plants we find the first stages of energy's transforming into life and organic material's constituting, in animal we step up a stage higher unto life's transforming into psychism. Destroying the products of plants' life means constructing a more perfect material: spirit. Division of labour, specialization of function, and transformation by continually advancing infinitesimal displacements. Only in animal do the specific functions for that psychism constitution truly begin, whose genesis we have observed; and, as it rises, it will become the fundamen-

tal note of the vital phenomena. You see how from solar material the spirit phenomenon can be reached through successive transformations, and how each of these transformations can be traced back to the same Substance that, though changing in form, neither increases nor destroys anything of itself, but refines its mode of being with qualities ever subtler, more complex and perfect. ***Here you can see tangible the physio-dynamic-psychism of my monistic synthesis, as an objective fact, as your daily reality; and you cannot deny it.***

This transformism is a compact, inalterable cycle in which all phenomena are held and bound together. Neither experiment nor logic enables you to escape it. In animal, solar energy assimilated and transformed by plants becomes heat, movement, and, as a last transformation of the vital dynamism, nervous energy, which in man becomes a psychical and spiritual phenomenon. Here is drawn the line that, through the physical, dynamical and psychical species, links matter to genius. Here is in what, after so many transformations, energy of solar radiations culminates. Of the inexhaustible torrent, you encounter but a stream, but its power and perfection have made you lose nothing of Substance.

At the apex of all great work, the highest term on the scale of your universe, the most complex and delicate machine is your psyche. In the sensorial organs environmental vibrations elevating to those of higher order occurs continually; through the ear, sound becomes music; through the eye, light becomes beauty; through the senses, the clash of environmental forces becomes instinct and consciousness. Through the mechanism of life, energy is transformed from its lower forms into the highest nervous forms of sensation, sentiment, and thought. The biological individualities constitute centres for the Substance's labour, in which the evolutionary transformism of phase $\beta \rightarrow \alpha$ actuates. So the bloom of life, achieved by means of solar radiations, ascends to the

bloom of consciousness; and just as the universal energy has diffused life everywhere, so life, through a profound labour, generates psychism everywhere. The great river of energy that had been matter transforms into the wide sea of life, which becomes consciousness. The universe that had marched unto life feels at last and sees itself.

In the sharing of organic material among all living beings lies the origin of the fundamental law of life: *struggle*. That which should render you brothers inevitably turns you into rivals also. The common asset obtained through long laborious transformations is limited; the substance that forms an organism is an excellent nutritive material for another. Hence struggle, reciprocal dilaceration, organic rivalry of so many digestive tracts, somewhat complex and evolved, armed with all defensive and offensive weapons of life. This is the planet's indisputable law at animal level; but, with his psychism, man begins rising above this and then perceiving differences. The horror that man experiences before the savage and aggressive forms of life is in proportion to his degree of evolution. The inferior types of man, those not emerged yet spiritually from animal phases, can wallow happily in the circle of a brutal, ferocious form of life, because this is the *normal* expression of their own nature. But the more evolved beings, though clad in a physical garment organically similar, cannot refrain from feeling that it is absolutely inadmissible such a system of life, and they find themselves at a turning point: either to accept this bestial life or to strive for civilizing humanity. This is the new form of struggle that the former do not see as yet, immersed as they are in the struggle at animal level; they cannot see, and condemn the latter, for an abyss of incomprehension divides them. Nevertheless, the latter are the only active producers, the great souls that draw the world: they are the antennae of evolution.

Intelligence and science, in mastering the natural forces, subdue nature for man by providing for his material necessities, and eliminate

the need for struggle in its inferior, brutal forms; rather, they refine and transform them into a nervous, psychical struggle directed toward higher conquests. It is no longer a struggle of muscles, but one of nerves; no longer one of passions, but of intelligence. On the other hand, the ethical principles of religion and society educate man for higher civic and moral virtues, preparing him to live with a lefty psychology of evangelical collaboration in a more elevated environment that science will have prepared.

Man is the agent of this transformation, the last link in the chain of all preceding transformations. The earth will so become a garden governed by a wiser humanity. Such is the biological transformation that awaits you. In the human spiritual ascent, which the millenniums have been accomplishing, and which currently intensifies into a decisive phase, culminates the effort of the boundless evolution that has prepared, sustained it, and that today imposes it.

69 | The Wisdom of Psychism

If you look about you, you will see that the forms of life reveal profound wisdom. Even in the first individualities of matter, the material being is child of a crystalline germ, of an impulse emanating from the infinite, characterizing itself in its typical form of crystal, such as a living being is in its anatomical form; and, when mutilated, it equally knows how to repair its mutilation. But, in every field, a phenomenon is an assertion, a resistance to disturbance, a will of being in its form, a distinction from the environment that enables it to say: "I." At the higher levels of life, in addition to the chemical knowledge of the cellular metabolism, there are the technical wisdom for organ construction and the knowledge on how to direct their functions for the internal and external needs of life. Such complex edifice is a transformism reaching out to the luminosity of the psychism.

There is a need for beauty in the forms of life; the common organic material that the beings take from one another, when they devour one another, tends to mould itself into a form that expresses this intimate aesthetic aspiration. The cell itself is already a tiny living being that contains all the potentialities of life and the qualities of an organism, since it moves, breathes, nourishes itself (assimilates and unassimilates), grows, discerns, reproduces, is born and dies, feels the environment and reacts to it. From its first unit, life changes continually, and aspires to expressing itself in higher and more complex forms. In this ascent, there is always a great need for rising and self-revealing; and at

the same time there is a need for prudence that fears the danger of attempts directed toward equilibriums more advanced and too distant from the secure stability of those equilibriums already experienced. So life oscillates between the old, well-known and secure paths already followed during the first and simpler stabilized movements (the most resistant to environmental shocks); between the need for preservation and protection, by maintaining the thread of the past (misonicism); and the need for absorbing new lines of force into its kinetic structure, by assimilating them to become its own, so obeying the irresistible impulse of evolution (innovation, revolution). Also, in the intellectual and social field, life balances between conservative and creative tendencies, and advances by struggling between two opposing forces: heredity and evolution (species variation). And nature advances, but with extreme prudence. Great organic florescence occurs only in certain periods, like those revealed by the paleontological discoveries; they are rapid transitional periods, in which the dynamic edifices, highly saturated with new assimilated impulses, precipitate into attempts at very new forms, in which life, after a long phase of silent incubation, bursts forth into a sudden fever of creation. Not all of these attempts are successful; periods of hasty, and monstrous constructions, they have however the merit of laying down the bases for new organs, species and instincts. Today such periods of biological formations have become a past overcome. The beings that you see, be they animals or plants, are the types that have survived evolution; they are the victorious ones in the great struggle for life. You cannot observe evolution, but only its consequences. Present labour occurs on another level.

Today you live similar periods of hasty, monstrous, paleontological construction, not as organic but as psychical unit, with the same fever of creation (passions), with the same monstrosity of spiritual forms (errors, lies), and with the same uncertainty and instability. In the psychical and social fields, the Law continues at the same rhythm as well. The

world's spiritual equilibrium has also oscillated between impulses of preservation and revolution. Some social cells show a tendency to remain on the path of the secured and stabilized equilibriums of the past; known, but closed. Other cells personify the opposite tendency; they destroy and rebuild, trying new means in an incessant dynamism; they represent the principle of revolution, opposed to the principle of preservation. They are the pioneers that live dangerously, that risk all and give all, that assault and torment; but they are the only creative ones. The world slept for millennia in the stasis of a monotonous rhythm that always returned in the same way over itself, onto the same seemingly fixed points (principle of conservation), but you do not know what a slow subterranean work of maturation and assimilation was taking place in the psycho-social world, causing the closed and stable equilibrium to precipitate one day into revolution. The second opposing impulse of innovation has today taken the lead and, following the tracks of the great pioneers that earlier spoke alone, the soul of the world attempts at future creations: psychical creations — also biological. During the last years of this century,⁵⁰ your individual and collective work will decide of the future millennia.

In those primordial phases of organic formations, the plasma's malleability bent to the pressure of an exploding inner psychism, in eager to express itself, so moulding forms. In parallel to organ formation, more complex and internal, a florescence of every external means of defence and attack took place, a necessity imposed by a continuing struggle. Plants extend their tendrils as prehensile organs to grasp, and produce in thorn the first claw to wound; they invent the cunning of stealing motion by abandoning their winged-seeds to the wind, or by attaching them to a passing animal; the art of surrounding the seed with a juicy fruit, not for the man's joy, but for him, in eating it, to carry in-

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voluntarily its seed farther off; the art of perfume, the aesthetics of colour and form, because beauty, too, attracts and is of great need in the lower biological world, for beauty, too, is, side by side with struggle, a universal necessity, and protects, as if in a sacred and divine rendering-joy gift, before which the aggressor halts almost reverent for fear of disturbing the divine harmony. All the secrets of mechanics, chemistry and electricity are utilized: talons, wings, antennae, horns, beaks, tusks and stings; the fine art of poisoning, phosphorescence, hypnotism and electric wave. Psychism rectifies in the eye the visible images. The art of the senses develops them ever finer and more complex, always on alert. There is no human discovery that has not been first discovered and utilized by nature.

All these wise means are used with even greater wisdom. Tissues are ruled by a rational force that guides their functions, by means of which the digestive tube that digests the plasma does not digest itself; the glands that secrete poison do not poison themselves. There is still mimesis, the art of dissimulation, and the weak's art of escape. Why should one art alone be wanting: the art of compassion? Because this is the highest conquest to which man and he alone will know how to attain, and, as true king, will be able to conceive by dominating the whole life over the planet. It is through the use of organs and instruments of attack and defence that life shows its psychism. It is a ruthless science, but it is science nevertheless. Nature assures survival of the species by building a large series of organism and by sowing germs in the field of life with maximum prodigality. The primary source sprouting from the Substance's depths seems to you to be of an inexhaustible, unlimited power; what circumscribes its expansion, the force that curbs the multiplication of beings, lies in the limited means provided by the environment, a limit from which struggle is born as a main function for selection of the fittest. Without the rivalry of its neighbour, which moderates expansion, every single species could alone invade the whole

planet. The Law is wise and attains its ends. Life thus appears to be as an undisciplined competition for appetites, wherein all is obtained through force or cunning. Such is the level of the animal that does not feel the horror of its state, because it is proportional to its sensibility. The animal is ferocious in perfect innocence, reason why it is not immoral, but simply amoral. At that level, life is a continual warfare; it is a throwing at attacks to which only the strongest resist; this is the normal state. Here goodness spells failure and defeat; it is a more delicate flower than wisdom, born later, much higher on the scale of evolution. But this wisdom lies already deep. Instinct knows chemistry and anatomy; in some cases it even knows how to anesthetize an enemy by injecting into its ganglions, in the strategic point that paralyzes its movement. A species of the order Hymenoptera, in need for immobile yet living food, knew anaesthesia and anatomy before man. Instinct has incredible foresight, particularly in primitive beings.

Here is an example taken from among the order Coleoptera. The woodworm *Capricorn (Cerambix Miles)*, born without the senses of sight, smell and hearing, with only a slight sense of touch and taste, this rudiment of sensibility, incapable of making any psychic acquisition from its surrounding (an oak log in which it lives by perforating and digesting it), this miserable digestive tube possesses a wisdom immensely superior to its organization and means; it behaves with an astonishing prescience and rationality. It prepares in anticipation a way out of the log, which it could not perforate in its state of perfect insect; near the exit it prepares a cavity for its nymphal maturation; it closes itself within it with its body turned toward the exit, because without this precaution, as an adult insect with an armoured body, it could not bend to exit. And so many more it knows in anticipation! Where does its knowledge come from? You do not know the answer. Think that if the visible form is a worm, in its psychism it synthesizes the principle that sums up all the forms that the insect assumes, and which, in its life, it

has assumed for millennia; think that this worm bears in its psychism the memory of all the experiences lived even as a perfect insect. In other words, the phenomenon is always potentially complete even in its to you visible transitional phase, because, if the changeable form transforms itself, the animating psychism is always present in every moment of its successive manifestations. Therefore, in psychism lie the resources of this science above form appearance. You have called it instinct, but you cannot explain how in instinct can there be so provident a rationality. Instinct is not inferior to human reason, except for the limited field it dominates, and for the fact that, being it by evolution nearer to matter determinism, it is a simpler and more mechanical phenomenon, whereas, for being by evolution farther removed from matter, spirit has acquired that complexity and wealth of means that you call freewill, a characteristic, as we have seen, of the phase of creations.

As with man, every being carries within itself this subtle psychism, which rules its organic functions, maintains its identity, notwithstanding the complete and continual renewal of its organism's constitutive materials; prepares and directs its development and actions with a foresight possible only by those who have lived and recollect. Without this psychism, the way how the new materials of life return to their precise functional place could neither be explained, nor how the current of so many heterogeneous elements can be linked together in continuity, nor how of all the impressions transmitted by the environment only a few are assimilated, others corrected and others rejected. This principle, in truth, sums up heredity of the acquired characteristics, grafts itself onto germ, and of this it restores the mark of its impressions and lived experiences. It precedes birth and survives death, even in animals; and this is just, for they are fragments of immortality and eternity; they are reborn continually, and enriched with the experience of every past existence. In animals you can verify, from training and domestication, that for them the doors of instinct are not closed. Under your eyes you have

that they are even capable of enriching themselves with qualities, of assimilating new things. In the instinct's crystallized reasoning power, there is always possibility of progress. In man also, qualities *are nourished* by his daily exercise. Psychism moulds itself through a process of constant labour: in the organic, as well as in the psychic field, disuse atrophies and demolishes, just as activity creates organs and aptitudes (hence the biological need for work).

I have spoken of an insect, but the cases are innumerable. Without these concepts, the instinct phenomenon, its formation and prescience, and even the heredity phenomenon would remain an insoluble mystery.

The presence of a directing psychism becomes evident in the *histolysis of the insect*. There you do not meet with a functional wisdom of internal and external organs, or with a wisdom directing the animal's actions. Therein a deeper wisdom unveils: the one that *knows to create a new organism out of a dissolved one*. In this phenomenon, profound metamorphoses take place, revealing a psychism's presence even more evident than in the organic reparations we have observed. While in their state of chrysalis, a mysterious phenomenon happens to various insects (order Lepidoptera), which enclose themselves in a protective case, by which organs and tissues dissolve into an amorphous paste, losing their preceding cellular structures and their distinctive characters, so that no surviving trace of the demolished organism can be found. To this sort of organic dematerialization follows a new reconstruction, true histogenesis, out of which a new organism arises so diverse in its organic constitution that it cannot be considered bound to the preceding one by a directly derived relationship. More than what happens in organic reparations immediately acting in the complex chemistry of life, the physiological dynamism's directing psychism emerges here fully independent from form, and shows over it the most complete dominion, for it detaches from form, dematerializes it, and

diversely reconstructs it, ***without physiological continuity***, surpassing the organism's all constructive potentialities. The concept of an independent, superior, and directing psychism, of which forms are mere manifestations, must now substitute for the absurd function concept, effect of the cells and tissues' specific nature, and of some functional localization closely dependent on some specialization in the structure of organs and functions. Psychism moulds forms, directs their intimate incessant metabolism, and when they must leap over farther distances, into profound metamorphoses implicating discontinuity in their physiological development, psychism remains the phenomenon's only conducting thread, which remains unique and continual, although appearing broken up in an inexplicable manner. Therefore, there does not exist therein an organic substance that, in accord with the different conformation and cellular structure attained through evolution, can give rise to specific functions whose cause may be solely traceable to the specialization of the organic material; but there exists a ***directing psychism that moulds plasma*** in order that this may express its function according to its received impulse. The solution for the most difficult biological problems resides only in this psychism's ultraphysiology.

70 | The Psychical Bases of the Biological Phenomenon

In the inner self of things lie their cause and principle. The effects are external to them. Each phenomenon has a relative time of its own that measures and marks the rhythm of its transformation; each has its own velocity of becoming. The succession that, in time, passes from cause to effect is also a developing succession that passes from depth to surface; it is principle expanding into its manifestation. Such is psychism. Note that this inner impulse manifests itself everywhere; first, by directing life chemistry toward plasma formation, growth, reproduction and evolution; then, by constructing internal organs that, with their organic functioning, allow the external organs' higher units to stay alive, assuring the former nutrition and defence, life and evolution; and at last, by imparting general direction to the whole machine at the impulse of instinct or reason. Here psychism transpires evident. In your zoological classification, you group beings together according to their morphological affinity. Compared anatomy indicates homologous organs; such homology allows you to trace kinship and, with such kinship as a basis, you group plants and animals together in orders, genera, and species. You could not do it otherwise, because you start from the outside, that is, from form. And this is right, because kinship of form corresponds to kinship of genetic concept, morphological affinity and affinity of the psychism's animating principle. But this is not enough. These groupings would be more comprehensible if they were conceived more in

their causes, in their inner determining impulses, than in their mere external forms. *The psychic factor should be introduced in the interpretation of all biological phenomena*, by deepening, in organic chemistry, into the super-organic field of the directing psychism. An *ultra-zoology and botany* must be created that study concept and kinship between concepts, that study more psychical than organic affinities, and the evolution of the animating thought of forms.

There are three kingdoms in nature:

The *physical kingdom* (mineral, astronomical geological), which comprises matter.

The *dynamic kingdom* (forces), which comprises the forms of energy.

The *biological-psychical kingdom* (vegetable, animal, human, spiritual), which comprises the phenomena of life and psychism.

This is the trinity of forms in your universe. Zoological and botanical classifications should not be classifications of organic units, but of psychical units. Life psychism, that most neglected and unknown part of yours, should be dealt with more objectivity, such as taking it as a criterion in classifications and as a conducting thread in the evolution of the species; such as observing it no more in the construction and functioning of particular organs than in the movement that such psychism impart to the whole machine, coordinating all of its actions toward well-defined aims revealing a precise will with proportions between means and ends, a logic and profound prescience. Only in this field lies the solution for the mystery of instinct, and the explanation for the technique of heredity, survival, and evolution.

This is a totally new way of addressing biology, physiology and pathology; an orientation according to a vaster unitarian concept, without which all phenomena, if solely seen through an incomplete aspect, will

appear to you mutilated and inexplicable. Whenever an effect draws near to the animating psychism, you find yourselves before a wall of incomprehension. Classifications have been already made, anatomy is known to you, as well as the chemical mechanism of life. Now it is time for you to penetrate the field of causes. More than the patience of the observation gatherer, science today needs the synthesis of intuition; more than laboratories, microscopes and telescopes, it needs above all great souls that, from their own depths, know to look into the depths of phenomena; know to feel through forms the mysterious substance that they conceal.

So evident a principle can no longer be denied. We have seen that the *whole* evolution, from stekiogenesis upward, directs itself toward forms of psychism, toward which the phenomenal progress of the universe orient itself as a logical goal of every course. In the mass of the gathered and accumulated facts, there is an impulse that cannot be halted; there is a direction that cannot be changed. *In psychism survives the electric principle of life;* in fact, all living beings attract or repel one another, bear a mark of love or hate, and tend irresistibly to mingle with or destroy one another. There is a psychic motive, a motor in every form; it is the substance of life; *it is the will to live that sustains it,* a tension that moulds and guides, a power that rules and draws. Remove that principle and form will collapse immediately. Besides the appearance of form, I indicate the substance that is its cause, and I displace and deepen the Darwin's concepts of evolution. You halt at it, before the external reality, at the evolution of forms, at the ultimate effect impressed on matter. I penetrate reality by *departing from the evolutionally concatenating effects to the evolutionally concatenating causes.* To me, examining the evolving forms is not substantial, unless it is to *trace the evolving causes.* I pass from the concept of evolution of the biological forms to that of *evolution of the determining forces,* from the study of evolution of the dead organic types to the

study of *evolution of the psychical types* – alive and in action. Darwin's concept becomes thus completed, rising up from that of the “series of organisms” to that of the *“logical succession of dynamical units.”*

From now on science ought to be directed toward that centre, without which life machine neither moves, nor has a scope, which, in an instant, would collapse at the mercy of less elevated principles. How have you ever been able to believe that an organism perfect and complex, such as is the human body, could resist and function without a central, regulating psychism? Explaining respiratory chemistry, assimilation and circulation does not suffice; nor verifying the perfect mesh of gears that presides over these three fundamental functions. Instinct's prescience resides in the depths of the cellular metabolism; it accomplishes alone, without science's intervention, what at times science can hardly understand. There is not only a marvellous rhythm of equilibriums, but also resistance to deviation; there is organic self-defence made up of wisdom immersed in the depths of the subconscious; there is a more efficacious medicine than human medicine, because it is able to conquer in spite of the assaults of this. Thermal elevation in the fever process, phagocytosis, bacteriological equilibrium maintained between friends and enemies in an environment saturated with pathological microbes, constant chemical reconstruction of tissues, and thousands of other phenomena convince us of the existence of a wise will that knows this order and wants it. The higher the organism is the more it is delicate and vulnerable, the more its survival becomes difficult in its complication; but psychism compensates for this by a parallel progress in improving its defences.

Function creates organ and organ creates function. The nervous system has created the organic functions that it directs. The organic functioning strengthens, develops, and improves the nervous system.

Psychism advances in parallel to organism evolution. There exists an evolution in the forms of struggle and selection that become increasingly psychic and powerful. There are passages in the organic functioning, there are chemical metamorphoses that escape you, and that progress solely aided by the conducting thread of this psychism. In the intestine assimilation, substances disappear now to reappear later completely changed. The osmosis mechanism is not enough to explain it. The digesting alimentary bolus, having passed through the great room of disinfection, which is the stomach, encounters the intestinal villi in the digestive tube and passes through its wall into the blood vessels. In this process of dialysis, the absorbed substance changes its chemical nature. This process is so delicate and in such a close relationship with the nervous and psychical centre that a simple impression alters it. Such is a fact of your common experience. Then the blood travels distributing the absorbed nourishment bringing all parts connected into a bath of life. With respiration, the air gives its oxygen and with it the power contained in a ray of sun; and the blood seizes it to take, burn and consume it deep down into the cellular dynamism of tissues and organs to arise again in their psychism. What a chemical laboratory! In it, equilibrium is re-established at every instant. Through systoles and diastoles life impulse comes and goes, its energetic reconstructive juice circulates; at every instant the exchanges' repairing work fevers; millions of schizomycetes travel and halt, nest and disperse, make war or peace, bringing health or ruin.

By means of this evolutionary refinement culminating in spirit, side by side with a progressive dematerialization of form, the future prepares for an overflowing preponderance of the psychism, and for an energetic banquet drawn from a ray of sun. Without strife or slaughter, you will rest to satiety with solar emanations, by absorbing its dynamism directly. This happens in planets more evolved than yours, but to you this is still a remote future. Stomach and blood have been formed

in you as they are now through incalculable ages; therefore, they offer a proportional resistance to keep themselves on their atavistic line of functioning. Not even a poisonous artificial alimentary synthesis of substances is able to free you from the animalistic circuit of the intestinal chemistry. Nor is the direct infusion of nutritive principles into the blood a work adapted to your gross, superficial and violent medical science.

71 | The Psychic Factor in Therapy

The outline of these intimate equilibriums opens us the door to some *observations of therapeutic character, primarily in the bacteriological* field. You exaggerate in antiseptics the sense of prophylaxis. The human organism has been formed and has always lived on a sea of *pathogenic microorganisms*, so much so that asepsis, or the aseptic state, is in nature an abnormal condition. Immunity is given by the equilibrium obtained from organic resistances. Such equilibrium between offense and defence has been established during endless periods of evolution. By killing the microbe, you upset that equilibrium of life, in which the enemy has also its task, and you place yourselves in abnormal conditions, which you should instead defend and maintain. You know that function creates capacity. In suppressing struggle, you also suppress that constant stimulator of reaction, which is the microbes' assault; you earn a present health state taken as credit on a future health; a fictitious victory obtained at the cost of your organic resistance, because, by natural law, your organism will lose, for disuse, its defensive capacity, thus becoming impotent to defend its life. In atrophying the aptitude of defence, it becomes evident that an artificial protection acts to detriment of selection. It has already been verified that the more one medicates, whether plant or animal, the more the number of diseases increases (saprophytism). Struggle is what has formed and maintains organic resistance as a reward for its infinite toils and failures. Nature's equilibria are profound; perturbing them produces new disequilibria. Stability results from the constant clash of contrasts: an

agreement, a sort of symbiosis, eventually useful to both parties. Enemy becomes necessary to man, because the reaction generated by its assault is the basis of his organic resistance. To displace the compensated rhythm of rapports and exchanges that have been established along millennia means giving rise to new diseases; this is transformation, not solution for the problem. A science, with a limited conception, whose main objective is solely aimed at a utilitarian scope, has given rise to the illusion that struggle can be suppressed, and this in all fields, even in the moral (pain) one, as if life efforts were an imperfection to overcome, not a necessary fecund factor, substantially placed in the organic functioning of the universe. Only one thing can justify all this: transfer of the field of struggle to a higher level. Suppression of an effort and its relative conquest is only justifiable when it is to be replaced by a more elevated effort, toward higher conquests. In fact, this so now occurs: physical and organic struggle is transforming itself into a nervous and psychological struggle.

Medical science should have the *psychical factor* taken into consideration not only in the specific field of psychotherapy, but also as a decisive important factor for each case and for each moment. The ruling materialism, absorbed solely into contemplating the material side of life, could not see this more profound aspect — the spiritual. Undoubtedly, science has produced and created, but now that typical science must be superseded. Nevertheless, such psychology still subsists, because of the inertia in the centres of culture; such psychology influences the establishment's thought that speaks ex cathedra from the civil world. Time has come for *continuing* with a spiritualist science the same path followed heretofore by the materialist science. Because spirit, as you see, is not an abstract phenomenon, isolated or isolable, susceptible of being relegated to the fields of ethic and faith, but is a factor that permeates all biological phenomena; it is fundamental in physiology, pathology, and therapy. The vibrating vital dynamism is all pervaded

by it. There should be less anatomy study and more psychism, which should be called upon not only for the study of neuroses, but also held ever present in every medical discipline. The moral factor is important; if neglected, it may cause the patient's condition to deteriorate more than the lack of material treatment. You have given hospitals air, light, hygiene, and cleanness; nevertheless, they remain chilly. Think that in these places of pain lies not only an animal body, but also, above all, the soul of a human being. There is more need for flowers, music, and above all sincere word of affection, kindness more than microscopic and radiosopic analyses, sterilizer and science ostentation. The soul's state, on which rests the secret of metabolism and therefore of cure, continues neglected. Even on matters of infection, the spirit, on many occasions, influences more than environment sterilization. Think that the organic equilibrium is a mere consequence of the psychical equilibrium, with which the former maintains a close rapport, because the nervous state determines and guides the electrical currents, and they are the ones that preside over the organism's continual chemical and energetic reconstruction. If they take a different direction; if the positive, active, beneficial current reverses into a negative, passive and malefic one; if a state of depression, ill will, replaces a psychical state of confidence and kindness, then instead of health the impulse will generate disease; instead of development, regress; instead of nutrition, poisoning; instead of life, death.

In the future, this mysterious soul that pervades all will emerge from the shadows as a giant; science will determine its anatomy, its functioning, its evolution. The new medical science will raise the psychical factor to a first plane and will deal with the pathologic state no longer as it does today, with somewhat violent co-active methods. Correction of an abnormal state, rectification of an arrhythmic functioning is not only achieved by acting from outside, by seeking to penetrate the organism with physio-chemical means, but also by seeking to graft onto

the organism's inner transformism, supporting the natural ways of the functions' dominating psychism. It will no longer be a brutal clash resulting from the ingestion of chemical compounds, almost always with antivital reactions, but a stream that will merge with the one of life; it will be a beneficial dynamism that will correct the course of the strayed one. In administering substances you cannot know with what chemical antithetical conditions they may meet, and what different reactions they may excite in the individuals' different organic conditions. There are attractions, repulsions, and limits of tolerance that are totally personal. Be prudent with this violent chemistry equal for all!

A more peaceful way to penetrate the vital stream is through the psychical way. The organic functioning obeys that instinctive wisdom that has been fixed in the subconscious along very lengthy experiences. This fractionates into various instinctive minor souls that execute without your knowing it the specific work of each organ; consciousness, by suggestive ways, can command them into tasks that they will execute as if by a domesticated animal. Physical trauma is a case in point that illustrates the reality of these influences. Here is how by psychical ways doors can be either opened or closed to the assault of pathogenic germs, either paralyzing or revitalizing the organic defences. Thus, microbes are not killed, but resistances are reinforced, and results are obtained that supersedes those of the most scrupulous asepsis. For pathogenesis does not depend as much on the environmental conditions as it does on the individual's specific vulnerability, which predisposes to diseases, and on which the psychical state influences largely.

72 | The Biological Function of the Pathological

The vision of these marvellous equilibriums leads us to the concept of biological function of the pathological. Is disease a truly abnormal state, and always an organic failure, or is it a sort of compensation in the universal equilibrium that assumes not only a protective, biological function but also a forthright creative one?

It cannot be denied that in many cases the pathological can become, with adaptation, an organism's habitual state, with which it ends up coexisting normally. In fact, the perfect organic state is an inexistent abstraction in reality. In nature, there does not exist an organic type of perfection, an organic truth equal for all, a normalcy that is a touchstone of the individual's physiological value; rather, each being has its type, its own organic truth that prevails over all the others since it knows how to fight and defeat. In nature, perfection is a tendency that cannot be ever reached; health is a state that has to be achieved at every moment; an equilibrium that is maintained at the cost of constant labour. In reality, each organism has its weak point of greatest vulnerability and least resistance. The pathological has thus ended up balancing itself as a rather constant fact in the normalcy of the organic world, at which it does not dismay but bears it on as its gloomy side, as a force already accepted into its equilibrium. Nature compensates for its differences through great numbers and finishes its imperfection by always mingling its types in a way that the more diverse they are the better in

reproduction their qualities and defects will balance out. Here you are before the same law by which good conditions itself on evil, joy on pain, with the same light-shaded contrasts between which the organic world as much moves and balances itself as does the ethical, sensorial and psychological world.

But another fact exists. Not only has the organic world become used to dragging on normally under the weight of its imperfection, and not only does this come into the law of equilibrium, but by compensating spontaneously this law for each point of greater weakness opposes also a point of greater strength; for a specific vulnerability, it opposes a specific resistance on another point. When nature feels threatened in a point it surrounds by reinforcing it with all its resources, organs, senses, which develop in a ratio above the average. So, do not be dismayed at any weak point, because in compensation it may come to be a force.

Still tarrying on the organic field, we have also seen that, in overcoming each pathogenic assault, as reaction a resisting capacity is produced, and the armour of defences is entirely strengthened. In this case, disease has an immunizing function and, by contrast and compensation, it bears in itself the conditions for victory and *self-elimination of the pathological*. In this sense, disease is condition of health, for it stimulates the building up of all organic resistances. That which defends you without your knowing it is the result of innumerable victories and struggles already overcome; they are fruit of your effort, painfully achieved along the path of evolution.

But there is another compensation for the pathological in another fields, because everything is interconnected in the universe. Always on grounds of compensation, a physical suffering or an imperfection may have a creative impact in the moral field, by determining a state of tension, by stimulating a rebellion that manifests itself as an explosion of force at psychological level. Here reappears the creative function of pain. Its

tenacious and penetrating action causes resonances to arouse in the core of that psychism that constantly communicates with the organic form, so etching on you its indelible marks. For if pain cannot in many ways suffice to construct at a sudden the greatness of a soul, it totally reveals ourselves and fully strengthens all values, and in the long run it is always a school of ascent. If for the weak souls pain resolves itself out into a passive adaptation, very often it kindles in the spirit new luminosities, and then one can truly speak of the creative function of the pathological. What a great science is this on how to know to suffer! Only men and peoples that have long lived do possess it, for it means resistance to adversities that the young do not have. Observe the pathological phenomenon down to its last impacts and you will see how sometimes it has elicited from the human soul the most sublime outcries and the greatest creations. Very often, in closing the ways to any contact with the outside world, a physical defect has engaged the soul into deep introspection of its own self, so always keeping the spirit awoken, fitting it as to turn it into a giant. Many souls have been purified by the mollifying of a sick body. A physical illness may be a trial that destiny imposes on the being on its way toward the great human ascent. I invite science to explain how a disease, an organic deficiency, can give the spirit so much strength, so much fecundity to thought, so much health and potentiality to personality; how, in other words, the pathological can very often contain the supernatural.

73 | Physiology of the Supernormal – Physiological Heredity and Psychical Heredity

Only these concepts of psychical life can guide science to the threshold of an ultra-physiology, or physiology of the supernormal, as you see it manifest itself in the mediumship phenomenon. Here the relationships between matter and spirit are immediate: psychism moulds a more evolved and subtle protoplasmatic matter — the *ectoplasm*. This new construction, which is an evolutionary anticipation, does not possess a naturally resistant form stabilized in a longer life, so that it unmakes itself rapidly. The new roads, and of exception, are still abnormal and insecure. The products of the supernormal physiology emerging from the habitual ways of evolution must be fixed by attempts and long repetitions into stable forms. All that reminds you of the globular lighting, that is, of an atavistic return of an overcome past. Rather, ectoplasm is a future presentiment, and corresponds to that process of matter dematerialization of which we have already spoken. The ectoplasm's chemical matter corresponds to an advanced demobilization of atomic systems into vorticose motions, along the scale of the elements, toward the highest weights. Phosphorus (atomic weight 31), a substitute body, accepted only in moderate doses into the circuit of organic life, is taken here into an advanced vorticose motion as a fundamental body, side by side with H₍₁₎, C₍₁₂₎, N₍₁₄₎, and O₍₁₆₎. Plastic form of organic matter, by work of its directing, central psychism, becomes increasingly immediate

and evident. All this explains the lacunal structure of many spirit materializations whose incomplete formation of parts is supplied with uniform mass of ectoplasmic substance under the appearance of cloths and veils. All reveals attempt, effort, and imperfection of that which is new. This causes you to understand how the development of an organism, up to its adult form, is but an ideoplastic construction, made by its central psychism through the old and secure traditional ways followed by evolution.

A web of facts and concomitances closes in ever more around this undeniable psychism. Only it gives you the key to the *heredity* phenomenon. If observed only from its organic aspect, as so has done science, the phenomenon becomes unexplainable. To be understood, it has to be completed with the concept of a *psychical heredity*. How can organs, subject to continual renewal, up to a final and definitive dissolution, preserve their structural characteristics indefinitely, and convey prenatal aptitude to other organisms? Recording in instinct — even the most important ones — occurs after the youth period of reproduction, in the adult individual, and sometimes just in old age (maximum psychical maturity). And in a nature so foresightful and economical how could the best occasions be lost? Or would not heredity follow another ways, the psychical ones, through which the collected material is entrusted to the survival of a spiritual principle, en lieu of the ways of organic reproduction? Have we not seen this to be the knot that has tied into only one explanation all phenomena of instinct, consciousness, and psychical evolution? Who else but the immortal spirit can maintain the conducting thread that, through a continual birth and death of forms, drives the development of evolution? And what a thread but this would know how to attain the highest ethical constructions?

Such concept of a psychical heredity leads to the inevitable conclusion, now already sanctioned by so many facts that it cannot be denied, about the survival of a psychical principle after death, and this in both man and inferior beings, whom the divine justice have not deprived of right to survival, though their being minor brothers and in a different form. If psychism has been demonstrated as an integrating part of biological phenomena — as a principle to which the final products of life and continuity of the evolutionary transformism are entrusted, as the directing unit of all of its successive forms — it is obvious to admit that just as it survives organic death, so it should pre-exist birth. Such equilibrium between contrary moments is indispensable for the harmony of all phenomena; in the indestructible Substance, already demonstrated in all fields, all is continuation and cycle return. The universe cannot be arrhythmic in none of its point, in none of its moment. Thus it does result that is absurd to conceive a divinity dependently subject to two beings, whose union it has to wait in submission, when they so wish, for its work of creating souls. Such a decision-making power cannot be given to the creature. And along the boundless time, what an accumulation of spiritual units would result throughout life! Where would the cycle be consummated and the equilibrium re-established? Heredity itself offers you examples of phenomena that cannot be explained otherwise. Without this concept, all becomes incomprehensible and illogical; whereas with it, all becomes clear, just, and natural. At times, children outsmart their parents; geniuses are often born to mediocre ancestors. How could the more be generated from the less? The distinctive characters of personality exceed any heredity, to which you see the organic affinities to be entrusted, more than the psychical qualities. We have seen the genesis of psychism, instinct and consciousness formation, problems insoluble otherwise. Why these profound inequalities, inherent and indestructible in the individual, qualities indelibly stamped on his inner psychical nature? Does not all this reveal you an

entire path already followed? An already lived past that can neither be annulled nor be silenced arises again and cries: "Such I was, such I am." On all this depends a destiny of joy or sorrow, demonstrating either rights or condemnation. A new creation out of nothing would have to form, by divine justice, *equal* souls and destinies. Do not allow so many painful condemnations to fall on Divinity, as that of being accused of injustice or consciencelessness. How many ethical absurdities before a soul whom instead should be taught to rise morally!

Man cannot be left out of the cyclical laws that rule all phenomena. A river cannot be created at its source; if it did not continually absorb from the sea, by means of evaporation and rains, there would not be enough water to feed its eternal flow. Do not create disproportion between a moment, such as is your life, and an eternity of consequences. By any chance, do you know what does eternity mean? It is absurd, inconceivable such an enormous disproportion between cause and effect. ***Only that which is not born cannot die;*** only that which had no beginning can survive in eternity. If you admit a point of departure, you must admit an equivalent point of arrival. ***If the soul is born with the body, then it must die with the body.*** But then that logic leads you to the most desperate materialism.

As you do so many times in your illusions, do not believe that reward and punishment, joy or sorrow, can be usurped in the eternity of the divine justice, as is customary in your world. All obeys a fatal law of causality, an intimate law, invisible, inviolable, against which astuteness or prepotency is of no avail. It is a mathematical law, forces exactly calculated. There is no possibility for violation in so ironclad an intertwining of phenomena. Nobody escapes the consequences of its actions: the good and the evil that one does is to oneself that they are done. Before organic heredity comes psychological heredity. The latter commands the former, sums up all your works and determines your destiny. God

is always just. You can blame nobody. In any case, it is absurd to curse. For each act, an exact balance sheet of debt and credit accounts for the dues and merits, as punishments and rewards; and pain is always a God's blessing, because with pain, even if no expiation or purification is reached, one always constructs, since it accrues credit. It is the law of life, occult, inscrutable, always present and wise.

Thus fall the barriers and the defences you erect as protection to the advantage of injustice. Justice is the profound law that accompanies you and always meets you in eternity. How many dramas in these words! Above the bodily kinship, there is a more profound kinship to your past and to your works, arising over again to assail, elevate, or abate you. You are exactly what you have built; you possess, apparently awarded by nature, the weapons that you on your own have made for yourselves, and with them you face life, with them you overcome it. You have set in motion causes that now act in and out of you. The present is child of the past; the future is child of the present. Blame nobody. The genesis of a life cannot be the effect of a selfish act of two who act to the loss of a third one precluded from giving any opinion. How can you believe that a life of sorrow or joy, on which a definitive state for all eternity would depend to be fixed, could be left at the mercy of an accidental fact occurred without any care for its consequence? How so substantial a fact, as are the life and pain of a person, in a universal organism wherein all is so exact and justly wished and foreseen, how can it be so forsaken, set aside the law, right in the decisive moment of its genesis, a genesis with so colossal effects? Do not you see the absurdity of this concept? How can you believe that in the immense sovereign order there can be place for madness and curse, for unconsciousness and usurpation? And that the causes of pain could be so haphazardly sowed by the irresponsible?

Do not you feel your personality crying “I,” over and above any affinity and bond? Heredity is psychical above all, and it is yours, individual, prepared by you and so wished. Physiological heredity is secondary, dependent on the psychical one, with limited consequences for being inherent in an organism that is for you just a vehicle for your earthly journey, which you will have to abandon tomorrow. Family kinship is organic kinship of forms, of types; into this vase has descended your spirit, not by chance, but by law of affinity. Fusion is complete into one unity that, even preserving the characters of race and family, transcends them unmistakably as psychical personality. Hence come the similarities and at the same time so many differences. Your parents give you the germ of physical life; protect its development side by side with its psychical life descended from heaven and entrusted to them. Respect and love their great work. In your youth’s weakness hours, your eternal life is in their hands; so tremble you parents at thinking that you have been chosen as collaborators in the divine construction of souls.

If psychical life is not a direct child of its parents, then it is linked to them through the ways of affinity that calls for and draws it to a determined environment. Nothing is left to chance. Very often a soul, foreseeing its trials, chooses the place and time to overcome them; but when it has not attained yet such faculty, nor does it know how to be free as well, then its specific weight — which results from the degree of its spiritual distillation — attractions and repulsions toward earthly things, and the nature of the type so constituted, guide it *automatic-ly* by a spontaneous equilibrium of forces in its element, the only one in which it can live and work, in the same way as everything balances in the universe from the atom to the stars.

74 | The Cycle of Life and Death and its Evolution

This psychical heredity, with its fundamental function and significance, is the basis for the alternating cycle of life and death. In the Darwin's evolution you have seen only the progression of organic forms. Inevitably, you would come across this psychism's last effect, but it, as an inner determining cause, remained obscure to you. In this way, the conducting thread of the whole process and its accumulated psychical values have escaped you; such maintenance in line of continuity with so many phenomena constantly interrupted by death has become a mystery to you. What evolves are not forms, but the spiritual principle that moulds them, of which it is the cause, and has the indestructible power of ever rebuilding them up.

If nature shows supreme indifference to death, that is because it *nothing destroys* substantially, so much so that, despite so many deaths, life proceeds triumphant: nothing is destroyed whether as matter or as spirit. Upon being abandoned, matter descends again to its lower level, is resumed into a lower cycle of life; psychism reassumes its dynamism and spiritual values, and ascends immaterial and invisible to balance itself on its level, according to its *specific weight*. Just as nature paints the most wonderful pictures with lights and colours, and then carelessly let them fade away, for knowing how to reconstruct them even better, for feeling itself richly endowed with beauty, so life, with its plasma chemistry, with its inner forces, with the wisdom of its

psychism, mould the most wonderful forms of beauty, and then let them wilt and die, because it soon knows how to remake them, and will remake others even more beautiful, in an infinite prodigality of germs.

Death does not absolutely harm the principle of life, which remains intact, and even rejuvenated by this constant renewal through death. If nature neither fears nor avoids death, that is because it is *condition of life*. With it, nothing is wasted in its strict economy. Nature knows that Substance is indestructible, that nothing can be lost, in both quantity and quality. It knows that all arises from death: the body arises again in the cycle of the organic exchanges, and the spirit in the directing psychism.

What is death anyway? What is this strange evaporation of consciousness, by which in an instant an organism passes from motion to immobility, from sensibility to inert passivity? You look in dismay at that dead body and in vain you ask for the return of that spark of life whose sensation has been extinguished. Nevertheless, at a first moment, matter is all there, still intact; there lie all the organs, tissues, the plasma; the whole machine rests. It only lacks will of the whole, the directing psychism; it lacks the central power, and it is for this that the society of its constituent parts hastens to dissolve itself as an army that has lost its commander, and each soldier thinking just of himself rushes to join other armies wherever they are. The splendid edifice collapses, and other neighbouring builders, no matter how able they are, rush to collect the material for their edifices. Everything is retaken into a new circuit; it is used over again to revive under the sun. Nothing can ever die; just the collective unit dissolves itself into its minor constituent units.

Therefore, psychism separates from matter, which then undergoes a profound change in state. In this phenomenon, something that reminds you of the changes in the more simple states happens, as the

passage of matter from gaseous to liquid and then to solid state. There exists a loss of mobility, release of energy. In nature, nothing is destroyed, and death also **“must,”** by universal law, **restore** intact the psychism that now, in that body, you uselessly seek to find; no matter whether it escapes you into the imponderable, before your senses and means of observations. There was an animating psychism, but it is no longer there. The whole universe, in constant obedience to its own laws, calls aloud proclaiming to you that that psychism **cannot have been destroyed**. At every moment, you see this psychism to be reborn, as from the sea rise the rains that on it had fallen. It is reborn replete with instincts, proportionate to the environment, individuated as it had been until the death of its body. At death, you see it disappear; and at birth, reappear. As happens to everything, how will it be ever possible for the cycle not to close in upon itself by uniting its extremities? ***Just as that which does not die cannot have been born, so that which had existed before birth cannot die. That which has not been born with life does not die with life.***

The logic of the universe, the voice of all phenomena, unanimously lead you to this conclusion: if, as has been demonstrated, Substance is indestructible, despite its change in form, if the existence of a psychical principle is evident, this has to be immortal, and immortality can only be eternity, balance between past and future, that is, reincarnation. If all that exists is forever, you that exist are eternal. Nothing can ever be annihilated. There is neither any law, nor any human authority that should be able to destroy the logic and the evidence of these phenomena. ***Survival of the spirit is synonymous with reincarnation.*** Either one renounces understanding the universe, as does materialism, or one admits a plan, an order and an equilibrium, as all facts confirm it. It is necessary to follow its logic unto its ultimate consequence (since a halfway halt is not possible). Life and death are contraries that compen-

sate for each other, two impulses that ensure equilibrium, two complementary phases of the same cycle.

Will spirit disappear into the undistinguished of an animistic amorphous reservoir? This is absurd. Note that this principle does not reappear amorphous, but with ready-made qualities, since they develop themselves rapidly, that is, the same instinctual qualities, consciousness, and personality, with which you have seen them disappear. ***The rebuilt unit resembles too much the destroyed one for one to say that it does not come to be the same thing.*** Only thus can you explain the instinct's prescience, the gratuity of its knowledge, that arousal of innate qualities without an apparent preceding constructor. How could instinct, destiny, personality arise from nothing, so different and defined, and out of the law of causality? But they are the past that, in virtue of this same law, emerges always, and that death cannot ever destroy. It is absurd and impossible a continual building and disintegrating of personalities; as well as a passage from being to a non-being, in which the chain of causality, which all prepares and preserves, had to be disrupted. Besides, all is individuated, all cries "I" in the universe. Those seas of inertia, those empty zones do not exist, and, finally, evolution does not retrograde, does not annihilate ever, but defends the outcome of its so hardly achieved efforts as the most precious thing. And a collective unit so complex, as is the human individuality, constitutes the highest product of life, and sums up the results of the greatest work of evolution. Would it be ever possible that this, in its strict economy, allowed its greatest values to disperse? Moreover, why should your fallacious senses have more power than your instinct that says "I am immortal;" more power than the religions, the mediumship phenomena, the logic of facts, the concordant voice of all humanity and of all times that say "you are immortal?"

Individual psychism survives in plant, animals, and man. *The embryonic development* that repeats and sums up the whole lived past shows you that in life there exists always the same principle continuing its work. This indestructible survival of the past into the present ensuring continuity to evolution shows you a constant identity in the acting principle. Psychism survives and so it does with a degree of consciousness already acquired that can subsist in its incorporeal, immaterial state.

Death is not equal for all. Yes, it is for the body, but not for the spirit. For the inferior beings — even for man in his first grades — the centre loses consciousness and, drawn by life's current of forces, they hasten to reencounter it in new organisms. The large sea has its tides and, on the wave of time, it uninterruptedly impels its principles along the alternating cycle of life and death, for this is the path of ascent. Evolution is a pressing force. It is in the nature of the dynamism of that animating principle to ever aspire to new expressions and more elevated achievements. Such *temporary* loss of consciousness for the inferior beings may give you the sensation of that end that materialism defends: *sensation, not reality.*⁵¹ But for the more evolved men who have already entered phase α itself, of spirit, consciousness does not extinguish itself, but recollects, observes, foresees, and then knowingly chooses its trials. Consciousness is conquest; it is reward for immense endeavours. All in man that is immaterial can subsist in an immaterial environment: that part of his that was elevated thought, sentiment not attached to forms. All that is base is darkness; on the high are light and freedom. But by means of a daily struggle to refine matter in order for the spirit to express itself in an increasingly transparent way, evolution *elevates you increasingly above that death that terrifies you so much, which is the darkness of consciousness*, and transforms it

⁵¹ Ditto.

into a passage through which personality becomes decreasingly disturbed, until this passage become reduced to a change in a way that your own self remains aroused and tranquil.

Then man will have conquered death and *will live consciously in eternity*. Moral and spiritual progress is therefore a biological phenomenon, to which are entrusted the fate and morrow of your future personal state; and it becomes a phenomenon that directly concerns science, as well as the individual and social interest.

Death thus becomes reduced to a “moment” in the organic exchanges of life, and the problem of survival, so framed within the perspective of the organic functioning of the universe, is only solvable in an affirmative sense.

Observe the phenomenon’s inner dynamism. Life represents the phase of activity in the dynamo-psychic transformism; and death, the phase of repose. We have seen its complex mechanism occur through life, during the passage of phase β to phase α . First, by the electronic train of the degraded dynamic wave acting onto the atomic planetary systems, we have seen the genesis of vorticose motions, and, with these, the vital machine formation in its complex chemistry. Such is the genesis of plasma, of living matter. Then, we have seen its development from plant to man, its organizing into forms increasingly complex. We have defined the energy cycle, through the continual exchanges of the organic material, from solar matter and its radiations up to the plasmodomous plant (carbon assimilation) through the plasmophagous animal up to the high human psychism. Finally, as a last result from all this chemical material and energy’s complex functioning, through the machine of life, we have seen psychism’s developing along its instinct, consciousness, and superconsciousness phases.

Thus, spirit builds itself through life. With death, such work halts to be later resumed and continued. Life has produced psychism by

means of a current of chemical metabolism. In this process of dematerialization, to which we have alluded, the electronic vortex has immersed itself ever deeper into matter, displacing the inner equilibrium of its trajectories and its kinetic appearance; energy, degraded to its lowest, but not destroyed, has been through all those changes, and from one passage to another you encounter it at the ultimate term of the scale of evolution: in psychism. Here β becomes α .

With death, isolation then occurs: the higher principle separates from all other subjacent and determining principles; that principle separates from the inferior ones that it had called on to collaborate on its work of evolution. The highest chemistry of life is left to flow down into simpler forms; the energy not elaborated into psychism is restored to the environmental currents; the working-instruments borrowed from lower planes of matter and energy are thrown out to be gathered by others; and, once the synthesis work being completed, the result and value of life concentrate into the core of vorticose motions, into the inner kinetic structure of Substance, which, with good memory, preserves every trace to restore it later on. The being turns back in on itself and all survives in the innermost vortex: here is the germ's technique. Then, *the concentration phase will reverse into that one of decentralization*, which is the process of life. So *swaying alternately from periphery to centre, from action to experience, from matter to spirit, the being covers a double respiration on which evolution nourishes: ascent and descent; reconstruction and dissolution*. At death, the angel detaches, frees itself from its pedestal. Later, it will turn back to alighting on earth, to being engulfed by the dense cycles of matter, the only ones propitious for resistance and struggle (trial), for acquiring new experience, for tempering its own energies and deepening the intimate movement toward the centre, and complicating its inner kinetic structure by means of trials. But for each separation, the covered path becomes longer, and the plasmatic matter more evolved.

Consciousness, at last, will become more lucid *for all* after death, and separation from a subtler matter will no longer be violent; separation or union at death or birth will be undisturbedly achieved for the permanently conscious and awakened spirit. Then α will have overcome its phase life and on the threshold of a new dimension there will no longer be matter, body, or death. For evolution brings liberation, happiness, consciousness, and light.

How does this synthesis-product of life navigate in space? This psychical unit is the ultimate distilled product of evolution in its phases γ , β , α , and arrives at the successive phase $+x$, whose dimensions surpass what is conceivable to you. This unit is out of space and time; synthesis of a complete evolution, it becomes germ of future evolutions. This *is an immaterial individuality with a highly graded kinetic concentration* hidden from you in the imponderable. To be exposed to your senses, it has to assume the densest forms of your life; on descending it has to cover again the ascensional path of evolution, that is, dress itself first with energy, then with matter. But, just as from atomic disaggregation of matter energy can be generated, conversely, so matter can be made of energy, and higher on, as energy has formed psychism, spirit can emanate energy.

Phases are always communicating, whether ascending or descending, and spiritual entities in their materializations have to follow again the reverse direction you have been covering. This comes to be a reversal of the kinetic processes that we have observed; this comes to be restitution of dynamic wave on the part of the electronic vortex, and then motion reduced to its simpler form of atomic planetary system. The ultimate product, that is, the psychism unit decomposes its synthesis and turns back to developing into real state the potential enclosed in its latent state. This is the technique for spiritualistic materializations, for dematerializations, transports (telekinesis), and similar phenomena.

Phenomena of exception, because Substance wholly exists in motion in its own phases. Spirit wanders after death, beyond space and time, in other dimensions. The universe offers you all the possibilities and possible conditions for reconstituting a body of matter. In the most diverse conditions, each drop of the infinite stellar ocean presents itself as a support for life to face trials, the experiences more suitable to each differentiated type, to each level of existence. The ocean is boundless; the universe wholly palpitates with life and consciousness, and incessantly echoes an ardent work of evolution.

75 | Man

We have seen *phase α* in its *conceptual aspect*, in observing life's laws of evolution; in its *dynamic aspect*, in observing the genesis and ascent of psychism; in its *static aspect*, in observing this psychism manifesting itself in the internal and external organs, in their functioning and direction of the organic machine. *With this, our lengthy way from γ to α is finished.* We have arrived at man, at his soul.

Before I leave you, let us concentrate our attention on this culminating point of evolution, on this great work prepared by so much labour along so lengthy a journey. Let us see man as *individual* and as *collectivity*, in his laws, in his progress; let us look to the future awaiting him, at the decisive moment of his highest current biological maturation.

Man, this Prometheus of luminous face, dominator in his gesture, in his organism he is as a whole the domineering expression of an interior psychism. In his deep gaze, he is the power of a king that faces the infinite; in his fist, the power of the victor of life on his planet. Nevertheless, he lies nailed to a rock; his viscera lacerated by an eagle and at his feet a sea of blood. That face is the sole light in the deep darkness, replete with shadows and terrors, pains and crimes. Livid splendidous armies, endless files of crosses, treacherous glitter of gold, vanities, pleasures, and, above all, a strident cry of pain beseeching God.

What an endeavour to reencounter God! Greatness of spirit, action and will power, shrewd wisdom, throughout a titanic effort never

tamed to surmount himself and conquer the world; at every step, a tenacious abyss ready to engulf all; a dark power of destruction that levels all down to death and oblivion. On this endless escape, a new wave always comes over to submerge the past, erase and restart life over. The race proceeds restless, under the uncertain lights of illusory mirages. In this dense and obscure atmosphere, man struggles and bleeds in his pursuit for light.

How much pain! It is a boundless sea whence only a man's arm emerges waving a torch of light: it is genius. At the sad and muddy bottom, happily smiling, and unconscious, the worst ones wallow in their own element. And genius, be he artist, mystic, thinker, saint, hero, or leader, is always ahead in anticipation to evolution, whom an unaware herd follows by law of life. His destiny is titanic: an abyss through which zones of passion and laceration pass, tempests and visions wherein the God's voice can be heard. Genius rises, in agony, from his bed of pain and from the pain of the world; with a tremendous and supreme gesture he undauntedly gazes at the infinite, plunges into the heart of mysteries and tears down their veil for life to go on. And the inert mass of the great collective soul experiences a sudden expansion and sees, follows, and ascends.

Sometimes a star falls to the terrestrial inferno only to weep and love; and it weeps and loves its entire life, singing in its and other's pain a divine song inebriated with love. Pain lacerates and soul sings. That song has a strange magic: it tames the human beast, it causes roses to blossom from among thorns and lilies from mire; the beast draws in its claws; pain withdraws its assault; destiny, its grip; man, his offense. The magic of kindness, the harmony of love captivates everyone, and it expands, and with it the whole Created resonates and sings. In that heartfelt song there is so much faith, so much hope that pain turns into passion for good and ascent. That humble and good song arrives from afar

replete with God's things; it is a new perfume in which the infinite vibrates; it is a secret whispering of passion that speaks to soul and reveals through the ways of the heart, more than any science, the mystery of the being; it is a caress on which pain rests. On earth, all rages against the simplest and unarmed being that speaks of God, to make it silence. But the sweet word arises over again, spreads and triumphs. Because it is in the law that the Good News of Christ should be enforced and evil defeated for the arrival of the Kingdom of God. Pain will lash pitilessly, but the human soul will emerge from its trials, and life will begin a new cycle, because the moment is ripen, and it is in the law that the beast should be turned into angel, that from disorder a new harmony should rise and the hymn of life be sung with a louder voice.

Materialism has turned man into a wicked creature intent on oppressing his fellow men, *homo homini lupus*.⁵² We shall make him a just being intent on benefiting his brothers. Science has made him perverse; and we, *by the means of this same science*, will make him better. Man is the artisan of his own destiny: he *must* fulfil the hard task of *creating himself*; he has to chisel the great spirit work out of the rough matter that is his life. His must be an effort of biological transcendence and liberation from the low law of the animal world; his will be the triumph for the spiritual ascent in the field of human values. And each trial, each pain, each victory will be a chisel stroke that will define and embellish the divine work under the sun.

These conclusions are imminent. The scientific questions have been covered. These problems, had they to stay afar from you, could leave you indifferent. These conclusions touch you closely in your life, in your happiness, in your individual and collective future. If you are prudent, you can no longer refuse them, on behalf of your own reason and your own science. There is he who understands because he feels.

⁵² Latin, "Man is man's wolf."

My effort would be much lesser if I had to speak only to him who already feels and comprehends. This book has been written to those who need demonstration to understand; to them, this effort of rationality has been made, which would be unnecessary otherwise.

You may have read it out of curiosity, but each word has been said, and each concept has been laid in its place in order to work as a converging impulse toward these conclusions. All concepts are forces that, as waves, traverse the whole infinite, aiming at this passage, whence I dictate these rules for individual and social life, which you can no longer repel. I have not dealt with matter of faith, for you have learned to elude it; I raise questions concerning reason and science, and with these same weapons, with which you have attempted to demolish God and the world of spirit, as if with an iron vise I have progressively constrained you into returning to God and to spirit.

My word, I have said, is true. It has been fulfilled and will be fulfilled. The seed has been sowed and it will germinate. To the world I indicate the ways of spirit, which is the only way for the human ascents in art, literature, science. I have opened you this door to the infinite, which reason and science had closed. Along this road of conquests, I shall guide those strong enough wishing to follow me.

I have said that you are at a parting of the ways in the world's life. The law that has been maturing for two millennia imposes today this biological revolution. The facts — for knowing how to make themselves heard — will constrain you. They happen to be world movements of mass and of spirit, of peoples and of concepts, profound movements that nobody will elude. But before the facts could speak for themselves and the lowest forces of life could be unchained, thought had to speak, the warning had to be given to those who can understand.

You always speak of power; I have spoken to you of equilibria and order. I have shown to you, beyond the outward appearances, a truer and more profound reality; beyond the human injustice, a substantial justice; in each of my thought, you have seen throbbing the presence of a supreme Law that is God. It is law of goodness and justice, but just because it is law of justice it is also law of reaction that knows how to outburst tempestuously as much in the individual as in the collective destiny. By ignoring this equilibrium, *you increasingly usurp* on this inexorable destiny, stirring a hurricane of reaction that chain-reacts from one generation to another, accumulating and submerging deficits. Then on the background of a sky in tempest, biblical prophets arise invoking to penitence and then cataclysms burst out as baptisms of pain. Humanity comes out of them purified, as if only from pain it could obtain its rights; the equilibrium being restored, humanity reenounters the possibility of resuming its interrupted way of evolution.

I have spoken of ideals and principles, with words of peace at which the sapient modern scepticism may laugh. In your world, instead of your placing principles on high and for them to fight, you lay your interests and around them you weave fictitious principles. There exist ideals and official believes, but at the bottom of human soul falsehood resides. You despise the loser, even if he is just; and exalt the winner, even if he is dishonest. You believe only in matter; you trust only riches and power, but these will betray you.

You should comprehend that in a regimen of universal order, as I have shown, in an infinite field of connected and extremely powerful forces, although imponderable and ultra-sensorial, acting with baseness and frivolity means to expose yourselves to tremendous reactions. And history is full with them. The law is ever present and commands everyone always, rulers, or ruled ones; everyone has responsibility in his post of combat. To the superficial concept of a facile negation to any moral

discipline — such as the one scientific materialism has diffused in this last century — a reversal concept opposes today: *man is responsible*. He does not live isolated but in societies that “*must*” be organisms in which each one has a duty to fulfil. *Life is not idleness, but labour of conquest*. Above all material interests, there is an ideal interest equally urgent and important that concerns everyone. All social and judicial institutions, work, property, wealthy, are not isolated concepts, but “*functions*” of the Law, that is, they fit in contextually and cannot be comprehended if not placed in the context of the organic functioning of the universe.

Since this synthesis is a philosophy of science, so here are the bases never been posed before for *a scientific philosophy of rights*. In the moral field, any empiricism falls, because each act, each thought, each motivation has its goal, its weight and, by forces exactly calculated, marks the destiny of him who executes it. For the first time in the history of man, an *exact rational scientific ethic* is heard of. The world of ethic can no longer be a field of faith or abstractions because it is forces exactly calculated. If very often these are not perceived, for being highly subtle to human justice, another deeper equilibrium, the divine justice, registers them on your destiny, weighs them, and imposes them on you as a result in form of joy or sorrow. You are free; you can laugh at and deny that all. But if you violate even one of these consequences, you will have violated the whole universal order and against you it will rise to crush you. Mine is the voice of justice and of your conscience, wherein thunders the voice of God, and you cannot make it silence.

I have given you a concept of life that endlessly oversteps the limits of time, in which nothing can be lost, no pain is vain, each fleeting moment is constructive, and is possible to accumulate and acquire true richness that cannot be ever destroyed. I teach you to value and use

pain. Let us look together deep into the depths of things, not uselessly, because from there we can draw conscious and triumphant optimism, even in adversities. Only the unconscious ones can ask for the absurdity of an easy unearned happiness: I have spoken to you of struggle and effort for the victory, measure of your value, to be yours. We have walked together along the lengthy and weary ascensional journey of the being, in order for you to know your tomorrow, for you to prepare for it, because — through the curtain of decisive trials, in your current, chaotic heaping of psychical formations — a luminous future already shines on the immense background of the triphasic evolution of your universe.

76 | Calculation of Responsibilities

Man is responsible. It is not enough to say it; it is necessary to demonstrate it. The law of equilibrium ruling in the moral field, coercive in its reactions, has to be bound to the law of equilibrium ever present in all phenomena. Establishing ethic principles in the bosom of an isolated and abstract system does not suffice; in the heart of a *unique* organic universal functioning, it is indispensable to know how to bind them to the order of all and any type of phenomena. We have to know how to trace back to eternity the effects that inexorably arise from human actions. Without comprehending the whole universal phenomenology, without the unitary vision of a global synthesis, it is absurd any intent on finding a solution for any isolated problem. First, for the responsibility problem to be equated, the principle of evolution has to be penetrated, which, in the human field, means spiritual evolution. Philosophies and religions have affirmed it; a multitude of mystics have felt and lived it. But, as a rational demonstration, such principle will become incomprehensible and disputable if we remove from it the bases that sustain and distinguish it from the entire physical, dynamic and biological evolution. First, it is necessary to have understood the existing nexus between all phenomena; have affirmed the Substance's indestructibility, notwithstanding its continuous universal transformism; have demonstrated the biological genesis of psychism, its eternity, the technique of its growth, the super-biological aim of life, the principle of causality and the iron law of its reactions, the logic of destiny and of its vicissitudes, and the meaning of trials and pain.

It is indispensable to have understood the spiritual value of life, and this in close relation with your modern scientific vision of the world, in perfect connection with the phenomenal reality, without intermediary spaces of unknown things and incomprehensions. Before undertaking an impulse toward the higher regions of the future, it was logical that the spirit should turn back on its way in order to reencounter its origins in the past, and should do justice to its sister smaller creatures for the work they have done for its preparation. This last world of man's spiritual ascents becomes comprehensible only now that our journey through the lower worlds of matter and energy has been completed.

On all levels, the morally ascending phenomena culminating in the mysticism of the saint (superman, in anticipation to the highest degrees of evolution) can be reduced in scientific terms — for all we have said on the theory of vorticose motions — to that phenomenon of kinetic assimilation that we have seen to be the basis for psychism formation and development. For those who have understood the technique of psychical evolution, the phenomenon of spiritual ascent is simple, and can be logically regarded as continuation of evolution of the lower forms. In scientific terms, that phenomenon means introducing new impulses coming from outside (the world of life and trials) into the inner trajectory of the vorticose motions, of which the human psychism in phase α consists, fusing them into the ambit of those forces, and changing their trajectories. This comes to be an insertion of elements with the psychism's subtle chemistry into the spirit's metabolism, ever-widely and outwardly open (to the environment). In practice, you know and call them thoughts and works, whether good or bad. How calculating this imponderable chemistry escapes you today, but one day you will be able to penetrate to the psychism's vorticose constitution; you will weigh its subtle impulses, and having brought the knowledge of its internal and external forces to exact terms, you will understand that cal-

culating the constituting and modifying forces of the kinetic edifice of human personality is possible. Once its specific individuated type and its past history have been defined — the one whose present conformation and form it continues and sums up — it is possible to establish a direction for its ongoing evolution and fix the nature and value of the forces to be therein introduced, in order that such evolution should advance profitably and the fundamental notes of personality should develop. All this will mean assuming the direction of the biological phenomena in their most decisive field, which is personality formation, whereas today such phenomena occur only tentatively.

Given that is indispensable to evolve, and that consciousness formation is an irresistible work of individual and collective life, what an enormous energy saving will it not be *knowing* how to achieve it! If, as we have seen, humanity tends biologically to create a type of superman, so *knowing* how to accomplish it should be your present work. Life contains and can produce eternal values. Its scope is to enrich itself increasingly. Life has an aim and, having learned how to produce earth-decaying forms, and how to treasure them in, you now have to learn how to produce, and treasure in substance, in eternity. In order to educate, it is indispensable to *repeat*, so that certain of the most elevated concepts should be assimilated and imprinted on the psychism's inner whirl. This is the scope of life; this is its highest function, by which the value of that dynamo-psychical centre of the social organism, which is the modern state, is measured.

It is hard for a spirit ardent with faith, which feels these truths by intuition, to have so to speak in terms of an exact scientific moral. But this is imposed on me by your level, just rational, not intuitive as yet. Calculating moral responsibility can be possible when the phenomenon of psychical evolution becomes known. If this is given by calculated inner impulses in relation to the environmental ones, and still by those

resulting from their combinations, this means calculated reactions. All this is but a moment of an ampler analysis that researches into the line of reincarnations and destiny's logical development. I speak of a logical development because, the past once reconstructed, you will see that, by the universal principle of causality, it weighs as a force on the present and future states, making personality as if a mass hurled with a trajectory of its own, which, by inertia, tends to remain constant, though modifiable by attempts prompted by will and individual freedom.

In evolution, which is Substance's dematerialization in search of psychical forms, personality *transforms its "specific weight,"* and places itself, by natural law of equilibrium, *at a determined height,* which is its natural environment, thither it ever returns spontaneously. Such are also forces that should be taken into account when calculating responsibilities. How many things the presumed *social right to punish* should consider if, rather than being a mere measure of individual or class defence, it only wanted to be principle of justice! Moreover, substantial rewards or punishments are not the ones men distribute — exteriorities that do not correspond to substance — but those that, though by means of them, the Law in its wisdom imposes above human laws, based on equilibriums to which, whether understanding them or not, everyone obeys: judges and culprits, rulers and ruled ones, by a command that no one can possibly escape.

Men live mixed up together, but not their laws; what overwhelms an individual deadly may be incomprehensible to another who has never experienced it. All are neighbours and brothers; nevertheless, before their own concatenated deeds and consequences, each one is alone; alone with his responsibility and his destiny, just as so he himself wanted it. The ways are traced, and the external human action neither sees nor modifies them; substantial values do not correspond to social categories and positions. Beyond an apparent human justice, there exist a

wholly different justice, divine, substantial, invisible, and tremendous, which no one can escape in eternity, which does not hasten to act, but strikes inexorably. In the weave of destinies and of everyone's goals, there is an individual, independent line. In any environment, one can advance or retrograde on one's own footsteps. Each life contains the necessary and the best trials, even if they are neither great nor spectacular, but always the most suitable and proportional.

We have seen how, along evolution, as it rises from matter to spirit, the being passes from the law of matter, determinism, to the law of spirit, freedom of choice. Action results from impulses and the individual's capacity to react. Responsibility is relative to the individual's degree of evolution, because it *acts in function of the larger or smaller extension of the zone of determinism or freewill* predominating in personality. Although in the same environment, with the same psychical agents, the individual will react in a different way. The act being the same, its value and meaning are highly diverse, according to the various human types; therefore, highly diverse will be the individual's responsibility; a *relative responsibility*, strictly bound to its evolutionary level, namely, knowledge and freedom, in proportion to which the duties arise and the field of that which is licit becomes restricted.

I speak of a substantial, not of that apparent responsibility that men impose on one another for their needs of defence and convenience. I speak of guilt, that is, conscious evil, immission of anti-evolutional impulses that only excite pain reactions. In the human field, *evil is involution; good is ascent*, because the great law is evolution. *Guilt* is violation of this law of progress, is rebellion against the impulse that leads to God, to order; it is any anarchic act. *Pain* is the violated Law's reacting effect manifesting itself in its will of reconstructing an order that wants to drive all to God, reaction that you call *punishment*. Because of the greater freedom enjoyed, the farther you have

progressed the easier would be for you to fall if your more advanced state of progress were not protected by a proportional knowledge.

77 | Destiny – The Right to Punish

Another factor complicates the calculation of responsibilities, which is *the determinism of the causes* grafted onto the past, through one's own actions, onto the trajectory of one's own destiny; impulses assimilated, through free and responsible choice, into the kinetic edifice of one's own psychism. These are causes by forces set in motion by one's own "self;" and, once launched, they become *autonomous* until their exhaustion. Your acts irresistibly continue with their effects by laws of causality; acts whose impulse is measured by the force you have imprinted on them, of the same nature, good or wicked, and proportional to the given impulse. Thus, the bad or good done to others is above all aimed at yourself; it is governed by reactions of the Law and falls back on its author as torrent of joy or sorrow. Destiny, therefore, implies a *compound responsibility* resulting from past and present.

Each act is always free at its origin, not afterwards, because then *it soon turns back to belonging to the determinism of the law of causality* on which it imposes reactions and consequences. Destiny, thus, as effect of the past, contains therefore zones of absolute determinism, on which, however, the present's freedom, continually oncoming, supervenes at every moment with the power of ever immitting new impulses and, in this sense, "*correcting*" the preceding ones. Destiny's impulse can be compared to the inertia of a hurled mass that tends to continue in its onset direction, but that can sustain side attractions or deviations, whose impulse can be corrected. Determinism and freedom, thus, counterbalance each other, and its course is the result given by the inertia of the past and the constantly correcting action of the present.

Calculation of responsibilities resides in these inner equilibriums of forces. The present can correct the past through a life of redemption; it can be added to the latter either through the ways of good or through the ways of evil. Before the determinism of the Law, which imposes for each cause its effect, lies the power of freewill that corrects the effects' trajectory with newly immitted impulses. ***Destiny is not fatalism***, it is not blind Ananke,⁵³ but a basis for constant creations or destructions. What acts on destiny at every moment is the result of all these forces.

Progressive responsibility, function of knowledge and progressive freedom, complexly calculated forces; evolution that is at once ***liberation from determinism of causes*** (destiny) ***and determinism of matter***: here is the phenomenon's most profound reality. A ***rational ethic turned into an exact science*** — not just a defence weapon — should take into account all these complex factors, should know to weigh these forces and calculate their resultant; it should know to evaluate motivations, reconstruct its biological past in personality and orient itself in the vast web of causes and effects, by impulses and counter-impulses that constitute destiny and its correction. For each individual there is a very different point of departure, and, in a world of substantial inequalities, there is no greater absurd than a posteriori human law, external and equal for all. That law may fulfil defensive social functions, but cannot be called justice. Only this justice, for its moral and penal sanctions, can constitute the basis for the ***right to punish***.

This is strictly bound to a calculation of responsibility, without which it cannot be established. Having stabilized by means of force, as happens to all rights, which at their origin are mere reaction and need for defence, the ***individual revenge*** phase, by evolution, transforms into a ***collective*** protection one. As in an ampler evolutionary process of force into rights, in which forces become judicially regulated, defence

⁵³ Greek, "necessity, determinism, inevitability."

legalization directs itself toward conserving an *ever larger group*, in proportion as ever vaster collective units arise, from individual to family to class to nation to humanity. In its evolution, penal rights *increasingly closes in around defenceless zones, until its elimination*, rendering sanction evasion more difficult (extradition), up to the point of covering the whole planet; at the same time it disciplines and reaches more and more *numerous forms of human activity*. As more interfering rights becomes, in parallel, less savage, more rational and intelligent it turns out to be; it becomes less claim to individually-suffered offense than it becomes more protection to public order; *it becomes ever less "force" and ever more "justice."* As man turns away from the needs of animal life, arbitrariness in defence manifests itself by constantly closing in on itself, turning equilibrium increasingly judicial, justice less incomplete. And as judge evolves, *he becomes worthy of claiming the right to judge.*

Thus, the phenomenon not only extends from the individual to the social phase, not only tends to establish an ever profounder order, turning it out more substantial, but it also *develops increasingly, and contains moral factor that harmonizes into an ethical system*. The original concept of damage, compensation, revenge, rises up to rebuilding higher equilibriums, enriched with new factors that evolution will have developed. The scale of justice will become much more precise, down to the point of calculating intrinsic responsibilities, that is, down to the individual's vastly diverse responsibilities. The primitive and gross *justice of the right to defend will evolve into a justice that entitles to judging and punishing*. More and more the scale of rights will substitute for the sword of revenge; the culprit's moral responsibility will weigh ever more, and his selfish defence ever less. In its evolution, the *right* to punish will penetrate ever deeper to the substance of motivation. The legislator's moral and psychical ascent will authorize him to conduct an ever profounder *moral inquiry*, because only a

more sensitive and perfect judge, without turning it into a tyranny of thought, can dare *to approach the substantial justice that comes from God's hands*. This is the aim of the human forms. The more evolution elevates the legislator, the more he submits himself to acts of goodness and understanding toward the culprit; the social function of defence will be enriched increasingly with more preventive and educative functions, for the duty of the rulers is to help the unevolved man to rise.

Thus the two ferocities, guilt and punishment, become milder, their extremities close to each other, and their clash harmonized. Better than striking against a soul that only knows to do evil because it is unevolved, is helping it to evolve by demolishing its focus of moral infection bearing noxious flowers. It is absurd to infuriate against the effects when the causes are left intact. The problem cannot be resolved only with selfishness of self-defence, with repression without prevention. Very often, the just is only he who protects himself; he has to expand out to protect everyone. In the social balance sheet, there is an annual tribute of expelled ones, according to a law expressed by statistics. It is necessary to understand this law and tear it up by the root. There are the disinherited whose only crime was to be marked at birth with a hereditary abnormality. Others have failed in their struggle for life with the winner's same psychology and moral value. It is necessary to know how to *work on* and read the soul; know how to calculate responsibilities; surmount the criminal anthropology's disastrous materialistic psychology. Delinquency is a phenomenon of involution. It is necessary to feed it with all the factors of evolution, demolish the opposites if you want the course of the disease to be curtailed and society ridden of a burden. The work has to be one of soul-penetration, of education, correction, aid, and above all — if guidance is the intention in the name of God's justice — of remembering the Gospel's maxim: "He who is sinless among you may cast the first stone."

78 | The Ways of Human Evolution

The ways of human evolution may be considered on different planes from both an individual and a collective point of view.

If the central principle of the Law is evolution — so much so that “evolving” is synonymous with “being,” and it is not possible to exist but as a movement in progress (superior to any regress) — ***evolution must be the basilar concept of the table of ethical values.*** The concepts of ***good*** and ***evil***, of ***virtue*** and ***vice***, of ***duty*** and ***guilt***, although relative and progressive (better still, precisely for that reason) can be conceived but ***in function of evolution.*** We have seen this phenomenon to work and triumph in all of your known dimensions. If your current phase means ascent and consciousness construction, means form dematerialization, means biological transcendence and spiritualization of personality, so these concepts, with regard to each one’s relative position, sum up ***good, virtue, and duty.*** The opposite concepts express opposite positions: ***evil, vice,*** and ***guilt,*** which are involution and descent.

In this regimen of equilibrium that governs the universe, even in the field of moral forces, the sum of impulses and counter-impulses, of debts and credits, is constantly calculated. For this reason, in the universal order, pain exists as a substantial and insuppressible fact, for having precisely the necessary function of a ***stabilizer of equilibria,*** which it constantly reconstitutes as soon as the being’s freedom violates them. Hence the concept of redemption by means of pain. For this, I have

said that pain is always good, for it *rectifies the trajectory of destinies*. A necessary transitory evil, given the need for individual freedom (basis of responsibility and merit), pain always refines debt, accrues credit and turns itself into means of good. Since the principle of equilibrium is universal, pain is an evident concept that must infallibly encompass the ethical field as well.

Once placed on rational bases, constructing the ethical *edifice* becomes easy, which coincides with what has been in practice for millennia by religions, philosophies, social laws, either dictated by revelations or sensed by intuition, without the rationality foundation that today is necessary for it to be accepted by modern psychology. A host of martyrs and chosen ones have comprehended and practiced it throughout the world, under different systems, according to each one's own position, but always identical as for their constant aspiration toward the High. Although they did not express themselves in a scientific way, the mystics knew the laws of evolution for the dimensions of phase α . In a regimen of constant education, they accomplished the biological transformation of man into superman, such as detachment from matter, progressive dematerialization through renunciation and animality transcendence, that is, a true technique for psychism construction: assimilation by transmitting new qualities to the subconscious, stabilization of virtues into a definitive state of instinct, and therefore of necessity.

The devil, the eternal enemy, personifies the involitional base forces of animality surviving and emerging from the lowest layers of personality. The low instincts, the tempestuous passions are the antagonist forces in the great inner struggle. Great renunciations — poverty, chastity, obedience — are decisive clash whence animality comes out deadened; but, remember, they are only worthy as long as they concomitantly *reconstruct* by compensating those instincts and passions for higher qualities: loves, dominions and spiritual passions, in order

for the being not to lose its way into an emptiness of a fruitless asphyxia. If on the being you impose death at animal level, you have to offer it rebirth *at spiritual level*. Passions are great forces at which no attempt should be made in order to destroy them, but should be used and elevated, since everything in evolution proceeds by continuity. But you should not impose virtues on your neighbour as an oppressing means, with a view, being him in a renunciation state, to dominate and take advantage in the struggle for life; but above all be the effort for virtue of those who preach it, and this will constitute their advantage.

My conception implies a *progressive ethic*. I present you, as ideal models, the ever-perfecting superhuman types. It is an aristocratic and dynamical conception, at the antipode of yours that raises the mediocre majority to ideal type. The common psychology cannot produce but *codification of the humanity's backward instincts*. Elevating mediocrity to model, only because it is imposed by force of number, not by worth, means *erecting a monument to inferiority*. On the contrary, individualism, standing out against the majority's grey background, is sacred, provided that it always strives to elevate itself, because this is the law of life, and collective ascent can only result from all individual ascents: emersion from the sea of mediocrity into the ways of good. May the masses be organized so that the leaders may better impose their work of evolution; but may they neither be raised to model nor worth be suffocated by number. Far away above on high is the light of the giant spirits who have overcome and subdued their biological forces. The centuries are replete with them, and each one will find in them the type that represents the improvement of one's own qualities. The sensitive will find in the poet or in the saint the genius of art or of faith; the strong-willed will find in the hero, in the thinker and in the scientist the genius of rationality and intuition. Each of these types has raised well above the torch of will, of mind or heart, has improved a facet of

human nature. Each of these types is a pioneer that shows you the path of evolution.

The *common human type* moves on at other levels. The inferior one lives and only senses living at a vegetative level; he moves on a physical field, in which ideation is concrete, almost muscular. For him the sensorial world is his whole reality; no abstraction, no synthetic concept transcends it. The primordial instincts (hunger and sex) dominate, whose satisfaction is his only need, joy and aspiration. His is a rudimentary psychism that is exercised only in the passional field of violent and primitive attractions and repulsions. Whatever transcends his level remains inconceivable to him; darkness almost involves his entire consciousness. He is the savage and, in the civilized countries, the man of the lower classes, where he is reborn because of his specific weight.

But civilization has created *a more elevated type*, endowed with a more aroused psychism reaching out to rationality. Explosion of passions is controlled, at least apparently. The primordial instincts, though remaining the same, complicate, and dress themselves with a reflex work of control; they become more refined, nervous, and psychical. Riches is adored to worship; ambition rules urging struggles that become increasingly nervous and astute, surpassing the essential needs. Although sensorial, reality enriches itself. The conceivable zone dilates a little, but remains external to phenomena, and impotent before the substantial synthesis. The general principles are repeated, but not felt; there is a consciousness' incapacity for whatever extrapolates the "self's" interest, which is a supreme exigency. Altruism does not overstep the family circle. He is the modern civilized man, educated with a varnish coat of cultural information, strong-willed, dynamic, unscrupulous, selfish, given to falsehood, devoid of any conviction and substantial aspiration. His intuitive synthetic impotence he calls reason, objectivity, science, a utilitarian means.

There exist *an even more elevated type* of man, hardly recognizable from the outside by those who have not reached his level. Very often, he is a solitary, a martyr, whose grandeur will not be recognized until his death. This is natural, for only that which is mediocre can be readily understood and acclaimed by the mediocre majority. Easy and quick glory means little worth. In this type, conceivableness has expanded up to a maximum synthesis; consciousness has attained a higher dimension of intuition. He is far ahead the average, because he has seen and comprehended the high aims of life, and he can pass through the earth only in mission: loving and benefiting. Very often, he is a low profile person, rejected by the world, but his gesture embraces the whole Created. He has conquered the instincts of animality, or strives to overcome them. He has no enemy on earth but the inferior biological laws that he seeks to subdue. He accepts pain and considers his the world's pain. He knows and feels all that which to his fellow creatures is lost in the inconceivable. His triumphs are too vast and distant to be noticed, because he moves on in thought and in action by adhering to the substance of things, in harmony with the infinite. This is the type of the *super-humanity* of the future, in which the selfish fierce animality will be defeated and the spirit triumphant.

These gradations are not absolute, either as level or as type; each type oscillates between one and another. But evolution is universal and constant, from one type to another: savage's ascent to civilization, lower classes' ascent to the bourgeoisie's well-being — old history of the lowest human ascent, determining impulse of social revolutions. Today, persistence and extended civilization have matured and diffused the second human type and, since it is necessary to evolve, when it constitutes majority, for having elevated and assimilated the inferior type, such revolution can only be driven to the third type: the superman. Meanwhile, below, the lower social classes confusingly agitate in their aspiration, ready to submerge their race selfishness in order to impose

their interest of class if the higher zone is not able to defend its directive function. The second type, by identical evolutionary impulse, will tend to rise to the superman's level, and this will be the true new biological transformation of the masses in the coming centuries.

My future perspectives are not utopian. They, however, bind to facts and the normal historical evolution. In the past, this phenomenon was an isolated sporadic product; in the future, it will be a product of class. The sacrosanct work of educating people will massively bring it up to the average level, and when this becomes the zone of larger extension, no revolution will ever come from below. Scientific progress prepares inevitably, notwithstanding its dangers, an environment of less harsh economical slavery and more intense intellectuality. Civilization will stabilize rapidly the average level of life along the second level of human evolution, which will want to rise to the third. This may seem distant today, when the struggles of the lowest levels still echo among you, but the times are ripe by the labour of millennia, and this is the future of the world. I do not speak of the present that you know, but of the future that awaits you. I have outlined not only the problems of the passing hour but also the problems and constructions for which you must prepare yourselves.

79 | The Law of Work

On the human level the ways of evolution are *science and work*. In order to prepare for the kingdom of the spirit, you must first transform the earth, so that the higher constructions may have basis for continuity. Before thinking of your future progress, you must first mature your present progress. Your creative and laborious dynamism is marvellous, but you should not take it as an absolute aim, as a definitive and complete way of life, but only as a means to attain a more distant state, something superior. Learn to find your weak points and seek to surmount them, for in them are the blames, the ills and pains that afflict you. Admire it, and above all improve it, but do not take your mechanical civilization too seriously, for it may prepare you a sad tomorrow if you do not *“complete it”* through the path of spirit. It is useful to know the universe — even practically — its law, the line of destiny, the forces of good and evil acting in it, and correct them, dominate pains and trials for your own happiness in a life without limits. Accept work and science, but place them on their proper level: just as a ploughed field for a garden to bloom. Even the average type will have to wait for its ascent and prepare itself for the subtle super-constructions of the spirit. Your violent dynamism expresses your dominant type; your creative work on the lowest level of human life is just the foundation of a great edifice whose top evanesces into the sky.

If work, such as you understand it, transforms the earth, it does not however transform man. And man is the maximum value, the dy-

dynamic centre that ever returns. He is the attained phase of consciousness, the matrix for all future constructions. Creating the environment is not enough; it is indispensable to act onto the deep core and create man. Your human activity then enlightens itself with an inner light, it becomes more valued with an immensely higher meaning. Your utilitarian mentality has made work a condemnation; you have transformed the divine gift of moulding the world to your image into an insatiable torment of possession. The “*do ut des*”⁵⁴ law ruling in the economic world has turned work into a form of struggle and attempt of steal. It is a pain that weighs on you, but it is just and suitable because it just expresses what you really are and deserve. All your woes are due to your social imperfection and your impotence to make it better.

For this reason, so many woes, such as war, are occasioned for what you are and for what they are, inevitable, until you transform yourselves. ***Work is not an economic necessity, but a moral necessity.*** The concept of economic work ought to be replaced by the one of ***socio-functional work***; I shall else say: a ***constructive biological-function***. It bears the function of creating new external organs (machines) — psychism expression; the function of fixing automatisms through constant repetition (always a school of aptitudes); the task of coordinating the individual into the society’s organic functioning. The selfish, narrow, socially damaging concept of ***work-profit*** ought to be replaced by the concept of ***work-duty*** and ***work-mission***. This means an onset toward altruism, not a sentimental, disordered altruism, but a practical, pondered one, whose advantages can be calculated. Given the dominating human type, altruism can only be born as a collective utility, a utility that, by the law of minimum means, inexorably sets it on the line of evolution. Limiting work, even the material work, to the sole egotistical end of gain, means demoting oneself; means consciously ab-

⁵⁴ Latin, “I give you since you give me.”

dicating one's own worth, of which work is proof and confirmation; it is self-mutilating, renouncing one's function as a social cell, as a constructor who, however small, has his place in the organic functioning of the universe.

Conceive work as an everlasting instrument of construction, whose fruit belongs to you in form of acquired capacity for eternity, not as a gain of immediate and outdated advantages. The true recompense is in the worth your work creates and maintains, which cannot be usurped from you. Do love work as discipline of the spirit, as school of ascent, as an absolute necessity of life, corresponding to the supreme imperatives of the Law that imposes on you the need for progress through your efforts. So this will give a sense of seriousness, of duty, and of responsibility to life, making it an exercise instead of a carnival of merry-makers; it will avoid the spectacle of so much frivolity that insults the poor; it will give money earned with effort, the only honest, a greater value.

Work so conceived is not the social doom of the disinherited, but an inescapable duty of all. In my code of ethics, it is immoral he who subtracts himself from his own social function of collaborating in the collective organism, in which everyone ought to be in his post of combat. Idleness is not licit, even if allowed by economical conditions. This is the low moral of the "do ut des," a savage moral that you must overcome. Not only for social duty, but also for itself. For it not to die, the spirit must be nourished on daily activity, must reconstruct itself every day in the world of action. Pausing beyond the indispensable repose is an evolution-damaging offense. Whoever idles away steals from society and himself. The new commandment is — work.

These are the bases for the future economic world, into which an urge exists toward introducing the *moral* concepts of function and coordination of activity. In a conscious society, organic and determined to

progress, is inadmissible to be agnostic, amoral, spiritually absent. Only in this way can so much useless friction among classes, so much antagonism among individuals and people be eliminated. ***A new work consciousness must be formed***, because only then will it rise to a level of social function, up to compactly coordinated social forces (collaborationism). The concepts of the old economic world are absolutely insufficient. We must ***purify property*** by making it an offspring of work; it is an institution that must be consolidated, not demolished, by reinforcing its basis at the moment of formation, which must absolutely correspond to a principle of equity.

In my code of ethic, ***steals*** he who by underhand means, it does not matter whether legally or not, accumulates riches rapidly, from a strike; ***steals*** he who lives in idleness from inherited wealth; steals he who does not give society all that which his capacity can yield. In order to avoid these evils, their cause must be uprooted, which is in the human soul. This is the first step to take in the field of human ascents: making man understanding who he is, which is his duty, which is his goal on earth and in eternity; he must be a man who does not move on within the narrow circle of selfish separatism, but in a world of social and universal collaboration; a more evolved man that knows to add to his material aspiration the more powerful aspiration of spiritual character; that does not make work a condemnation but an act of worth and conquest. If we look back into the past, we shall find work in the defeated and slaves' position. On the contrary, if we advance into the future, work will become a noble act of dominion and elevation.

Here is what awaits you in the future. Scientific and mechanical progress has begun a new cycle of civilization. Natural forces will be dominated and subjugated; man, upon becoming the real king of the planet, will assume therein the direction of the forces of matter and life. The future civilizations will impose on you a regimen of coordinations

and consciousness, in which the so much neglected moral and psychic values will be greatly appreciated, a fundamental factor for the being who, fully responsible and knowing the consequences, will have to assume the psychism's centralizing function, around which the present state of struggle and anarchy will no longer revolve, but all of the forces of the planet in perfect organic functioning.

The present struggle is alive because active is the effort tending to construct new harmonies. Science will spiritualize itself; its utilitarian function, once exhausted, will supersede its present character to acquire moral values and a spiritual aim. Refined means of research will inevitably bring you into contact with the more profound reality of the imponderable. Ethics will be a demonstrable fact, therefore mandatory to all rational beings. Conscienceless selfishness, vice and evil, which so much suffering have sown in your lives, will no longer be permissible. Evolution inescapably compresses and constrains you on all sides; your restless dynamism has already been working toward it. The beauty of the future will be above all in the harmonic functioning of your world; your progress will correspond to a conquest of order that will harmonize with the order of the universe. Just as matter has completed its cycle of life, has attained a state of order in the astronomical universe, so spirit, which is for you in the chaotic period of the first formations, will as much reach its phase of order as it advances in the cycle of life.

Expansion and ascension of conceivableness awaits you; consciousness transformations toward higher dimensions; contacts with the most unexplored angles of the universe and fields of knowledge. Through your conceptive means, God will approach you, and you will feel Him increasingly present, cosmic and astounding. And you, fused into His order, will be far happier than you are today. This will be the reward of your toil.

80 | The Problem of Renunciation

Let us proceed on the ways of evolution, which will be touching now on more substantial problems, by penetrating to the deeper strata of personality. Let us face the higher ascent phases that concerns the work adapted to the superior human types. Our constructions are all in consciousness, which is the one alone to store up indestructible values. In function of these constructions, I conceive every form of human activity. Do not abandon yourselves to the unconsciousness of the “*carpe diem.*”⁵⁵ You must prepare yourselves for the future; you cannot say, “Let us enjoy life for there is no morrow.” The morrow dawns on and finds you unprepared. Unconsciousness does not prevent reactions. The many, individual and social problems, which your forefathers perhaps did not feel collectively, and which they certainly did not solve, must be faced in earnest and with courage. Everything must be understood and redone from foundations, especially man, who is still a child. A tremendous task lies before you and you have only just begun it. You have to erect above all a marvellous moral construction; and I have travelled so long a road to prepare you for it, from the primordial movements of matter up to spirit.

The future law is undoubtedly in the Christ's Gospel, and it will be realized in the long-awaited Kingdom of God. Today that law appears to you as a limit-case whose attainment is only possible by successive approaches through intelligent use of biological forces. True solutions

⁵⁵ Latin, “Enjoy the day.”

come from the individual, from his heart reach substance by first changing his soul's conformation. The question is not about exterior, collective experiments, or about reorganizing systems; the question is about biological maturity, which must be understood and endorsed, and which cannot be denied because of its irresistible appeal.

The problem may be considered religious, political, economical, judicial, artistic or scientific; it concerns man as a whole and therefore all his manifestations. The question is not about destroying, but about sublimating the fundamental notes of personality: an increasingly more virile will, a more acute intelligence, a more sensitive and open heart. ***The angel must be born of man.*** It is the Christ's redemption. The Gospel is its code; virtue its rule; and the lives of the saints its experiments. It is faith animating all religions, each at its level. Body and soul are contiguous positions; they are two phases, two worlds, two laws. Evolution must accomplish the ascent $\beta \rightarrow \alpha$. The first is already formed; evolution continues and the second has been caused to evolve, consolidate and elevate your attempts at psychical formations (passions, embryos of intellectuality, outlines of the collective soul). Man has acquired power outside himself, the dominion of the earth; he must now acquire power inside himself, the dominion of the spirit.

In a world where no man thinks of his fellow creatures as brothers, as though the misfortunes of one's neighbour could be isolated and did not fall upon all, in a world where no man knows which is the measure of his own expansion, but looks for it in the reactions of others who in turn would equally desire to expand alone over all others, in such a world the apparent evangelical utopia is the only coordinating means of activities and constructor of the social organism. Everyone waits for external systems, provided that they are not to change themselves. In the most diverse social experiments, everyone remains the same; but social progress can only be noticed through the sum total of all individual

progresses; improvement of the organism will only result from the improvement of every single cell. Thus is the grand human ascent accomplished, which, starting from the inferno of animality (the world of the beast), passes through the purgatory of teaching trials, or of redeeming pain (law of equilibrium), and reaches the paradise of divine realizations (the superhuman world). Thus the ways of evolution are also the ones of liberation from darkness, evil and pain.

It is necessary *to demolish and reconstruct*; animality, both social and collective, must be suffocated in every of its expression and replaced by manifestations of a higher order. In order to rebuild, one must also demolish, then substitute and reconstruct. If renunciation is necessary as demolition, *it is also necessary to replace the old* with new passions, impulses and creations, so that the rhythm of life may undergo no pause and the spirit no aridity. The joyous toil of rebirth on a higher level must overcome and absorb the death torment on a lower one. Avoid the folly of renunciation for itself, for it leaves dangerous empty zones wherein the soul atrophies. But let the struggle be tempestuous and heroic like that of the conqueror who advances sure of victory. Let it be an impetus of passion that conquers all. Let every moment be full of the joy of a renewed youth. Then between body and spirit there will be a rivalry, a battle that the mystics have known and described.

If we rise to the higher levels, the dying old biological form seems no longer able to endure this hypertrophic psychism, and a new lack of equilibrium appears, which science, unable to understand it, defines it as pathological and classifies it as a form of neurosis. Matter is tenacious, but it is child of the past; the spirit suffers, but to it the future belongs; past and future signify force and justice, pain and joy, slavery and liberty, evil and good; they are the extremes between which the human soul oscillates during its ascent.

For the more evolved beings these realities of the spirit, inconceivable to the inferior types, may be overpowering. In this case, the struggle assumes tremendous proportions, between a spirit that stoutly seeks to affirm itself, demands all things for itself, and an inferior nature that will neither yield nor die. The past resists solid because of the impulses of millenniums crystallized in its forms. To the conflagration of the spirit opposes the inertia of the great masses, which, as a counterweight, holds on the winged trembling angel that is eager to fly. The spirit sees, guides and grasps; it is the dynamic centre. Matter is a stabilized mass that has fixed and preserves the conquests made. At the prow lies the spirit that risks new equilibria and detaches itself from the well-known ways, assuming perils and all efforts. The human organism is constructed to provide, with a minimum of psychical effort, for its vegetative life in order to attend its metabolism, not to resist the tempests of the soul. But for such beings every moment of life is an instant in the evolutionary transformism, so that the great advancement cannot be arrested, and life displaces its centre. For the being, everything transforms — passions, aspirations — into a more intense realization of the divine. It is a laborious, fecund drama that only the great in spirit have been able to live, that the great art of the future will be able to understand and perform. These are titanic struggles and victories; to impose them on those not mature yet would mean giving death without giving life in return.

In its expanding lies the joy of life; in its limiting lies suffering. It is useless to attempt too high ascents and empty renunciations that could nothing bring other than pain. ***But it is necessary to introduce, with tenacity and truthfulness, the maximum transformation that the individual form can bear,*** according to each one's typical line of specialization. Great ascents are not easy spiritual adventures; they are real transformations of consciousness, dangerously carried beyond life, into the supernatural. It is not enough to say, "Lord, Lord!" But it is indis-

pensable that body and spirit should be tenderized, in which the tenacious hammer's pounding be what most matters as the moulding of forms. It is a work of total purification that ranges from an attitude of spirit, choice of work, to cellular purification obtained through a dietetic regime that excludes ingestion of inadequate food from the organic circuit. It is a pondering and resisting work, forces complexly calculated, in which, we must hold it in mind, ***evolution cannot be forced nor usurped***, since it deals with biological maturation that can be obtained only through constant labour, a task that can be accelerated by choosing the way instead of chancing it.

These words of equilibrium I say to the everyday type of man, because of his dominant mediocrity and ineptness before the great realizations of the spirit. They represent the high ideals like torches illuminating the world, but the greater part of humanity is still at their first approaches.

Speaking to the ordinary type of man, we point renunciation, not as an extreme measure and as a total form of moral perfection, but as the highest bearable approach. As always, this constitutes a school of moral discipline proportioned to the individual's strength and comprehension. Discipline of the senses, control of passions, daily training that lets no occasion go wasted for elevating the existing impulses. ***In emulating his ascent each one will be ranked according to his power; what he is able to acquire will bear witness to his inner worth.***

So I shall not say to modern man, "Destroy riches, be poor." Instead I shall tell him to proceed by degrees, because only so can he attain perfection. Let him start by shedding the slaving superfluous from the modern frenzy of wealth, too often conducive to antivital complications. When it does not cost excessive effort, it costs dishonesty and never pays what it demands. It is a two-edged sword that, while it makes life easier, turns it also into an oppressing chain. Modern society

is overwhelmed with superfluous, costly habits; it is a race for an artificial multiplication of needs, a real slavery and an ephemeral joy, because it depreciates with habit.

Simplify yourselves. There is an economical poverty that can be largely compensated for by a great moral wealth, just as there is a moral misery that no wealth can ever alleviate. Such is your present epoch. Every day, the utilitarian god of your modern civilization imposes a greater effort than that imposed by the god of renunciation. Matter is negative, inert, poor, insatiable, selfish; it absorbs and accumulates. It is blind and mute, it cannot live if not vivified and moulded by the power of spirit. Spirit is positive, active, rich, generous; giving and sacrificing is for it a necessity; it does not grasp and hoard, but is an inexhaustible creative power. Woe to him who shuts himself within the circuit of matter! He closes to himself the ways that lead to the most active dynamic sources, which are in the direction of spiritual forces. Blessed be the poor in spirit. Even if you attain riches, may your heart be detached from them. Many poor people are only those who have failed to become rich; they are *equally avid and blameworthy*. They will have yet to endure and overcome the trial of wealth in order to learn the sublime lesson of detachment. The poor who envy only to exceed in what they condemn will acquire riches as a punishment, so that they may feel their heavy weight and their ephemeral worth. Let riches be a means and not an end, let them be directed toward higher aims that alone can justify this sorry idol in whose name so much evil has been done.

81 | The Function of Pain

Another great force that modern man should understand is pain. The attitude of your mentality before the phenomenon pain is one of defence and rebellion. Science has made you believe in the illusory possibility of an immediate earthly paradise and has declared war on pain, even at the cost of any moral prostitution, in a paroxysm of terror that reveals how even in the folds of its audacity it hides a dark zone of weakness: a blind soul in the face of its supreme goal. But this spirit attitude has not attained its end, and never, in the clamour of so much progress, has pain been more acute; there has never been such an emptiness of spirit, and never has courage to struggle and endure been so lacking. Science has not understood that pain has ***a fundamental balancing function in the economy of life*** and that as such it cannot be eliminated; its is an intimate function of order, a constructive biological function as stimulant of conscious activity. The so much derided state of patient resignation is a virtue of adaptation, of resistance and defence that modern people have been losing. Science has endeavoured to eliminate the nearest causes of pain; it, however, corresponds to a vast law of causality, whose first and remote impulses should be retraced. These causes are to be found in the substance of human acts, in the individual's nature. As long as man remains what he is and does not make any effort to remake himself, pain will be an integrating part of his life, with fundamental, evolutionary functions. Therefore, ***it is an irreducible, substantial factor imposed by evolution.*** I well know what modern man is and I do not ask him an immediate perfection.

However I say that unless he is capable of improving himself, and as long as he remains unchanged, all of his sufferings will be just and well deserved.

Poor science! So dumb in the face of the substantial problems! As poor children you hate the pain that you yourselves have wanted and sowed, and have the illusion of subduing it by silencing, hiding it instead of understanding it. Problems are only solved when faced with courage and loyalty. And in the midst of so much progress each one proceeds dumb within himself, smiling behind a courteous mask hiding a burden of secret woes. Every day he overindulges in every field exciting new reactions that will entail future punishments. If man must be free, but ignores the consequences of his acts, then, for his own good, a scourging pain should be the necessary reaction proportionate to his sensibility. This is inevitable when the bearings of life are wrong. The Law of things does not change because of such mistake, but reacts at every moment to make it understood. In his simplicity, man would intend violating and modifying the Law, by twisting it to his ends; deluded into believing that he knows and can defraud everything, he laughs at the reactions and considers his fallen brother a looser instead of stretching him out a helping hand, hand he would like offered when his turn to fall came. He should understand that in a world where nothing is created or destroyed, even in the field of the subtle moral qualities, an effect can be neutralized only by reversing it back to its cause, in order that there it may find its compensation; a quantity of conscious moral character cannot be annulled, unless it is absorbed into life. Modern short-sighted mentality limits itself to the play of immediate defence against a force that constantly returns, fighting it back in an excruciating effort instead of absorbing its outburst, thus exhausting it. With avoiding seeing and inebriating himself with mirth, man strengthens this force with new errors, which return in the form of new sufferings. So men, classes and nations pass this cumbersome mass of debts

on to one another from generation to generation, and it always remains the same, because it is never absorbed. Christ, who died on the Cross for the redemption of mankind is the great symbol that sums up and validates these concepts.

What can be said to the ordinary man who suffers, even not understanding? The picture of the natural reactions, which you call divine punishment, is piteous indeed. You cannot deny that all men suffer more or less, and that everyone struggles in the monster's clasp. What a poor being man is! Not only has he remained a pagan, but also bestial in substance, dragging all things down to his level: religion, the state, society, ethics. In order to adapt them to his condition, he performs a continual work of demoting all moral values. For remaining in his primordial instincts of war and theft, he needs to endure excruciating sufferings, because they alone will make themselves understood and shake him out of his unconsciousness. The human soul, which has today accumulated on itself a heavy burden of useless cerebralism, does not perceive these spontaneous, simple equilibriums. In the paroxysm of a frenetic dynamism, his soul is weak and primitive. What could bring him to his senses and yet leave him free, if not a great burden of pain? He stands balanced at his level, weighed down by an oppressive struggle and by a reality of pain; but deluded, insensitive, unconscious, he resists every substantial improvement; he runs after his senses, he aspires to exterior, economic ascent, eager to abuse all things, immersed in the egoism of the moment, unaware of the morrow, closed within his horizon. If genius does not lower down to him, he certainly will not know how to do anything to rise up to genius. Truths are generously proclaimed; but ideal exploitations are as old as man and society has accustomed to considering them lies. From the instincts born of centuries of experience, every individual knows that underlying the ostentation of the great things there exists his own moral and material misery, wherein the former is mere rhetoric and the latter reality; and he believes the

truth that all believe: gratification of the senses and victory by any means. The last word will be pain's, this eternal forger of souls and destinies; it will be grafted onto the daily labour of life, drop by drop, and periodically in great collective convulsion in order to hit souls and leave on them its impression.

A solution to the problem cannot be reached without moral improvement, without achieving the superman's biological maturity; it is necessary to ascend to Christ on the cross, and remake the individual and collective life on the basis of love; it is necessary to find in pain a friendly force whose causes and functions be understood and utilized for man's own ascent. Pain is the necessary labour of evolution, which is the essence of and reason for the latter's existence; it contains the germ of an ever-greater happiness which man "must" earn. Such equilibriums are insuppressible and indispensable to the breathing of the universe.

If pain is the cause of evolution, evolution progressively annuls pain. By reabsorbing reactions and repaying debts, by performing a gradual harmonization and enforcement of the Law in the self, pain at once eliminates itself and promotes the being's progress. This demonstrates the justice and kindness of the Law, which it is not a Law of evil and pain, but one of good and happiness. For this reason, it is necessary to follow a way of gradual redemption by several steps; first, by reabsorbing the reactions freely stimulated in the past, and patiently suffering the consequences of sins; then, once the equilibrium has been re-established, by maintaining it in state of harmony with the Law, avoiding any new violation and reaction. ***The universe must be conceived not as a means for the realization of one's own self, which is its centre, but as a universe regulated by a supreme Law, within which it is possible to realize one's own self, as long as in harmony with all that which exists.*** Pain must not be conceived as a chance

evil but as a form of justice, as a balancing function that teaches man, even respecting his freedom, the true ways of life, and, after attempts and errors, **“constrains”** him to follow the only possible path, that of his own progress. Pain can only disappear after the debt to the law of justice has been paid off, which, in the moral, social, historic, economic, physical, and chemical fields is the same law, the same will and the same God. One cannot in time steal away from, or escape the Law; rebellion will only cause a greater clash of reactions that the elasticity of the Law (divine compassion), so large as to contain all human freewill, will always end up returning to you as an inexorable fact.

Pain annulment may be accomplished with courage ***through pain itself***. This is why it may be placed on the path of human ascent. Refuse the Utopia of a scientific materialism and realize this solemn truth of life. In the midst of a frenetic rush toward happiness, in the midst of a sorrowful series of human experiences, in the face of disillusion for unattained happiness, let man courageously face this deeper reality and clasp pain to his bosom. May he learn and grow in the art of suffering. You may find this tone to be prevalently negative, but that is so only from a human point of view, not from the superhuman reconstruction, wherein I place my greatest affirmation. In the relative table of your ethical values, you are still on the lower levels, and your violent, warlike virtues, necessary to your present state, will no longer be the virtues of tomorrow, for they will be superseded. Everything is proportionate to its own level and expresses it. There are many forms of pain, and this is sharper the lower the being is. The painful counterstroke weighing down on the one who has provoked it, measured by the already dealt with calculation of responsibility, changes as the degree of evolution weakens its iron chain of reaction.

Observe how punishment volatilizes along the process of progressive spiritualization. In ***the sub-human world*** pain is defeat without

pity; the being suffers in darkness, dominated by anger alone, in a state of absolute misery, without any compensating spiritual light. His is the pain of the damned, blind, without hope. Man is free to go back toward this hell, if he refuses to accept the toil of his liberation. *In the human world*, an aroused consciousness ponders and reflects; the spirit feels the presentiment of justice, compensation, liberation, and hopes. It is the calm pain of him who knows and atones; it is purgatory comforted by faith; pain halts on the threshold of a soul that takes refuge into peace. The mind analyses pain, discovers its causes and laws, and freely accepts it as an act of justice bearing future happiness; it turns torment into fruitful toil, into an instrument of redemption. How much of its virulence has pain already lost! How different is suffering when it is endured with hope and benediction; how much softer is the blow that strikes a soul so armed, how much lessened is its penetrating force in a spirit defended by an enlightened consciousness! To each case, the substantial vision of things offers a sensation of justice, a great and absolute optimism; in the midst of the environment's dissonant notes, an oasis of harmony builds up in the soul. So by degrees, *the superhuman world* is reached, in which pain loses its negative and malevolent character and transforms into creative affirmation, into regenerating power in the race for life. Then, one hears rendered a hymn of redemption, "Blessed are those that weep."

In compelling the spirit to bend upon itself, pain prepares the way for profound introspection and penetration; it awakens and develops in the spirit qualities that would remain latent otherwise; it multiplies the spirit's all potentialities. For the great souls particularly, pain is an adding value and creating force. As life is constrained to expand inwardly, it reaches deeper realities and the clash of pain compels one to follow the path of liberation. A new world is revealed at every seemingly ruin-carrying blow, something seethes and is born in the innermost of the self; with every stab of pain that seems to mutilate life, something in-

creasing and elevating is achieved. Pain frees the soul from a dense envelope of desires and sensations; with every shred of animality discarded, the soul, with greater perceptive power, dilates into a more intense form of life, into a deeper reality. Imagine the most titanic of struggles, the most tremendous of all labours, the most impetuous of tempests. There is a silent lacerating war that goes on in the depths of the biological laws, an inch by inch dispute in the field of life, a furious downward pull to atavistic returns, an irresistible upward attraction. Spirit and animality struggle, bound and enemy, as do light and darkness at dawn so that the day may be born. In the superhuman phase, pain is no longer mere expiation comforted by hope; it is frenetic impetus for great spiritual creations. In the midst of the struggle for liberation, the dominating sensation is youth; in expanding energies, it is resurrection; passions having been subdued and lower-natured arrogance been dominated, the victorious spirit feels the calm repose of those who reach an oasis of peace. Then the spirit can look more calmly toward within itself. Pain and struggle have sharpened its ear, and it can hear. Then a song from the infinite bursts forth and, slowly, from the depths of the soul, the first notes of the universe's grand symphony sound. The notes that therein are intoned are the stars and the worlds, the flowers and souls, the harmonies of the Law and the thought of God.

“Rise up, O soul; your pain is defeated!” Dead among the dead things your pain lies far below, as a useless instrument flung away, far below by the desert wayside of a sorrowful life. In the infinite, the universe sings, “Rise up, your pain is defeated.” All things have been transformed under the eyes of God; the song is so profoundly sweet that in it the soul loses itself. For joy of the mind, the veils of mystery fall; for joy of the heart, the barriers of love collapse. The universe opens. An omnipresent vibration of love transports the spirit beyond itself, from vision to vision, from beatitude to beatitude. It no longer struggles; it abandons itself and forgets itself in God. The forces of life sustain it,

draw it, and throw it up on high where its new equilibrium is. Once the bonds are ripped apart, it becomes really free and can rise; the past presses it closely and the ways of good must be covered to the very end, just as much as the wicked must engulf himself deep in the mire of evil. Then, the being no longer belongs to this earth of pain; it immerses itself more and more in the light of the Christ, and there it annihilates itself in the flames of love.

These are not utopian rarefaction on the breath of life, except for the centre when not converted yet into the super-human world. The concept of *pain-damage and pain-evil* evolves by degrees into *pain-redemption, pain-work, pain-utility, pain-joy, pain-good, pain-passion, and pain-love*. There is as though a transhumanization of pain into the sacred law of sacrifice. In this paradise, the miracle of overcoming pain through pain itself has been already accomplished. Transitory evil, uttering violations, violent clash between freewill and the Law exhaust their functions; pain exists only to swallow itself up, and disagreement disappears in proportion as harmony is attained. Through this wise mechanism, by means of which liberty is compelled to channel itself into progress, one reaches unification of the self with the Law. Then every possibility of violation and reaction disappears and pain is annulled at its cause. Then the soul cries out, "Lord, I thank Thee for this which is the great marvel of life, that my very pain should be Thy benediction."

Even through base and collective ways, pain tends to annihilate itself. This is the last link of the chain: involution, ignorance, egoism, force, struggle, selection. But the evolutionary impetus transforms force phase into justice, evil into good; in demolishing the lower conditions of life, it accomplishes pain transformation. Just as collectively, through the acting of collective reactions, force tends with usage to self-elimination, by means of a play of collective reactions, by progressive

approaches and the law of minimum means, so pain tends collectively to vanish as a transitory factor inherent in the lowest phases of evolution. An unconditioned, definitive pain and evil would be absurd. The greatest impetus of life, evolution, is what necessarily leads evil to good, pain to happiness.

I point all the degrees of truth so that each one may chose his highest conceivable one. Tell me how you suffer and I shall tell you who you are. Every man suffers differently according to his level: some cursing, some expiating, others blessing and creating. From the three crosses on Golgotha, three different cries arose. Only justice and love are the reactions of the Great. It is up to you to extract from the efforts of life the most of ascent for the spirit, by utilizing pain, instead of fighting it, so transporting the centre of your life higher and higher.

It is certain that, on this level, we are not attuned to the common order of the current human reality and all this may seem like an escape from, and a demolition of, positive virtues; but, as I have told you, it is an escape in order to secure yourselves on a higher level. This may seem mutilating aspirations and will, suppressing healthy, productive energies; but those aspirations will never aid you to get out of the lower level of the cycle of life, in which victory must be counter-balanced with defeat, youth with old age, and in which every grandeur inevitably precipitates its own destruction. What I point to you is sublimating life into a higher form of action, directed toward conquests that are the only eternal ones; actions that are more energetic and civilized than useless wasting of disorganized aggressiveness, they are a more fruitful action because they are conscious of the natural forces in which they occur.

I do not indicate as a supreme ideal the primitive hero who conquers by means of brute force, but, although the masses should not understand him, I indicate superman as one in whom are fused the will

of the dominator, the intelligence of the genius, the hyper-sensibility of the artist and the kindness of the saint; the superhuman warrior who pardons and aids his kindred, and assaults and subdues only the biological forces. He is a being of a new race, the paladin of justice, the master of himself, for the collective good of all mankind.

Sainthood is neither dead nor overcome; it has just begun and must subsist in the modern world as a new sainthood, learned, scientific, rising from the old forms in the heart of your turbulent life, to whose bosom it may return to struggle for rights, and, with your objective psychology, heroically attack your new rebellious soul. If your motto today is force, let it be the stronger force of the spirit, let it be a spiritual beauty that dares to show itself and that lives in the world like a challenge, in order for the world, if it does not understand it, to rend it and, in rending it, learn it. In this very broad sense, the saint fulfils his mission, and he is great only because he stoops to teach and rises to master over pain.

Down below, too slow is the progress of the unconscious masses; they wait for this being to be fecundated, who is the culminating point onto which all phenomenal transformism converges, sustained and willed by all the forces of evolution, an accomplished phenomenon of biological transformation. At the last product of the great labour of life, creation bends over itself to return, in evolutionary movement, toward the lower strata. Such impulse descends over again to raise and relieve pain; it stretches its hand to the man who walks bowed down by the weight of his ascent and takes upon itself the pain of the world. This ascensional resumption, which we have studied as a fundamental characteristic to the development of the typical trajectory of phenomenal motions, is here inherent in the impulse of evolution, and in it it still represents a tendency to pain elimination.

82 | The Evolution of Love

Love the fundamental impulse of life, the cohesion force that rules the universe, divine power of eternal reconstruction! We find it everywhere, indestructible, in an infinity of forms, at every level of being; and, with the being, love will rise, rendering itself sublime up to the paradise of the saints. Like pain, love has a preserving, cohering and renewing fundamental function, and it takes an integrating part in the organic functioning of the universe; it is an impulse that does not fade, but strengthens and ascends; it is a desire that cannot be killed, but guided toward constant elevation, evolution of instincts and passions toward an ever-perfecting personality (evolutional theory of psychism).

Here we observe love at different levels and also its ascent. So we shall trace a new aspect of the path of evolution. Love, which in the animal world is prevalently an organic function, acquires in man functions of a nervous and psychic order, grows more complex, enlarges its field of action, becomes refined and more sensitive (if the danger of a neurotic degradation can be avoided), and proceeds toward a spiritual super-love. Since passions are not to be destroyed, but evolved, so for this very reason they must be dominated and guided toward the spiritual phase. All that enhances the nervous and subtle elements, such as fascination, sympathy of soul, grace, art, music, vibration and psychism; all that is perfume and poetry of love; all that dematerializes and spiritualizes is evolution guiding you to overcome the forms of human love. You are on the threshold of a new reign, that of the mystic and divine

love. Supreme ecstasy that the saints have experienced, it is not a pleasing digression of romantic sentimentalism, but the most tempestuous of conquests, the highest tension ruling over the biological forces; it is a virile struggle against animality, in which all the forces of life engage. I mean an active mysticism that renounces in order to create, not your empty, modern mysticism, neurotic and sensual, enervating and unhealthy, by whose artificial and complicating refinements leaves the spirit in a state of squalid idleness.

On high, as a limit point to human evolution, lies divine love. We cannot ask the average man more than the highest *approach* he can conceive and bear. On the infinite ever-perfecting scale, each one, at his level, will seek to beautify and elevate his instincts and passions to the fullest. Let the goal be that super-love that the great souls have attained; let man raise himself toward the Divine by successive distillations that demolish below to reconstruct on an ever-higher level. *Ascent of passions* that takes part in the ascent of the entire personality, in the transfiguration of the self. For this reason, the essential bond of every union of love must be love itself; without it all becomes nothing, reduced to a form of prostitution, even though validated by all religious and civil sanctions. Form cannot create the substance on which the well-being of the children and the future of the race depend.

The forms of love ascend by degrees and every being, from the animal to the savage to the primitive man to the intellectual to the genius and saint, loves differently in accordance with the qualities and degree of perfection they have reached. As the type ascends so transforms its expression of love, the greatest force of the universe. Ever present on every altitude, its functions (from the simplest one such as is the multiplication of the species for the inferior beings) become enriched and more complex into a number of new tasks; they develop and amplify their array of actions. *The female becomes woman; the male man.*

Sexual attraction develops into maternal love that differentiates and enriches itself into other forms of love: fatherly, filial, family, national, humanitarian, up to altruism, abnegation, martyrdom. *Woman becomes angel; man saint.*

On this rise of love there is a continual absorption of the socially disintegrating impulse of *egoism* and an emanation that substitutes for it: the socially constructive forces of *altruism*. The function of love is to create, preserve, and protect, and its development exteriorizes and intensifies all the defences of an increasingly complex life. These ascents, not a sterile dream, contain the genesis of the forces cohering the future human society into a unitary organism. It is altruism necessary in a more evolved world, even if it may seem a utopia today, sometimes translated into an effort to enlarge it over the restrict family circle. Egoism absorption by love, an impulse inversion, just a moment in the reversal process of the forces of evil into good, of pain into happiness. Egoism is limited; its isolating separatism restricts its enjoyment. In ascending, love is transformed by continually expanding into an ever-greater capacity of enjoyment. In the happiness bound to dense matter, there is something that wearies and wears with friction more rapidly than in the spirit's free joys. The latter wide-opens its arms to the infinite and possesses all things without asking anything.

What a widest space will be the highest passions open to life! What a subtle and deep enjoyment will belong to the man of the future, who will certainly look with aversion at the brutal gratification of the senses as you conceive it today! What a music will life be then, fused into the harmony of the universe! Passion will dematerialize until it attains the super-love of the saint, a real and most high enjoyment, a phenomenon not asexual, but super-sexual, reaching out to its complementary term, which is beyond life, on the bosom of the cosmic forces. In the solitude of the immense silences, the saint loves with his hypersensitive

soul straining and open to all vibration of the infinite, in an impulsive and frenetic impetus toward the life of all his fellow creatures. Although to you he appears to be alone, he is with the Invisible to whom he opens his arms in the ecstasy of a supreme and most wide embrace; something answers to him from the imponderable, inflames, nurtures, pleases him; in a conflagration that would reduce to ashes any ordinary being, there blazes the love that embraces the universe. In a mystery of superhuman passion, Christ suffering on the Cross opens His arms, and St. Francis in Verna opens his arms to Christ.

83 | Superman

We have followed man in his ascent along the paths of work, renunciation, pain and love; all of them converging toward his biological maturation and transformation into superman. At the apex of the evolution that we have followed from the lowest states of matter lies this new being which the morrow will bring forth. His creation is the highest tension of life today; it is your phase α . We have reached at last the apex of the conceivable to you. What is to be a superman? His sensations and instincts show, in their fully acquired state, those qualities that in the ordinary man are still in formative state. The virtues that the ideals reflect, the higher conceptions, for whose conquest, in the moral and intellectual fields, the normal man toils, are in superman definitely attained and assimilated into the zone of stabilized instincts. Superman, be he a poet, artist, musician, philosopher, scientist, hero, leader or a saint; be he an intellectual who develops the powers of thought, or a dynamo of will and action, or a mystic who creates in the field of sentiment and love, he is always, in his fecund impulses, a type of super-consciousness and, in his sublimated personality, a genius. He is the *super-type of the future*, anticipating the human goals. His zone of life wherein he accomplishes his labour of construction resides in the inconceivable. The normal man may live his whole life without ever mentioning the spirit; for genius, though, this is the most important reality of life. Being the result of an immense work over time, he synthesizes the highest products of evolution and race, but he is alone and he knows it. He moves on in a conceptual dimension of his own that only

those akin to him can understand. Descended from heaven, he is an exile on Earth, in either expiation or mission, and he dreams of his faraway fatherland. He does not follow the beaten paths; he is able to establish relationship between facts and ideas that others do not see; he is a supersensitive that soon arrives at truth through intuition; he has nothing to learn; rather, he recollects and reveals. Such normal immersed consciousness is found only in a rarefied atmosphere; such anticipated, evolved state is often understood only too late.

In your world, far below the summits, mediocrity rules establishing itself as the gauge of things, formulating its ethics and drawing up its table of values. Only a mediocre truth, close to the animal nature, for being accessible, can rapidly be affirmed. In your world, if triumph comes out of presupposed comprehensibility, to be immediate success must contain mediocre affirmations: *the applause of the masses is long and prompt in inverse ratio to its value.* Therefore, it is in the Law that the genius' path should be one of solitude and martyrdom and that there should be no humane compensation for those who perform the greatest works of life. The mediocrity's brain has its measures and imposes them on all things; it condemns and refuses to accept what it cannot contain, and levels down everything. It denies whatever represents evolutionary displacement for which it is unprepared, or balance displacement for which it does not have the power to stabilize it. When a new truth is not grafted on the past, and does not continue it, when its bases are not known and accepted, when it contains a percentage of novelty too high to be borne, genius is then repulsed. That is because evolution proceeds by continuity. But in the universal equilibrium, the slow evolution of the masses is always fertilized by that higher order spark that, at the right moment, is kindled on earth, that fecundates, shakes the inertia, and bends down to rise. In all things, there exists an equilibrium that sooner or later demands compensation. It would be useless to reveal high truths, too far removed from you, be-

cause they would be lost in that which is inconceivable to you; comprehension is not a work of culture or reasoning; it is maturity attained through evolution.

In his fecundating functions, genius is a phenomenon collectively important and his appearance and manifestation correspond to inner equilibriums that rule human progress. There is a normal assimilating process for the great truths on the part of the human masses. A higher conception in every field, be it that of art, science, ethics or politics, if it is really great, always remains at first solitary, situated in the incomprehensible. However, by a secret instinct and a vague presentiment, which is the form of life of the future, that high conception emerges from that mediocrity that looks and attunes its ears, to which it becomes attracted, listens and then launches its demolishing attacks. These attacks have a double scope: on one side, that of proving the resistance of the new truths, since only that which is valuable resists and becomes even more beautiful through struggle, for it purges the superfluous and condenses to the substantial; on the other side, that of causing, in such a struggle, the collective soul to come into contact with the new truth, to assimilate it, thus preparing it to follow the genius' footsteps and understand his intuitions.

Genius is by himself with his vastest horizon. His social relationships are relationships of toil, not of comprehension, and often they are relationships of persecution. But within himself he knows he has reached his goal. His gaze penetrates the inner phenomenal causality. The fragmented reality between the barriers of time and space is overcome in a supreme ecstasy of the spirit that rests on the entire vision of the whole. Sublime ecstasy, where the tormented whirling of human illusions cannot reach; its immense power, a sensibility multiplied by a new animistic perception, wholly runs toward meeting the infinite. Joy is complete for his soul that accepts the divine embrace offered in a

flash of love. The centre of life is displaced; its consciousness has the vision of the Law; and the sensation of its working plunges into the current, breathes the music emanating from the harmony of creation, and on this breathing it nourishes. In genius we see psychism attain its manifestation vertex. ***Conquest of truth completes itself***, consciousness moves in full light. No more little, relative truths, fractionated, incomplete and in struggle among one another, but one universal truth that by superseding the former admits and comprehends every point of view of the individuals, of the peoples, and of all times. Consciousness denies nothing else because it knows all things. No more dark unexplored corners within or without the being: those zones where mystery hides. The whole Law becomes evident; light reaches up the last causes.

In parallel, he has a deeper ***sensibility***. He has his loves and wariness, and when his soul opens to the infinite, he wants to be alone. His vision is holy and hides from the gaze of strangers, as if before the profane. There is indeed something holy in this communion of the soul with the Divine. Only at the throbbing of a great love does mystery reveal itself; it responds only to him who knocks at its door. Very often, this requires a thoughtless courage, a desperate will, the frenetic impetus of an immense pain, an impulse of faith that does not fathom the abyss. Only then do the barriers fall and the conceivable limits suddenly widen. An exquisite sensibility especially protects these phenomena of profound communion that halt before the ignorant's violence, who is not allowed in by the mystery's protecting forces, except for destroying those external things that he can perceive, but never beyond. Such are riches of the soul that cannot be usurped or stolen. Genius is an individual conquest earned by toil and only he who has attained it can enjoy it, because it is his own. A bundle of new senses fused into the synthesis of the soul's perception enables him to enjoy subtle beauties, today super-sensorial, where a ***more profound aesthetic*** is born, not that of forms, be it man's or nature's creation, but the divine art of

goodness that realizes the innermost and highest beauty of the spirit. More than contemplation, it is a greater perfection, a universal harmony enforcing itself, it is conquest of the imperishable values, it is creation of a spiritual organism of eternal beauty.

A new *psychical penetrating* capacity reveals without any shadow the mystery of the soul. Any being's spiritual organism presents itself naked and no falsehood is possible. Beside a new conception of life, a new state of soul before everything, *a complete harmonization, a union with God.* The spirit rests in a great inner peace, the peace of him who knows the goal. Superman is conscious of his full personality, of the genesis of any of his instinct, which he can trace back to the eternal past; he knows his history, a long history woven with an iron logic in which nothing dies, no value ever fades; and on such basis he anticipates his future, prepares and wishes it. Hence his fully mastering his own self; hence his sagacity for knowing to dominate over the impulses of life. By going into the source of evil, he manages to understand pain, and he no longer disturbs himself with rebellious torments, with anger or envy; he has only one reaction: that of his silent, conscious reconstruction, by assuming alone, without passing it onto others, the whole labour of performing his own duty. He knows that pain conquers and that his effort in life is fecund with spiritual conquests.

Then, the spirit, by living in relationship with the farthest moments of the Great Plan, overcomes time and pain; and his life unfurls as if a song of gratitude in the deepest music of the soul. Inner *harmony* is his great feast: the joy of feeling related to and in accordance with the organic functions of the universe, of being eternal in it, and, albeit tiny, of being an integrating and actuating part of it. Consciousness of finding himself in the position willed by the Law for his own good, of moving within the precincts of the divine justice; the heartfelt song by the conscience's grateful voice that comforts and approves; living in this

logical vision and goodness of everything, in this light of the spirit, as in an appropriate and vivifying atmosphere, this satiety of soul and moral equilibrium is for superman his most intense happiness.

This is paradise *at the apex of human ascent*; this is the most of perfection and happiness you can conceive today. *With this, the progress of your individual evolution completes itself on earth*, and later it will continue when you will have to migrate to new dimensions. It is worth pointing these ascents in every field and abetting them. Our journey has not been in vain. It will be an impulse. Some will reflect and hasten their step.

Later we shall resume the study of this phenomenon *from a social point of view*, so that our conclusions, made with a vaster conception, may touch and solve also your collectivity problems.

84 | Genius and Neurosis

We shall close our exposition on the theory of superman by observing how along the biological evolution he has manifested himself in the form of genius. Then, we shall seek to understand the affinities that, for erroneous conclusions, have been pointed out between his type and neurotic degeneration; and, finally, we shall define the biological degradation phenomenon in the genetic process of psychism.

While mediocrity, in perfect equilibrium, remains stationary in its phase, all biological forces assault against those who attempt new ways. Misoneism as guarantee of stability is a levelling impulse, and life harshly puts anticipations and creations to proof. When genius passes on earth like a whirlwind, the masses cling to him to hold him down. In the common types, instincts are proportionate to the conditions of the environment; there is a correspondence already established before the individual's birth, between him and a collectivity that awaits him in a way that he may find his effort and gratification already prepared; for him, comprehension is automatically perfect. By contrast, genius, that psychism's monstrous hypertrophy, situated in a supernormal biological position, finds himself by and in everything displaced; it is impossible for him to find equilibrium between his instincts that normalize the supernormal and the environment that expresses another phase and offers other clashes. The difference in level produces disproportion; comprehension is unattainable; the difference in level between his soul

and the world is irremediable; conciliation between his nature and life is impossible.

So genius leads a solitary and suffering life, but conscious of his own destiny; misunderstood and gigantic, he nauseates at the idols of the masses, dazes at the bustle of life about him; inattentive and inept because his is a soul that is all ear to an endless song intoned toward embracing the infinite. Strange dreamer, seized on the sacred furor of creation, absorbed into fecund idleness in which the inner invisible efforts mature, he suffers with a passion to which not man but the universe responds. The immensity of the infinite is close to him, and the earth that attracts all gazes and passions he does not behold. He lives on titanic efforts. He asks life to realize his ideals, without any possible acquiescence to mediocrity, drawn as if into a whirlwind because of his eagerness for evolution. He knows how fearful are those who bend over the abyss of the great mysteries, the giddiness of the great heights, the soul's heartfelt solitude in the face of human unconsciousness; he knows the fierce struggle against an animality that resurfaces, the fatigue and dangers that assail those who want to soar in flight. The blind say, "He is mad!" He feels overwhelmed by the useless weight of numbers; he understands the baseness of those who do not understand him. Even science, child of a utilitarian mentality, of an incompetent mediocrity, but always avid to judge, gives him the verdict: neurosis!

But genius cannot descend, he hears his self crying, but he cannot silence it. His is not only a body like others; he is above all a soul. The spirit that sleeps in so many, still to be born, in him emerges gigantic, evident, thunders and imposes itself. Who can understand his titanic struggle? Humanity proceeds slowly under the labour of its own evolution; he is at the head, carrying all responsibility, dragging the burden of all.

The masses say, "he is abnormal;" science states, "neurosis." But does science know the connection between pain and spiritual ascent, between disease and genius? Does it know the deep balances in which the biological function of the pathological hides? Does it know by what laws of physical and moral compensation the inner harmonies of life function? But if science ignores the soul's all subtle phenomena, even to the extent of denying it altogether, how can such a fragmentary science, incapable of synthesis, understand the complexity of the superior laws, of whose existence it does not even suspect? And how can it constrain the supernormal, that biological anticipation, within the limits of the average type? And why should that one, who in the evolutionary sense represents the most mediocre of values, be chosen as human model? What does this levelling down, this altitudinal descending to prejudiced categories, this a priori capsizing of the vision of the phenomenon, exalting in genius only his neurosis pseudopathological side means? Fatigue from hard labour is not pathological, nor the inevitable derangement resulting from evolutionary anticipations, nor the torment and effort from higher maturations, nor the unavoidable incompatibility between an acquired super-psychism and an animal organism.

These ways of moral improvement exactly follow and continue the Darwin's organic evolution, and since science has understood this one, in order to be coherent it should understand the other. It is in the law of natural equilibrium that every hypertrophy, as well as any atrophy, should be compensated. As in the organic field, each individual normally has a point of least resistance and greatest vulnerability that becomes compensated for by a proportional effort in another strategic point. Thus, in the psychic field a development of qualities can be verified that the average individuals do not even suspect. An exceptional psychical type cannot be judged by commonplace standards or measures to be then summarily relegated to the abnormal and the pathological. I insist upon this because in this way the appreciation of this new type of

man that modern times have the exact function of creating will be reversed.

Relegating to the abnormal all that which extrapolates the understanding of the commonplace majority, raising the common human type to ideal, of doubtful value, means suffocating evolution. Crushing what cannot be understood, reducing to a common type, or confounding and placing equally out of the law both the subnormal and the supernormal, which are antipodal phenomena, is criminal.

Apart from the historical injustices, the human type tending to the supernormal is sometimes still outlined today: as we have seen, he is the third type of man. He is a type of personality that represents, for his matured instinct, a higher order of moral and intellectual refinement, an assimilated accomplishment to the highest spiritual values, acquired qualities most useful for social togetherness, constituting the edifice of virtues: a formed, accomplished type to which tends humanity in its development. Intelligence, dynamism, an exquisite sensibility for perceiving good and beauty, rectitude, in which have been fixed the highest ideals of honesty and altruism, which are indexes to the degree of evolution: a superior ability cementing the social whole and functioning in the collective organism; all these are signs of nobility of race and aristocracy of spirit.

But at the same time there is a painfully-developing sensitivity revealing an effort to new adaptations, torment of a being groaning under the burden of violent biological displacements, a rebellious organic functioning unaccustomed, unable to adapt itself to the demands imposed by a dominant psychism along its improvised expansionary potentialities. Though deemed weak for today's standard, this man accumulates in himself qualities and spiritual power that one day will admit him among the future rulers of the world, whereas, by a process of natural selection, to the normal men, to the ones balanced in the cycle of

animal functions, will be left the servant's positions. If he shows a tendency to neurosis, such he owes to his pioneering risk-taking temperament toward preparing future truths, thus fulfilling a great function in the equilibrium of life. If in his own intense emotiveness and affectivity, in his exalted intelligence and sensibility, in his exquisite moral attitude (as that of an aristocratic race that dies for being too mature) there is something ultra-refined; socially he is a precious leaven of sensibility and activity, a spark of life among a mediocre mass, in which inertia predominates, and life only knows to maintain and reproduce itself, enclosed as it is within its cycle of animal functions.

These delicate beings were and are obliged to live in a world of all. What a tremendous clash is for them the struggle of the common type, devoid of scruples and sensibility, so brutally self-driven! They are generous and honest, incapable of prostituting their soul for immediate advantages, they live on that which the world will only see millenniums from now, and they pay dearly for their superiority. Pain, the path of all great ascents, is their closest companion. In them, human nature, which dies in order to give life to a super-human psychism, suffers torments of agony, and with an intense affectability, incomprehensible to the normal man, desperately implores help not to die. The world laughs, but it has since long been sealed with the words of the Great One among the great ones, "Father, forgive them for they know not what they do." Thus man is judged unconscious! Normality, what a sorry inheritance! The greater the spirit the harder pain knows how to strike for the former's ascent. It is in the nature of the law that the great creations should be offspring of great sufferings, that the most fecund process of biological creations should be the most laborious, the most effort-laden ones. Is there more arduous a task than that of conquering the biological inertia, of overcoming in its atavism the impulse of millenary forces?

Too grave is for him who lives in this world with its hardships having to add up to the external struggle of all these his great tense inner battles, and containing within himself not an allied, friendly and helpful brain in the struggle for material conquest, but a brain with different aims, a brain that does not uphold life but assaults it, transforms his work, turns his obstacles more complicated, increases his sufferings, and adds to the difficulties of the outside world the huge weight of his inner drama, by itself already heavy enough to crush a man down. What a tremendous problem will a life thus traced become, suspended between an outer and an inner struggle, both without truce? Displacing human aspirations and inverting common values isolate and wound; sensorial reality insults sacrifice; the present refuses to die to give way to the morrow, and the body to the birth of the spirit, the tangible to the imponderable. Displacing the axis of life, revaluating its own self into a higher level and building a new soul turns out to be an arduous toil.

To such a being science says, "psychopath." Undoubtedly, there is a pathological neurosis as a rather evident clinical syndrome, in which the tone of pain and sensibility is to be found exalted; but too often science has classified as such a number of phenomena that belong in the supernormal, and also certain nature's compensations that renders the spirit sublime and in the heart of a tormented psyche foster a massive growth of intellectual manifestations. In this way science has devalued a human type that can have a function in the economy of social life; with such misunderstanding, science has inverted its task, which is that of valuing the forces of life. Great responsibility weighs on those who speak ex cathedra, with authority, for not perceiving these highest phases of biological evolution that, nevertheless, are so strenuously upheld; for having understood that such is just a fragment of truth, only to lower the spirit to the body's level, instead of raising man to spiritual dignity.

Time has come for this organism of intellectuals and knowledge called science if it indeed wishes to be science, to assume the role of a conscious guide of this great phenomenon, which is evolution. Instead of losing itself in a sterile rivalry to dominate, it should assume the direction of human selection and educate man for an eugenic consciousness, creating quality rather than quantity; it should rise to assume the intelligent direction of the natural forces where the individual's premise and race's happiness reside.

Learn to understand life as a spiritual immigration from the great beyond. By purging the spiritual environment, the Earth will become automatically inhabitable for the undeveloped beings, and the most excruciating destinies will spontaneously remain in the lower worlds. A moral prophylaxis against all that is collectively anti-vital becomes thus indispensable. Only consciousness of the race's remote advantages, a conscious and pondered altruism can progressively attenuate a pathogenesis that no *a posteriori* therapeutics can correct. If pain can be redemption, may it be not a reason for sowing the seeds of its causes.

May science acquire a *scientific concept of virtue*; may it at once embellish itself and delineate its rational figure. When the biological super-type appears sporadically, do not consider it an anti-vital element, but aid it in its transformism; stretch out a helping hand to those that struggle and suffer for the creation of a new race; value these resources that may be of utmost importance for the progressive taming of the human beast, when religion and logic do not suffice to abate its ferocity. The class of those who think in all fields has the *duty of guiding the world, the duty of fulfilling* its functions as the psychic centre of the collective organism, the duty of becoming interpreter of the Law and of pointing the way, so that society and its directing class may know and follow it. If the explosion of passions that bring goodness, faith and courage is not supported; if he who guides man along the

rugged way of his ascent is not understood; if all that cements social togetherness is not accepted, what will you do on behalf of civilization and progress in order to prevent ideals from being only dreams?

85 | Psychism and Biological Decay

The superman figure represents the point of arrival in the evolution of your conceivable triphasic universe. Thus, life has finished its highest product, a potentiality that synthesizes its entire past. But science, in its approach between genius and neurosis, had already had the presentiment of a law that returns at this extreme limit, manifesting itself as a weariness of life, as a tendency to decay, once its creative function has been exhausted. Let us observe this phenomenon. We have spoken of renunciation, of animosity-overcoming as a condition for psychism affirmation, of a sort of complementary function between the destructive, human, lower-natured impulses and the constructive ones in the superman's spiritual instincts, of a sort of reversal in the passage from the first to the second moment of evolution: animal phase and psychical phase. Let us give a scientific explanation for these mystically characterized phenomena.

As in *atomic disintegration* there is matter dissolution at the apex of phase γ , as in *dynamic decay* there is energy dissolution at the apex of phase β , so in evolution there is a parallel *biological decay* by which life as life dissolves itself as soon as the genesis of its product α occurs. Once this created consciousness is reached, evolution emerges at the door of new dimensions, on the threshold of a new triphasic universe, today super-conceivable to the normalcy, that is, to the common individuals.

This phenomenon of a *progressive fatigue in the phenomena of life*, this aging for the individual, for the race and civilization, is a common one, which comes to be a deep exhaustion in the cycle of each unit. Each unit has its journey, dawn and sunset; each being lives at the price of aging. *Life can exist only at the price of a continually dynamic decay*. In species, the simpler the individual is the swifter is its reproduction rhythm. As in the individual, the younger its life is the more active is its organic metabolism. In a few hours, bacillus produce generations and generations of individuals; the nearer is life to its origins, the nearer is it to its primordial structure, more labile is its constructions, and proportionally rapid in its exchanges of life and death. But this construction fragility is neither death nor weakness; on the contrary, it is a youthful agility, a malleability and adapting power, a freshness of forces that defends and insures survival. With biological evolution, though, organic structure becomes more complex, as well as the demands of life. The more difficult its defence becomes, the lesser would be its chances for individual survival if, in parallel to its vital process, a protecting wisdom, a psychism dominating over its increasingly complex objectives to reach, did not develop. Evolution could not have attained a more complex form of organic structure if it first had not accomplished — and only while it accomplished it — a more profound psychism to rule such structure.

There is a *progressive rapidity and lability release in the rhythm of life and death*, forming equilibriums increasingly complex and at the same time more stable. The rhythm of the alternating vicissitudes of birth and death becomes slower, and for the wave of life an increase occurs in its amplitude between trough and crest. There is a progressive tendency toward form extinction, just as in β we have seen the wave to extinguish by progressively extending in length and diminishing in vibratory frequency. In life also *the wave has a tendency to wane*: universal decay, inherent in the evolutionary process that alone

can give the real reason for many phenomena. As energy had aged for the types with slower vibration and wider wavelength, so too in the biological phenomenon the same process of decay leads the *vital force to wane*. Parallel returns occur at the vertex of each phase, a moment of decay is inherent in the development of the evolutionary phenomenon.

This same vital wave's waning phenomenon takes place in the individual. In his youth all is exuberance of vital force; flagrant is his metabolism reconstructive capacity, greater is his malleability and environment adaptability, very active is his whole organic dynamism, which reveals itself through an undisciplined and violent unchaining of primordial forces. Then all wears away through the clash of trials, extinguishes as vital dynamism to arise as a finer dynamism of psychical character. From that explosion, consciousness survives, a different power of judgment, which did not exist before, that only the mature one possesses.

Therefore, nothing is destroyed, either for the individual or for the race, but all in substance transforms to re-emerge in a different form. As in atomic disintegration matter does not die, but re-emerges as energy, and in dynamic decay energy does not die, but prepares itself for the genesis of life, so in biological decay life does not die as life, because *its wearing conditions the genesis of psychism*. Everywhere and always, Substance is reborn in a different form. It comes to be logically the same phenomenon that, if it seems destruction and disappearance of form to your senses and means of investigation, in reality it has neither ended nor changed, only its form has as ever changed by just annulling itself in the relative. Therefore, the phenomenon of biological decay *is not extinction. Nothing substantially ever ages*, either in man, race or in the species' senility. Substance simply transforms itself into phase α , the spirit, thus accomplishing its highest creation in your universe. A death of form, as always, conditions here too the birth of a

more elevated form. *Biological decay*, thus, *is not demolition, but ascent*.

Therein is the scientific meaning for that need for lower animal demolition, which is condition for spiritual ascent. Only in this universal context of concepts can the *scientific meaning of virtue* be defined as a rule of evolution, a path of biological ascent toward the psychism's vertex; a *rational ethic* can be spoken of that which can be linked to the whole universal phenomenology. According to this ethic, whoever lives and practices virtue is good and praiseworthy because he follows the transformism direction, which constitutes the essence of the universe. We have already said that good is synonymous with evolution, that is, positive ascensional direction and that evil is synonymous with involution, that is, movement and value reversal.

Nothing is destroyed. What is lost as quantity of energy is gained as quality; the characteristics of life are only lost in order for those of psychism to be acquired. If the environment imposes on the dynamic principle a constant dispersion of forces, it elaborates however the principle that absorbs from, and turns its own, all the environment experiences. And if, by an ever-increasing deficiency in the equilibrium of its metabolism, life ends up defeated, to compensate for it, a parallel and continual *reconstruction at a higher level* occurs. And this rebirth is progressive and proportional to an organic refinement (animal life's overcoming, renunciation, virtue) that prepares and conditions it, as also inverse and complementary phenomena mutually condition each other. Life decay, therefore, is not an individual's or species's senile disease, but a normal evolutionary process that has a real, creative biological function. The senile fruit of psychism, refined sentiments, even the superman's pseudo-neurosis is not a product of decadence, even though it may so seem to the young, fecund and combative peoples. The selective biological equilibrium given by the woman who desires to

give birth, and by the man who wishes to fight and kill to defeat, is supplanted by more perfect forms of life, whose attainment is the young peoples' greatest aspiration, to which they fatally tend as all youth does toward old age.

From this high standpoint, the senility phenomenon in the individual, as in civilization, assumes a very different meaning. Decay of biological forms has the specific function of maturing the appearance of psychical forms, with an ever-inverse proportion between the two, in whose first arousal the vital power is maximum and the psychic power is minimum. With evolution, the vital power tends to weaken, while the psychical one becomes ever-amplified and evident. Then both the individual and the race have a far greater quality value, despite its lessened reproductive rhythm and diminished quantity. It is in the law of nature that the civilized peoples should reproduce less.

Therefore, the presumed debilitation of the matured civilization is not decadence. Naturally, for every greater value there is a price to pay. In the *wane of civilizations*, if their peoples age, their souls mature through the experiences of collective life; and when a civilization declines, nothing dies in absolute sense. Note that a delicate and splendid flower thus blossoms, which is picked up to become the germ of future civilizations. Apart from the survival of the individuals, who later return to earth, more mature and fit to take up again the same cycle of civilization, which will raise them up on high, also in your world a potentiality of concepts survives, without which the creative force of the young would never be fecund, and they would wander in uncertainty.

The product of so much work and experiences is so distilled into a few principles that are strong enough to raise a new civilization. The past never dies; it always rises again indestructible. All spiritual conquests remain in the world as a real and active force, as a basis for new impulses, as an eternal witness and measuring index of the evolution

accomplished. In this wise, age in the individual will not be decadence if man learns to live again by continually being reborn in spirit. Fatigue and old age are *normal* moments in the metabolism of life, where biological maturation reveals itself without any wearing and substantial dynamic deterioration.

Only thus is it possible to understand the phenomenon by means of which life produces consciousness; our having explained the mechanism for instinct formation and experience stratification had not been enough. Biological decay takes an integral part in the evolutionary phenomenon, *and exists as a condition for the psychism's genetic process*. Just as dynamic evolution imposes a process of energy decay, so biological evolution implies a downgrading process in the phenomenon of life. In these phenomena, the same principle actuates exhausting the original impulse, a decrease in the kinetic qualities of the sensitive potential of forms occurs. In this sense, the evolutionary process means a progressively downgrading potentiality. The profound reason for these phenomena lies in the nature of the evolutionary transformism. The same progressive kinetic waning from phase energy to life, as from that of life to spirit, is nothing more than a constant and substantial characteristic of the evolutionary phenomenon. This is because evolution, reduced to its fundamental substance, is movement, that is, *a process of kinetic decentralization*, a kinetic principle expanding from centre to periphery, an actuation through which an impulse becomes exhausted, offspring of preceding and involitionally inverted impulses that had been kinetically concentrated and dynamically condensed, offspring of the Substance's potential concentration, to which now counterpoises an inverse ascensional process.

So energy now tends toward diffusion, exactly because your universe is in an evolutionary period, while in the preceding inverse period it tended to direct itself toward concentration (condensation of nebu-

lae). Evolution, or its reversal toward the negative (involution), is an inviolable course, because it is the direction for Substance's transformism to manifest itself in the relative. For this reason, all phenomena are irreversible.

86 | Conclusions – Equilibriums and Social Virtues

It is in the field of conclusions, where we now move on, that you can estimate the value of my ethic system, not only from a scientific and rational but also from a *practical and utilitarian* point of view.

The concept of *pain-redemption* is of great moral aid. Its transformation from an instrument of punishment into a constructive means and its usage as a means of moral conquest has the merit of re-estimating a refusal, I would further say, a loss that civilization did know how to avoid. It is an encouraging ethical system, optimistic even in the most distressing, constructive even in the most desperate cases. The concept of *work-duty* and *work-mission*, of work as a constructive biological and social function, substituting for that of work-condemnation of the damned, and for that of work-profit (a moral necessity much more than an economical necessity), possesses a tremendous social cohering power. Besides representing a ferment for elevating the individual level, all my assertions as to the meaning of renunciation, passion and love evolution, form the basis of recognized virtues, and solve all the so much difficult problems of living in togetherness; they constitute also a science of social relationships and contribute to the collective consciousness formation; they stimulate the functioning and constituting of an increasingly compact organism in human society. For this reason, they are of close interest to the public and private

rights and can be taken as basis for a *philosophy of rights*. In my system, I have placed the principle of justice on a scientific basis, in accord with the universe's functioning; in the social field, this represents order, respect for authority, whom alone should bear full responsibility for its directive function; in the moral field, it means honesty and rectitude of motives and actions. Inequalities in wealth and social positions are not injustice, but only labour differently distributed in accordance with differently specialized individual types, because every human society, whether one wishes it or not, is an organism in formation, in which *all indistinctly obey* a predetermined function, the only one to justify life. Virtues may be translated as effort, but an assimilating effort that will transform the former into instincts and therefore into needs. Such will be the characteristic of the future superman.

I speak to those who meditate, in a time of great moral misery, despite the torch of resurrection's being already alight. The nature of this synthetic writing does not allow me to go down into details. But in it I have delineated a logical organization of principles and in it are contained all the consequences, hence their being automatically deduced. In the vastness of the universal vision, I have placed the superman's goals on high; but I have considered the real conditions imposed by the dominating psychology of the common type, and of this common type I have asked only the first approaches; I have defined his position and therefore his work on the evolutionary path, showing the most evolved ones the most elevated tasks, so that everyone may find his way and his rule on the path of human ascent.

On high, like a flaming torch, I have placed the spirit of the Gospel, the highest expression of the Law conceivable to you, whose comprehension will signify the realization of the Kingdom of God, toward which approach man increasingly struggles in his day-to-day effort for life. Being a synthetic religion of the future, made up of spirit power

and goodness, my system fraternally accepts all faiths on the condition that they be faith, and does not condemn any, be sincere and stay in their place. Science has been called upon to give its support, and I have made wide use of it in order to validate the spirit's affirmations. We have overcome all exclusionist prejudices resulting from caste, nations and race interest. My system has its roots in eternity and must be universal to survive in time and have no limits in space. It is therefore true everywhere. I speak to all peoples, to all nations, of all times, so that each may find in my system its position and its path of evolution. I am spirit, not matter; I am substance, not form. These conclusions, therefore, do not tend toward solidifying into any form proper to human organizations, but should be grafted onto the already existing forms in order to fecund and enrich them, in order to lift up those on the descending path of evil, and illuminate those who in the political, religious, scientific and artistic fields are laboriously ascending toward the good's light.

I only ask for sincerity of soul, a sense of rectitude and a firm will to improve. Society cannot but feel benefited by these affirmations, incontestably fecund for the individual and the collective progress. I do not start here from the apriorism of any political system either to impose on or to oppose it. A universal vision cannot descend to the field of human competitions; a universal truth cannot be circumscribed within the limits of lesser truths, relative to one people and one moment of its evolution. But, there is no one that cannot help noticing that into this system do fit *spontaneously* all sound productive sincere political conceptions, all regime of order in which the peoples resume their ascensional path and reencounter consciousness of life. In this synthesis, these sound, productive political systems find their natural basis, the solidest and amplest fundamental, *the one and only necessary conception* for them not to be left isolated in time, but bound as society's functioning to the universe's organic functioning.

My rational and scientific ethic has traced the main routes for the individual life, and now it will trace the ones for the **social field**. It neither imposes nor obliges. It is **rational**, that is, it presumes to be speaking to rational beings, such as modern man thus assumes himself to be. It does not invoke the Jupiter's thunderbolts, nor the wrath of a vindictive god; it simply points out the **natural and inevitable** reactions of an inner, inviolable, perfect and supremely just Law. The man who moves on within its limits is free, with his baseness, to make the Gospel of Christ seem absurd and inapplicable, but he is not powerful enough to rid himself of the inherited suffering that his low level of life entails and imposes. I leave you the key to all mysteries.⁵⁶ Now if you wish to remain in wickedness (and you are free to do so because liberty is sacred), yours will be the inexorable consequences, for the law of causality (responsibility) is inviolable.

All the practical outcome of this synthesis might be condensed in these words: if evolution means conquest of consciousness, liberty, and happiness, involution expresses the opposite. In the **baseness of your human nature lies the cause of every evil, and in spiritual ascent every remedy**. Aspiring to joy is right and happiness can exist; the only necessary condition lies in applying to the work of earning it. The Gospel is a thorny path, but only through it can one reach the paradise, even on earth.

Every modern conception of life is found to be displaced, and, for your science, whose language I have been using, you are obliged, for coherence's sake, to understand and carry out such displacement. I have constantly held in mind the prevailing type of man and in many cases the uselessness of appealing to sentiments of faith and goodness. For this reason, I have been obliged to perform the ungrateful work of

⁵⁶ Here is already the so-called "Theory of Everything" that science has been desperately seeking!

circumscribing the universe's grandiose beauty within the terms of a strict rationality. You must now conceive life and its vicissitudes not as an immediate effect of forces set in motion by your present will, but as *a logical, intelligent succession of impulses bound, in time and space, to the whole organic functioning of the universe.* No chaotic zones for usurpation exist. Each life brings in itself an impulse; *destiny possesses a rational method for applying its trials,* and to understand it you must become used to conceiving its effects over the long run, along your eternal life, not on this side, in the fleeting moment, in which you can see re-emerge inexplicable effects of unknown causes.

There are destinies of joy and destinies of sorrow, colourless destinies and titanic destinies; there are deep offenses against the Law, stamped in ages past that weigh on and inexorably break a life. I have shown that it is useless to inveigh against the immediate causes, as these must be taken up and borne as one's own burden. Rebellion, anger, envy of social and class position, and hatred of class are useless, since every man's position is always the right and *the best one for his own evolution.* I have shown the existence of a substantial justice, notwithstanding all human injustices, which are external and apparent. Then, each one should be content with his state and should endeavour to work under the conditions prepared by his own destiny. For you, a life implantation *occurs outside the individual's will and consciousness:* it is performed by the forces of the Law. Were it not so, *who would oblige you to undergo the necessary trials for your progress, from which no possibility of escape exists?* He who is unaware of can have no influence on the substantial.

Then, instead of inveighing against the rich, simply for not being in a position to imitate their errors, instead of wasting a life in useless, disorganizing aggressiveness, what a cohering social force will represent

such an idea of a supreme law, which fairly distributes pain and labour to all, in every position and in diverse form! How comforting a fraternity will life then be! Such does not mean passivity but consciousness; it is not a virtue of enduring everything without reaction, but a virtue of knowing how to bear deserved pains in order to learn above all not to sow again the causes of further sufferings. Thus becomes displaced the centre of your judgment with regard human positions. Woe to him who feels comfortable with his earthly life! That means that there lies the equilibrium of his spiritual specific weight. Happy are those who there suffer, who thirst for goodness and justice, for they will ascend to find their equilibrium higher up. Rejoice those who suffer, because they will be freed; mourn those who enjoy for they will return many times to the cycle of human misery.

Let us repeat with the Gospel: “Happy are they who are persecuted! Woe to you whom men applaud! Happy are they who mourn, for they shall be comforted! Woe unto you that now laugh, for, one day, you shall mourn and weep!”

These concepts bring a sense of order to the inextricable tangle of human destinies, appease social dissensions, cement society’s living together, and represent a creative force for the higher collective units, which constitute societies and nations. Such is the highest creation of evolution, of which we occupy ourselves right at the apex of this treatise as its maximal conclusion. These norms, which form the table of individual virtues (the highest values), because they determine each one’s consciousness evolution, also represent collective virtues (the highest values). Because, if virtue is the norm that most impels one on the path of evolution (and therefore the most precious thing for being of greatest interest), it represents the constructive impulse for social organization and collective consciousness. Then, we find not only the superman but also a *super-humanity*, not only the individual’s spiritual

feast for overcoming his biological nature, but also a practical wisdom, constructor of social life. The paths I have traced for individual ascent have the precise function of teaching man to live in society, in nations and states. This because these higher units can only exist when their component cells have been fully formed. It is in this collective function that the individual's consciousness enriches itself with a science of relationships, with a new order of virtues that foster collective evolution. These are exactly the basic characteristics for a concept of virtue from a social point of view.

87 | Divine Providence

If in this order of ideas there is room for individual unconsciousness, we cannot admit unconsciousness on the part of the Creator. In every case, even in the most dreadful destiny, you can believe in man's lack of wisdom and wickedness, but you can never believe in God's lack of wisdom or wickedness. It is useless to attack those who personify the next cause of your sufferings. Often, they are just ignorant, therefore not responsible, instruments moved by remote and deep causes that have their origin in yourself. Life is a tremendous battle of forces that must be understood, analysed and calculated. No man can invade another's destiny; only in his own can he insanely sow seeds of joy and sorrow. So substantially perfect a life cannot be at the mercy of caprice, nor be submitted to the insane joy of reciprocal torment. Malediction and rebellion are senseless in this order of ideas, so much so that they displace nothing; rather, they only aggravate evil. It is wiser to pray and understand, for suffering will cease only after the lesson that justifies its presence has been learned.

The concept of *Divine Providence* is logically placed in this order of ideas as a scientifically and objectively demonstrable fact. If you were to register, in long series, the development of the individual's destinies, as a result you would see emerge a law in which force intervention, superior to the individual's will or knowledge, appears evident. Instead, man behaves as though he were alone, isolated in space and time; his

ignorance of the great Law that rules all things makes him believe that he is living in a chaos of disordered impulses, abandoned to his own forces, as if they were his only law and aid. His selfishness is an “every man for himself,” all against all. And man remains alone, as an atom lost in the immense sea of phenomena, horrified at the gigantic forces that may torture him, a tiny spark in the midst of darkness, brandishing his only feeble arms to defend himself. Then he takes refuge in the unconsciousness of the “*carpe diem*,” which is a philosophy of the damned, an intellectual and moral blindness left intact by a science that concludes nothing.

Blindness, unconsciousness because in a universe where all things proclaim causality, order and indestructibility, wherein everything is function, automatic equilibrium and justice, where all things are closely bound to the functioning of the great organism in a network of reactions. There is a reason and a logical consequence for all things. It is absurd any annulment in both the physical and moral fields; it is insane to believe in the possibility of violation, usurpation or injustice, only because man so wishes; it is insane to think that he, a mere speck in the infinite, can impose his will by modifying the universal Law.

With this scientific demonstration of a sovereign order, I have brought you to this dilemma: either you deny, thus accepting unconsciousness and creating about you a chaotic world, where you are alone with your forces opposed to all phenomena, as ridiculous rebels lost in a sea of darkness; or you understand and advance solidly, bound to the great motion, like soldiers of a great army on the march. The existence of a supreme order has been demonstrated; ***man can exist only when immersed into the great Divine Law.*** This renders every guilt and baseness absurd, and it renders the ways of virtue highly utilitarian. ***Everything that exists is born with its law, is the expression of a law, and can exist only*** as the development of a principle ***complying***

with a law. In everything, you will always find a law as its soul, its substance, the only constant reality across all transformations of an external illusion. Form always follows this law, which guides and modifies it, so that it may be turned into act. Each moment sums up the past and contains the line of the future, in the physical as well as in the psychical organisms. Equilibrium has brought you thus far, into the present, during your journey through eternity, and now supports and guides you into the future, knowing and willing before you yourselves, in spite of your will and consciousness.

The most limited concept of an individual force of yours that guides events must be substituted for by the vastest concept of a justice that upon destiny imposes its equilibrium and its compensations. Within it violence and usurpation are absurd tiny moment, anticipations that must be later paid off with mathematical precision, for in it Divine Providence is present and actuates, not a providence in the sense of a personal guidance on the part of Divinity, of an arbitrary aid that can be undeservedly solicited, that can release us from the irksome labour of life, but a providence that is a moment in the great Law, endowed with equilibrium, bound to merit, supported by continual compensations that raise those who fall if they deserve to ascend, and crush those who ascend if they deserve to fall. It is a principle of order, a levelling force that aids the weak, and replaces the impulse of human arrogance, a force with justice that is much subtler, real and powerful.

Divine Providence represents this greater force, a justice in action not only to elevate but also to overthrow. And by a spontaneous law of equilibrium, you will see that it knows how to measure one's trials according to one's strength; you will see it emerge gigantic to protect the defenceless, humble, honest man whom human oppression intended to ruin; you will see it give to the worthy and take from him who abuses,

rewarding and punishing, distributing beyond the limits of human allotment.

You, victors through human force, tremble before the power of this justice that impels the whole universe. And you, the weak, do not believe that Providence is inertia or fatalism, friend of the indolent; do not expect this force to save you from the sacred toil of your evolution. This concept of justice and work, a scientific concept about the phenomenal world, is not a basis for gratuitous removal of pain sanctions; it signifies rights to the minimal indispensable for the human forces' need to ascend up the weary road of life; it signifies a necessary and deserved repose, not the perennial, gratuitous idleness as you would desire.

Nothing is more false than identifying Providence with a state of inertia and passive expectation; this is an invention of deluded sluggards; it is exploitation of divine principles. Providence is here to raise the man who faints in the struggle, as It is to defeat the rebel, even the strongest one, but above all It is at work for the just man, who desires good and imposes it with all his will. Then, the inert, devoid of human strength, without means and support, will hold in his fist the highest force of life; the tempests of the world will be appeased and the great shall bow before him, because he personifies the Law and its order. While you remain alone in the fight, abandoned to your own feeble forces, he who has found his place in the organicity of the real, will gather force from the whole infinite. And if he seems abandoned and defeated, then a loud-voiced call he will hear, "You are not alone." Then he will be able to say these thundering words throughout the whole universe, "I speak to you in the name of God."

88 | Force and Justice – The Genesis of Rights

We have alluded to an evolution of the laws of life in which, for the collectivity, the principle of force transforms into that of rights and justice. Just as evolution, in transforming the individual, transforms pain and love, and expands freedom and happiness, thereby transforming its law, so, too, in the social field, evolution means ascent for both the collectivity and its ruling laws. Transition from animality to a superhumanity also means a social phenomenon that matures in all of its manifestations. The improvement rules that mankind imposes on itself through education, the so-called virtues, as they help man evolve they also render him ever better adapted to live together in ever-vaster organic units. Just as individually superman is the goal of evolution, so collectively evolution aims at constructing the social organism up to the point of a super-humanity. Only in collectivity can superman attain his complete realization.

Parallel to the march of every single man we find, therefore ascending, this larger individuality that, by combining its elements and elaborating its cells, laboriously acquires consciousness and constructs psychism, that is, the collective soul, as does the individual through his effort. The individual's problem being exhausted, let us now observe the more complex problems of social evolution.

With man's occurs also the collectivity's evolution, of which man is the first and most solid basis. The social unit has a sensibility of its own, by which it observes and feels itself in every of its point and in every of its constituent element. The egoism and force principle, which dominates the primitive type, is what there is of most degrading and anti-constructive in the social structures. But the evolution that impels the individual, as well as the collectivity, possesses in itself impulses for egoism and force self-elimination. Thus, just as the individual type ascends from type to type, so the worlds and their laws also transform themselves. In the ***subhuman world***, beast and inferior man carry on written in their ferocious instinct the articles of this law. Where each being does not exist except as a weapon, as in a continual assault, as an incessant threaten to all of its fellow creatures, the cells of the future units are unknown to one another, they have not found yet that mutual understanding that allows exchanges and fusions. Circles of liberty tend to expand about the centre of egoism ad infinitum, ignoring limits of contact with other similar circles.

Force is a necessary tension of life that dominates sovereign, an in-suppressible burden, and yet, in its baseness, is labour of ascent. Each life is an imposition forced on all the others, and every right an extortion. ***The social world is a chaotic clash of forces still in search for the higher equilibriums of rights.*** This is the undeveloped phase of the biological societies, in which the individuals are not yet organized in symbiosis. It is a state of aggression and violence, of uncertainty and struggle, in which the successive ascent prepares itself, in which, by expanding its internal impulses, nature prepares a matured collective unit, of which human society is only a case. In these lower worlds, because of the low level of their being, the universal law of justice can attain its equilibrium only through brute force. There, the strongest is the best, not the most just. The density of such a low atmosphere does not allow the law greater transparency than these; the principle of justice cannot

realize a higher form of natural selection. Justice exists always, but manifested in proportion to the capacity of expressing itself in the environment. The being, therefore, considers the transitory equilibrium relative to its level to be justice, and injustice ***each phase it has superseded.***

The forces set in motion have their origin in each one's centre; life is egoism in expansion, and they may be fused only through expanding and coordinating themselves with the neighbouring egoisms. There is a cycle of ignorance, egoism, force, struggle, pain and evil, from which the individual attempts to escape. We have seen that in the aspirations of individual ascent each one discovers ever-higher objectives; he attempts to reach them better in collectivity, so that ***that cycle tends to break up.*** Gradually, through the law of minimum means and maximum yield, this rudimentary principle of justice, represented by the law of the strongest, transforms itself, reaching thus the ***human world,*** in which the consciousness of a moral law arises. The utilitarian principle of collective advantages drives man to waning the forms of struggle, which lead to suppression of war. On this level, force, which formerly had been law of justice, ***becomes now violation and injustice.***

At the dawn of ethic, killing and stealing were licit; in a world not moral yet as that of the beasts, the concepts of good and evil were still dormant, latent, in a state of germ. But in the clashes of social living together, in drawing men together, their reciprocal relationships forcibly led them to feel the ***reversibility of injury,*** and drove them to a utilitarian understanding and assimilation of the concept: "Love thy neighbour as thyself." The idea of evil could no longer connect as much closely to that of the advantage obtained as it could to that of the reaction from the injury suffered.

It is a ***progressively harmonizing*** process, in which the functioning of the impulses of life can be increasingly disciplined to perfection.

This time, it is the collectivity that ascends toward the higher equilibriums of the divine order. Even collectively, you notice a succession by degrees, in both the forms of life and its laws, in which the thought of God becomes always and increasingly evident. All we do is to apply everywhere and always the same universal principle of evolution that, alone and repeatedly in all particular cases, contains all conclusions: the universe is a monistic organism that functions through one and only principle. It comes to be a total ascent of all human qualities, which we have examined separately, and which advance side by side, and in close connection, in both the individual and society. As always, in every field, **my concepts are not static**; each concept does not appear defined in its immobility, but as **a trajectory**, a becoming, an evolution. I do not work with your common, rigid concepts, but **with the fluid concepts of a progressive philosophy**, and this even in the field of rights. I do not observe phenomena from the outside, but I place myself in attunement to their becoming. Only with a new thinking method can the Absolute be attained.

The law ascends and tomorrow your present formal justice, external and coercive, will be violation and injustice; your present-day's moral will be immoral, because you will have discovered and learned to live deeper equilibriums. Since the law is a harmonizing factor, through wars mankind tends to unification. War, however, is the present state of equilibrium, not the future's; today it is a necessary evil owing to your degree of involution, but from it you will free yourselves. The only fact that can **justify it is that it represents a labour for reaching a more perfect level whereupon its suppression will be possible**. Meanwhile, this transitory evil is already on its way to reversing itself into a florescence of good, because it has taught the savage man to kill for an idea, and expand his egoism over collectivity. Warring outburst thus assumes a biological function of making human instincts evolve

up from its primitive ferocious, egotistical form to the heroism of those who die for their country.

Through evolution one passes from force to rights, from egoism to altruism, from war to peace. The reaction of neighbouring egoisms is already an attempt of equilibrium, and contains the germ of some justice. In principle, only defence and offense can assure the individual what fits him. These impulses must be disciplined; it is necessary to find a coordinating principle that supplants all impulses, an expression of the collective psychism that realizes the divine order more profoundly. Behold how, why and whence **rights** is born: from the great impulse of evolution, as a progressively harmonizing moment of the individual psychism in the bosom of the collective psychic unit. Such **is the scientific genesis of rights** reduced to a calculation of forces of individualized dynamisms that harmonize through contacts: rights, the first coordinating spark of social forces, starting from centre to periphery, from the individual to the collectivity, in its ever vaster expressions of private, public and international rights.

Such is an arduous struggle, by means of which mankind has transformed force into rights. In my system, these are just two successive phases of evolution: two neighbouring worlds, two laws, two kingdoms: the animal's and the human's. Undeniably, force has had its constructive function in the economy of life. It is an evolutionary technique, too, in which the divine justice manifests itself, albeit less evident. The young peoples are spontaneously violent and unscrupulous, what makes them conqueror too. In some environmental conditions, arrogance is justice; it is race selection subjected to cruel and inexorable tests; it is explosion of productive energies; it is the first rough sketch, but with decided strokes, in broad lines, of the collective soul. The finishing touches can be applied only later when this collective soul's sensibility has increased proportionately enough. Then the peoples become

civilized, and after they have earned their place by the most ferocious means, they create rights, ***they acquire a clearer idea of justice***, they create more evolved virtues, corresponding to more evolved needs, and the collaborative civil virtues replace the warlike oppressive virtues. Such is an eternal history that repeats itself in the life of all collective units.

Man then realizes that though much has been created by force, much it has also destroyed; he becomes aware of that which once eluded his rougher perception, that a world made up just of force would end up destroying itself. In parallel, the individual, who on one hand has enjoyed benefits and on the other has often suffered losses as well, is reminded in his instinct to react toward eliminating causes. Then an idea appears on the collective usefulness for the suppression of individual abuse; ***a progressive elimination of disorder through a process that isolates and limits the individual egotistical*** impulses begins by confining and marginalizing, without destroying, but channeling them toward collective goals. Evolution of force into rights and justice is also evolution of egoism into altruism. So you witness the spectacle of these primordial impulses that, ***by means of their own manifestation, tend to eliminate each other***. Such is the universal principle for self-elimination of the lower forms of evil through pain, of force through force, of egoism through egoism. The Law evolves in each one's individual consciousness, and according to each one's ascended degree; the individuals in the bosom of a people, and the peoples in the bosom of mankind, all find equilibrium at their own level. Such are relative positions of progress and regress — a continual mobility for all positions of life, a succession of laws and worlds progressing one inside the other, without destroying one another — that beings form, according to their attained degree of consciousness, which is a relative and progressive truth, absolute only in the realm of the moment in which it expresses and sustains itself.

For this reason, you witness *a concomitant duplicity of laws*, even in the social field, a form that is possible only in a regimen of evolution, which proves such evolution. Only a phase passage, the twilight of a period that disappear into the dawn of another, can produce these contrasts proper to transitions, known to man and unsuspected to animals, tranquil in the plenitude of its phase. Today, man oscillates between two laws; in the social field, such change expresses his biological maturity. It comes to be progressive demolition of the past and, in its place, reconstruction of higher forms with the same materials. Evolution is Substance's labour: *evil is the past* (involution), *good is the future* (evolution); good and evil, relative, conflictive, which in the social field repeats the struggle that we have seen in the individual field between body and spirit. *Guilt* is any voluntary regression whose equilibrium the law reconstructs through pain reaction; *virtue* is all that which accelerates advancing; therefore it is rewarded.

It is an immense world of concepts and laws that in the universe evolve as do all things without any stop. The need for living together imposes an ever-higher *minimum of ethic* on rights. Social necessity renders certain virtues mandatory, civil education demands them to be assimilated, and in time those of today will be superseded by the finding of other more improved ones. Today, the conflict is evident in any social field. As with the struggle between body and spirit, *the past survives in every institution* and custom, forming their fundamental substratum that resists by dint of inertia and slows progress down, and again force turns up to flourish into rights. In moments of spiritual decadence, a decay in the judicial institutions appears reconducting them to their origin; ethic lowers to a minimum and the element violence becomes reinforced. Today, in rights, the two elements seek equilibrium: justice and sanction; the scale just cannot be balanced if not aided by the sword. Force and justice will allot their proportions differently, and rights will contain more or less of either one or the other, in

accordance with its degree of evolution. Relationship between the importance of the two impulses, any valorisation of one over the other, will be an exact index of the degree of a people's evolution. Just as property preserves the traces of its original theft, so every form results of the lower forms from which, every day, evolution removes you away ever farther, in a labour of continual purification.

In each human act, in each human manifestation lies the ideal viewed by the mind, but also the usefulness imposed by necessity. Every social life seethes in the conflict between an equity officially consecrated by all religious and civil laws, and a force rewarded for its successful actions, much esteemed privately. Misoneism, the synthesis of more stable atavistic equilibriums, mistrusts these ideal super-constructions not consolidated yet by the assimilation attained. Woman instinct distrusts them in preferring a strong and arrogant warrior, just as well as does international politic in believing in the strength of armies only. Thus moves your phase in the toil of its conquests, between two opposite paths, one theoretical and another practical, one a mode of saying and the other a mode of doing, between a too convenient falsehood and a truth too difficult to follow, between a creative torment of the spirit on one hand, and a decay of principles and exploitation of ideals on the other. In the individual are to be found the most diverse degrees, the most diverse estimates and truths, the points of view with which each one intends to comprehend everything and judge the world, making oneself the centre of it. In this environment, in which a part turns to the past and the other reaches out for the future, vibrate oscillating all human affirmations; oscillations that are evolution, rules and imperatives taken as absolute, but that are no more than progressive approaches. Codification, thus, is in substance always a tendency. Forms change and the letter of the law is ready to die; rights is in constant formation. The judicial regulation of the future human societies will be based on scientific principles deduced from the great

cosmic laws, and will harmonize as a lesser order, in an admirable assurance of liberty and necessity, of individualistic dynamism coordinated into collective ends, within the supreme order. Supreme sanction will no longer belong to the poor human reaction, from which is possible to escape, but will be that of an ever present, active law that in time and space admits no escape ever.

89 | Evolution of Egoism

Just as in rights, force evolves into justice, so egoism evolves into altruism. In proportion as life elevates the individuals toward higher specializations, so, by means of the principle of collective units, it reorganizes them into increasingly complex and compact social units. Differentiated types and aptitudes would lead creatures to distance away from one another and would cause social disaggregation if they were not drawn together by another need, and another force did not reorganize them into forms of living in togetherness, wherein each one's activity could yield greater output. Then evolution, *progressively*, performs *egoism demolition*, as it had done to force, because it needs the new collective instinct of altruism, which is the precious cement that binds together the creatures' egocentric and exclusive impulse. In social evolution, egoism will have to undergo profound modifications. As with all the impulses of evolution, it *dominates* as long as progress demands it; then it surpasses and transforms itself in the face of a new progress. In this way, it can be explained how, in a world dominated by ferocious necessities, a principle of goodness and altruism could be born, so deadly to the ego, so anti-vital in a narrow sense, at the moment when an order of life begins to revolutionize all the preceding ones.

To say that they are two successive laws is not enough; it is indispensable to say that a superior law is always more useful than an inferior one. Nature, extremely economical and conservative, does not prodigalize gratuitously, and, if it so does, it is in the long run, in view of a

collective usefulness. In this way are born altruism of love, maternal abnegation, and heroism that defends a country or an idea. ***So that altruism is just a vaster egoism***, as vaster as much enlarged turns to be the individual's consciousness and the field that it encompasses. Primitive man sees only his little self, and closes himself within the current moment; he does not feel that he is living in time, and in mankind; in his psychical short-sightedness he isolates himself within his own particular good, separating himself from the collective good. He is absolutely incapable of living in a regimen of collaboration, in which a more evolved consciousness feels the need for multiplying itself.

This collective consciousness is a force, the force of the civilized man. For that reason, the savage man, although individually stronger and more belligerent, turns out to be weaker in battle because he neither knows how to organize nor keep himself organized into larger collective units that make up the power of means and resistance of the civilized man. The more man evolves, the more strongly he feels the Law commanding him to look back and surrender himself in aid to those less advanced, so that evolution may advance compactly.

We have seen (development of the kinetic principle of Substance) that the Law drives energy back to inclining toward matter, in order to animate it with its impulse and elevate it up to life level, and then to impose on life, offspring of energy, matter's labouring up to psychism. This same cohesion law, which demands lower movements resume in order for them to revive into higher octaves, causes the high to turn back down to the low so that it may be always resumed into evolutionary cycle, and nothing be ever left out of circuit to decay down on the bottom, out of the great march. The law that so wishes is the same that demands that superman (saint, hero or genius) sacrifice himself for his lesser brothers; it is the motive of his irresistible instinct of altruism and martyrdom. In your world, such dedications are incomprehensible, in

which no effort is made unless it is paid for, where the strong command, where evil is avoided only for the fear of chastisement, and where egoism triumphs. Such is a restricted circle in which no door opens toward comprehending the great Law. And yet, those are logical altruisms, simple truths, forces rationally bound together, from one extreme end to another of the phases of your universe, and of your conceivable.

Parallel to psychism formation and development, we find this expanding egoism that, feeling it with all the others, ends up embracing all in its hedonistic calculation. It is a growing comprehension up to the point of embracing all of its fellow creatures, and the vastness of the embrace indicates the degree of comprehension. As we have seen in evolution, such is the process for lower form self-elimination. It is not an abstract, sentimental altruism, irrational or useless, but a solid resistant altruism, for being utilitarian. The Law does not manifest itself as an abstract principle, but appears constantly as concrete manifestation, personified by the beings that, in their forms of life, represent the articles of this law. Egoism is the expression of the individualities' in-suppressible, protective and concentric force. The struggle against all that which is not the Self is the first expression and proof of a given type of consciousness formation, which must defend itself as soon as it rises up into life; it is an ever-ampler consciousness and egoism of individual, of family, of groups, of people, and of race, consciousness of an absolute distinction between ego and non-ego. Such an expansion, to keep equilibria stabilized, can take place only when the type of consciousness and inferior egoism becomes stabilized.

Thus, altruism is not renunciation but expanded dominion, not loss but conquest of progress, comprehension and ascent in life. Gathering as akin ones an ever-greater number of beings means multiplying power, means reencountering and reliving in them a hundred-fold life.

But if these extreme cases of altruism are superman's asset, today's man, who seldom is able to extend his egoism beyond his family circle, will take them up as extreme cases, and to reach them he will strive through successive approaches, amplifying his ego's boundaries until one day he may comprise in it the terrestrial mankind, and so many other humanities in the universe that then he will have known. When a hero dies for his country, or a martyr for humanity, or a genius wears himself out for science, their egoisms are so vast to the point of your not being able to conceive them. In such moments they can say, "I am the country, I am humanity, science," because with this their consciousness has been unified.

Even animal has followed such a path and, in its attained assimilation phase (instincts), it has fixed these altruisms, which are mere collective egoisms, because it has achieved its social evolution through simpler forms, but more evolved and stabilized in its simplicity. It gives you examples of altruism that you still have to acquire. A bee dies stinging in defence of the hive; it does not sting when alone; it gathers the honey which, after its brief life, will be eaten by its sister workers, whom it will not know, as well as by those yet to be born; it does not survive isolated, even if it has been provided for all of its needs, because the virtue of feeling that it is a cell in the collective organism has become in it instinct and need; it would die of hunger, in case the hive's food supply runs out, in order to leave all the honey to the queen-bee, so that she alone may survive as a representative of the race. For you, who are in the collective formation phase, these are heroic altruisms. For the already formed animal societies, they are great virtues that fix the instincts of the future; they are already spontaneous, stable equilibriums for being utilitarian, that is, for corresponding to the law of minimum means and maximum yield; they are no longer virtues, that is, a formative phase, but assimilated instincts.

When a bee sacrifices itself for its family, it is not it who performs an act of heroism, but it is its family that, having acquired the instinct of a wider collective egoism, egoistically expels the cell-bee in sacrificing it for the family's own good. Man judges this act heroic, because he applies it to himself, and attributes to the bee the same concept of altruism that he, in similar circumstances, would apply to himself, if he were to behave in like manner, without understanding that his nature is a totally diverse one, because his living occurs in another phase. In man, the collective instinct is still in formation; in bee it is fixed, matured, completed. In man such an act does not express a need imposed by a definitively assimilated instinct, but corresponds to the creative phase (virtue) of such instinct, in which, as we have seen, an act requires effort and is consciously felt. If in bee such an act takes place in its instinctive, subconscious, spontaneous phase, in man it only reaches its initial formative phase, an heroic, virtuous, laborious, conscious phase. Even on you, work needs will impose collaboration as an advantage; the need for attaining ever larger ends, which could not be reached otherwise, will forcibly lead old and young generations to embrace, hardly known to each other as yet; a principle of universal political coordination will be imposed as huge energy savings, which will be channelled toward a higher usefulness than toward reciprocal discords between peoples. Collaboration and suppression of the cruel forms of strife are ways of social ascent. The paths of altruism run parallel to those of moral evolution.

90 | War – International Ethic

Let us understand the evolution of the phenomenon war as a moment in the evolution of force into justice by means of rights, as a phase of collective ascent. I have told earlier that in a world that is in arms against itself, there is only one extreme defence — the laying down of all arms. Such is a phrase that may sound absurd, so it must be explained. I have then expounded on the highest cases to which man will approach ever nearer by gradual transition. But all effort should be made to attain it, such as happens to the individual on its path of evolution, by introducing into the peoples' life the most of discipline they can bear. Unfortunately, in more undeveloped collectivities, the usage of force may constitute a necessity, especially for defence so as to prevent an explosion of evil. At the lowest levels, civility can emerge only when surrounded by barriers of violence that protect it from violence; and an ample and preventive defence may imply offense. But there are in today's world various active focuses of civility; zones of barbarianism influence ever less and regimes of violence become ever more unjustifiable. Just as in the internal rights progress exists from force to justice, so the forces of life effect progress from war to peace: a discipline of forces and coordinating energies that are enforced by international laws. So, even in this particular case of force, evolution performs *a progressive circumscribing of war* that tends to its elimination. Today, as accomplishment, idealized, isolated, pacifist absolutisms are Utopian, although on them shines already the ideal of human aspira-

tions; these are aims and tendencies for whose accomplishment man strives.

Today, armament is *a stern necessity that too outstandingly bears witness to the savage state of present man*. Given humanity's current phase of collective unconsciousness, it is a *necessary* evil. Arms cannot be laid down, because they constitute an indispensable condition of life as long as the neighbour's arm, guided by a psychology of narrow egoism, remains raised ready to strike. As happens to individuals in private rights formation, nations must come to know one another, in order that individual liberty boundaries may learn to touch and respect one another so as to coexist and fraternize in the humanity's collective unit; they must learn to give way to the right of others in order to have a place of their own in a higher state of collective consciousness. A real and proper international law does not exist today, and relations between nations are still in chaotic state.⁵⁷

But here, too, equilibrium tends to establish itself through the law of minimum means; it is not an inert, theoretical pacifism, but an international order that will represent so much of a social advantage that it will be made effective as soon as the collective consciousness realizes it. *Today mankind lives a transitional phase, in which the usefulness of peace is understood, but the need for war is never overcome*. It oscillates between these two laws, where either one or another prevails in accordance with the degree of moral force at its disposal. However, solid international judicial institutions, utopian today, will arise to ensure life and work to the collective individuals, to the states, just as much private institutions have regulated the individual's guarantees. In each judicial form, *the zone of justice acquired and that of the force to be surpassed* will be more or less extensive according to the degree

⁵⁷ Underlying social forces would erupt into the II World War.

of evolution attained, and they will be constantly displaced, expressing their own level into form.

However, the force of armament, even existing as necessary and as preparedness for an eventual conflict, must be subject to a *continual restriction* that discipline its use, whose existence can be justified by this only reason: that of constituting *defence of justice*. The first dike that is raised is the great moral responsibility of a state that causes a war without a necessity that justifies it, of whose necessity it must account for to the world that looks on. Here emerges a first rudiment of judicial warrant. The sense of responsibility and the weight of the consequences fall on those who have the power to set their infernal machinery of war in motion. Until not long ago, men accepted as a normal fact the daily killing of one another. But how much it is more difficult today to deploy the machinery of armies turned so complex and giant in proportion to their national units! Arms remain, but their use becomes increasingly disciplined and exceptional that they often survive as mere decorative symbol. War requires ever less ferocity and ever more intelligence, what removes it ever farther from the sanguinary instinct of the savage. Discipline is a biological conquest that raises man from his original state of anarchy and rebellion against all things and all men to a state of coordinated efforts and organized labour.

Here is how the element justice is introduced, limiting the element force, increasingly reducing the latter to a transitional phase, gradually releasing evil, making it a means of evolution and construction of good. With a higher concept, with a nobler soul that warrants it, a bridle on force to restrain it from expressing itself is increasingly felt as a necessity; the use of force dependent on a principle of justice is increasingly regarded as a moral and rational need, because it becomes clear that it is precisely in this imponderable quality that lies its greatest strength, the highest and innermost equilibrium that rules and dominates the

lower external equilibrium of material force. Thus it spontaneously seeks its only justification, which can only be a peaceful end.

Just as pain and evil contain in themselves impulses of self-elimination, so war exists to engulf itself. The progressively deadly character of the belligerent means, afforded by scientific progress, will render them increasingly disastrous; its greater destructive power will destroy war, because a growing human sensibility and a deeper consciousness will feel an ever-greater horror and fear of it. Social organisms become decreasingly obedient to the inconsiderate impulses of the moment, and in the long run the future order foresightedly prepares itself. There is also the Law that intervenes and punishes any violation with pain reactions, thus impelling man to follow the ways of justice. ***“He who offends by the sword will die by the sword.”*** Greater than the strength of armies rises that subtler strength of this supreme Will that leads to order and crushes the most powerful. There is a higher force to which that other one obeys. And where the most courageous armies rout, the hand of God appears and all the forces of life arise to subdue the rebel. History is also ruled by these profound equilibriums that arise and impose themselves, a force greater than any human force. Material power is worthless when maculated at its roots by this substantial weakness; the Law restricts man’s arbitrariness toward evil within the inexorable limits of good. Even in its current phase, in order to obtain any yield, force has to harmonize with this greater impulse of justice; it can only be justified if it produces stable results for order reconstruction.

As you can observe, I do not speak of forms or of methods, but I go always right to the root of the phenomenon; I speak of maturing biological forces. I do not confront man, but the laws that govern him; I look into causes, not into effects. At the same time, I hold in mind the level of human nature at its present moment, and the ruling laws at its

level. If war exists in the world, that occurs because it corresponds to the instinct of the majority, because this is the current form of biological selection, for it corresponds to an automatic function of demographic equilibriums. The normal man is made for war (selection), the normal woman for maternity (preservation). As long as you move in this cycle and war prevails in the egoistic soul of the world, international relations will be based on force, and number will be necessary as a means of life and greatness. But remember that quantity can never create quality and that the man's greatest worth lies in his conscious responsibility for the moral function of education, and not in his irresponsible abandonment to animal reproductive function. Otherwise, number would degrade race. But is it possible to remain forever in this same vicious circle: to increase number in order to make war and then to destroy itself? Is it possible that the two great forces of virility and maternity are to remain forever closed in a cycle of self-destruction?

On the contrary, this cycle opens by means of progressive ascents toward sublimating these instincts. At higher levels, man is made for work, for material and spiritual creation, for the dominion over nature and over himself; and woman is made for the sacrifice and formation of souls. This is the substantial goal.

If on your human level war is a means proportionate to your low degree of evolution and its abolition is utopian, though it may be necessary today, it can only be accepted as a transitory evil, as a means toward a greater good, as a barbarous present holocaust exhausting itself through friction, just for the construction of a more radiant future. Pressure of an over-production of men within the earth's narrow limits is not enough to give war a content of justice. That just corresponds to a clash of demographic forces. War must contain a civilizing ideal; it must be turned into a bearable evil, by transforming it into an instrument of good. Then war becomes ennobled with heroism, becomes an-

imated by spirituality, and idealized by martyrdoms. Once war is raised to such a level, bloodshed ferocity transmutes itself into an apotheosis of sacrifice, because then the struggle will not be for egoism and pillage, but for faith that hovers on high. Then war attains its highest scope in forming the collective soul, becomes immolation of itself on the altar of fatherland, and is called holy.

Man believes that he commands, but instead he obeys always compelled by instinct to the will of the Law. Institutions, laws and all social manifestations, are not substance but form; they are the external garments of the biological forces. Those really responsible, more or less guided or deluded, are the nations that justly bear the burden of their own involution. Leaders are vehicles of commands, who would be neither understood nor obeyed if they did not correspond to a deeper order that dominates all; they are chosen and raised to their posts only and while they feel the instincts of the collectivity, express and obey them. Great leaders have been exponents who personify the truth of the moment, whose collective function they fulfil, for the Law never abandons a people's destiny to the arbitrariness of a man. Do not mistake form for substance; learn to see it in the historical phenomena; trace always, in each manifestation, the subtle, substantial action of the biological impulses that fuse peoples and leaders into a unique organism driven toward the same ends.

However, in proportion as evolution raises man ever farther above his animal origins, so ascend the forms of struggle. To the three types of man we have studied correspond three methods of struggle that reminds us of the three levels of Substance: γ , β α . Thus, we have *material struggle*, that is, the brutal supremacy of the strongest, even though illicit and unjust; nervous and volitive struggle, supremacy of will power, of mechanical and economic means, even though this constitutes neither conviction nor truth; and *psychical struggle*, in which

the muscular-physical dynamism, as with the nervous-volitive, is overcome by a spiritual and conceptual supremacy that is proper to superman. His struggle is founded on justice and mobilizes the dynamism of cosmic forces. In this sense, he is the most powerful, albeit humanly unarmed. Remember that on high arbitrariness annihilates itself, and disorder is thrust down. If you only knew what harmony reigns on the higher planes!

I know that today man hardly reaches the second type of struggle and that would be risky to ask immature and precipitated anticipation of him. There is a law of stability in the development of what is new and it must be endorsed. Before the old is abandoned, the new must be created. Laying down the instincts of struggle, even for the lowest forms, may signify weakness and decadence for today's peoples. First, they must be taught to surpass their present involitional phase and acquire higher instincts; here, as always, man must transform himself before systems, substance before form, beginning by reaching a responsibility consciousness that implies use of force. Progress does not consist in renouncing force, which may be weakness of the feeble, but rather it consists in dominating force, which is consciousness of the powerful.

From all that, notwithstanding the theoretical idealisms' affirmations, can be deduced how impracticable would be a program of an immediate universal peace if the necessary biological conditions for its maintenance were not first determined. Universal peace will come to happen, but think of what an immense labour of construction it will require. In order to attain a higher conquest, all the conquests that condition it must be first matured. Only then will peace be no longer Utopia, because the world and its soul will be changed and matured. Current pacifist idealisms expressing great aspirations and pointing out the way are, biologically, concepts newly born, the least solidified into instincts, the least stabilized into equilibriums, and therefore prone to fall

at a first shake. All ideal constructions, even though codified, are exposed to this danger of decay that, at a first shake, drives these new too delicate equilibriums back to lower and simpler but more resistant stabilities. Ever ready to re-emerge as soon as the higher elevations collapse lies the biological substratum of animal needs, whither too risky equilibrium retrocedes in order to ensure life.

The ascending ladder can be climbed only step by step by first solidifying its bases. Easy Pindaric flights and resounding rhetoric are not what avoids peace from being Utopian, but a rough, tenacious and practical approaching labour. The biological and psychical conditions must be first matured. Much is already for man's having seen and understood, for the first time in the world's history, the logical, moral and utilitarian absurdity of war. Such absurdity becomes increasingly evident and repairing it is increasingly urgent. Concomitantly, weapons, for their increasingly destroying power and their growing economical burden, will arouse the collective interest, which will rebel against so huge an expending. The world, terrorized by the possibility of incalculable destruction will *only* arm agreeably against those who want to disturb order, risking destroying civilization. Force will then survive only as an instrument of justice, no longer as one of disorder, but as one of order.

This same recognition of rights and duties to which citizens in their relationships have attained, peoples must attain it also in their relations. *International law* is still in its foundations. Why should homicide and theft be tolerable in war, when within countries they are punishable by law? This demonstrates that peoples are still in need for a law that will discipline their relations, still in a chaotic state of violence, in a sub-legal phase. *International ethic* is but just born. This greater collective "self," which is national consciousness, is still in its embryonic phase. It must acquire moral qualities that express a law of national

coordination. These newly and hardly formed organisms of the state are not yet capable of organizing themselves as component cells of a larger organism. As with the individual in the barbaric state, nations possess only force, no law, to defend their life. Nations are isolated individuals that at best seek to group themselves together into alliances in order to form protective majorities and equilibriums of forces. Peoples live out of law and out of ethic; creating them will be the labour of the future generations.

With progress, the forces of order will coalesce against the forces of disorder; the rebellious peoples will be surrounded and isolated, such as in civil life happens to the delinquent who is a social danger. From the clash of so many wars a new *international* ethic will be born. Pain and bloodshed, through continual improvements, will teach how to create it. This is the scope of struggle and its only lasting effect: evolution of directive concepts and acquisition of a collective, world consciousness. If constructing the instinct of social living together has cost so much effort and pain, how much effort and pain will cost this much more complex instinct of international living in togetherness? For this reason, each war does not happen in vain: peoples clash so as to know and understand one another; they attack one another because from their alternating struggles, victor and defeated will learn to recognize the right that any people has to live; to live, not to survive, not to dominate and oppress, but to coordinate themselves into this larger unit to which all ascend: humanity.

The masses' instinct will be transformed into higher but equally virile dynamisms, into a more beneficial and moral productivity. Other cruel battles await man: coalitions for defending the spirit's conquest against any degrading attempts at social structure; other battles will be those of tomorrow: not of arms, nor of peoples, but of ideas, the holy war of work, the virility of duty, the efforts for consciousness construc-

tion. The great enemy will be the unknown, the forces of nature, the base instincts to be overcome; the great labour will be directing the laws of life and human ascent. Then alone will man, risen from a destructive disorder, acquire a new potentiality within order. There, the strongest and best will be the more just ones. Peoples sovereignly strong and victorious will emerge from the sum of so many fruitful impulses.

91 | The Social Law of the Gospel

In order to better focus your phase in detail, we have remained until now in the subhuman and human fields of the lowest biological creations. But let us ascend higher. Just as for the individual one reaches the superman's level, so collective evolution *reaches the social law of the Gospel*, which is today a complete reversal of the human systems, a seemingly unachievable absurdity, but a supreme aim and tomorrow's reality. There all the problems of living in togetherness will be radically solved with a simple concept: "Love thy neighbour as thyself." It is the perfection, it is the law of he who has arrived and the dream of he who is on the way to and about to arrive. But the way is long and difficult, and we look at it as an effort of a harsh reality so that it may be a slow but true conquest to reach, more than an easy dream for those who are unaware of the resistances of life. In the Gospel, all divergences are reconciled, and screams appeased into a substantial peace, into a more stable equilibrium that deepens its roots in the heart of man. This is the aim of the collective evolution, the reign of superman, the universal ethics, wherein mankind finds coordinated all its energies: the Gospel, which we place at the apex of the evolution of the laws of life.

The distance that separates your present life from that vertex is immense. Each act and thought of yours is permeated with struggle and it causes you to feel that the Gospel is distant; but just because it is struggle, it is way of conquest. As such, it means destruction of struggle itself and a progressive approach to the Gospel. This is a different level;

from the point of view of things, it means a complete displacement. Human facts themselves, observed from different planes, take on different values. It is an afar all-embracing vision of the soul that has acquired goodness and knowledge. These rules, for corresponding to a much ampler visual angle, seem unattainable to you. Man can attain the Gospel only through successive approaches. Because of its grandeur, the Gospel, if suddenly presented to the present-day man, renders itself incomprehensible to him who, for certain, neither understands nor follows it. But look farther into the essence of life, penetrate deeper into science, advance and the Gospel will emerge by itself.

Yours is a world seen from the earth; the Gospel is a world seen from Above. Its absurdity lies in your own involution. In the Gospel move the forces of the infinite; justice is automatic, perfect and substantial, and social coordination is reached: man moves on at peace with the harmony of the universe. Here is no longer necessary to be strong; to be just is enough. Force, struggle and egoism have been reabsorbed into the daily toil of human ascent. Here at last you move in the heart of the great Law; pain reactions have been absorbed, evil has been overcome. This is the reign of the man that has become angel and saint.

Then the law of pardon is possible because the spirit feels and moves other forces than the ones of your feeble arms, and those forces defend the just, even though he is unarmed. It is the law of justice that speaks in your conscience, that expresses itself through the movements of human soul. Then he who seemed defeated in life becomes a giant in strength. It is a simple law, but substantial, that makes man, rules his acts and motivations and all resolves where your confusing systems of control and sanction resolve nothing. In the Gospel the path of virtue is all traced out; its sublime logic leads to the selection of supermen, while the logic of your daily struggle leads only to the selection of the

overbearing. The Gospel's principles organize the world and create civilizations; your living principles disaggregate and dissipate all things into useless friction; where the Gospel passes a flower blooms; where you pass all flowers die and thorns spring up. The Gospel is a paradisiac law transplanted to the earthly inferno; only angels in exile down there are able to live the divine law dictated by Christ on the cross.

In your world those who refrain from aggressing and self-defending and offer the other cheek, those who refuse to sink their claws into one's flesh to take advantage and, out of principle, do not want to grasp by force all the infinite joys of life, are oppressed, outlawed losers, expelled ones, are worthless people that annul themselves. Viewed from the reign of force, these are unarmed, defenceless and ridiculous people. Yet in this defeat and apparent weakness resides the mystery of a greater strength, whose voice thunders from afar, awaking presentiments of greater accomplishments in the depths of the soul. At the very moment of its victory, the victor holds a sense of defeat. The defeated from on high looks down as a victor; and he is indeed a victor because he has discovered and lived higher forms of life.

Man becomes deafened and confused before this strange being without means of defence, who proclaims an astonishing new law and seems to belong to another world. He feels that, although he is right in his environment, there exists another world, where everything is reversed, where those who are defeated on earth will be the victors, and the victors on earth will be the defeated. An abyss separates him from this superior being: man attacks and he pardons; he is just and knows how to endure pain. He is there to show you with his own life the goal attained, to point the way for you to follow up to accomplishing the highest and most fecund social law: the evangelical love.

92 | The Economic Problem

Your economic science believes, when it affirms based on its *hedonistic premise* (almost as though originated from an original principle of justice), that it can warrant the presence of an abstract type of *homo economicus*, as though in reality an aspect could be isolated, and, in the universal law, a phenomenon could be disconnected from all other phenomena. Your social sciences are willingly based on any regretful falsehood. But say the truth, say that nearly always man is in reality, not as an economic hypothesis, a *perfect hedonist*, that in the business fields he limit himself to applying his egotistical nature, that the *do ut des* is not an equilibrium of rights, but means force-measuring for strangling one another; declare the majority's impotence to understand the slightest approach to the love of the Gospel; say that man is a beast with a varnish coat of civilization, and you will have the real bases of the economic phenomenon. Admit that the science that studies it is a codification of egoism, which is the most disintegrating instinct of the social complex.

The hedonistic premise is an *anti-collaboration* principle par excellence, it is a dissolution principle that the economic edifice bears within itself as an incorrigible original vice, that ever reappears at the moment of crisis. Egoism of capital, egoism of labour, egoism of producer, egoism of consumer, egoism of individuals, of class, of nations (protectionist system), coalition of egoisms, organization of egoisms, always egoisms! And merchandises, wealth and labour precipitate (in a

regime of free trade) attracted or subdued by this great force, albeit illogical and in contrast with the supreme exigencies of human ascent. Yet, this is the aim, the lofty, undeviating ethic to which *all* social functions must be subordinated for the unique objective of evolution. On the contrary, egoism is struggle, friction, dispersion, germ of destruction; it is the weak point in the mechanism, a huge burden that has to be dragged, rendering it imperfect, menacing its journey, such as a blind man groping between shocks and reactions. For how much pain there would be remedy if each one loved his neighbour as himself!?

If the economic phenomenon is an expression of the law of minimum means, it always assumes a form of coercion. The equilibrium between demand and supply results from struggle: merchandise offering is nothing but a demand for price; everything derives from necessity, not from the conscious awareness of reciprocal necessities; it is a friction-laden system, a fatigue-laden equilibrium between antagonistic forces, tensely prepared to eliminate each other, overloaded as they are with the weight of egoism. Unavoidably, even in this field, there would not be a clash in which the equilibrium of the universal Law did not eventually manifest itself. But, given the principle of *do ut des*, of demand and supply, egoism advances triumphant, following the law of minimum means, toward mobile but mathematically exact equilibriums, which you can calculate, but that never ceases to bear the imprints of their original premise: destructive egoism. Hedonistic instinct, unconscious of all other social values, finds its way, setting all things under foot, provided that it realizes itself. Such is a primitive, brutal force that if at your level is an impulse of creation, it is also a destructive principle, hence the reason for your suffering countless crises and reversals.

But evolution, a universal phenomenon, should work too in this field by gradually eliminating the hedonistic principle, by circumscribing, limiting it, but progressively elevating it up to comprising in its

own domain the interests of social order. We find everywhere the same ascensional process by which force tends to justice, egoism to altruism, war to peace, evil to good. In evolution, a field cannot be isolated from one another. All social phenomena must be conceived and based on a higher ethic. The hedonistic concept, placed at the basis of economic science, is offspring of the agnosticism of another time, now already overcome. If at a first moment the scale's perfect equilibrium — *do ut des* — is the most of justice that such trade psychology can contain, at higher moments progress imposes that doses of moral factor should be administered to the economic phenomena in an ever-increasing proportion, to which, as in the evolution of egoism, a very utilitarian calculation will lead you, for in it the law of minimum means expresses itself. So struggle suppression proves to be advantageous since the friction derived from it means huge dispersion of energy.

In your present world riches rarely follow the paths of good; they are not a means to attain higher aims, but an aim of enjoyment that rewards mostly rapacious and antisocial attitudes. But take heed that this psychology means destructiveness in its highest degree, even in the field of individual utilitarianism (collective unconsciousness), which is opposed to collaborationism (collective consciousness). When a phenomenon is laden at birth with negative impulses, these, indestructible as all other forces, will follow and corrode it until it is destroyed; when an act is born infected at the decisive moment of its birth with the germ of dishonesty, it will drag itself on, corroded inside as a sick body until interior disaggregation resolves it with death. This is why your economic world is replete with inevitable and irremediable crises: because it rests on these unstable and fictitious equilibriums. The solution is not to be found in the creation of an irresponsible herd of beggars maintained by the state, but in the creation of a society of responsible men who know how to handle the great economic forces with consciousness. I do not advocate mutilation but rather an increased con-

sciousness, power, freedom, trust, responsibility. Man must not nullify himself; rather, he must handle the forces of life in order to learn, must freely run risks of making mistakes in order to suffer, and, in suffering the consequences, to mend himself; he must bang his head around in order to learn not to do it again. By the dint of crises, falls, financial disasters, he will learn that the best, wisest, most profitable business is honesty, that the most utilitarian position is that which takes into account the interests of all, the one that does not isolate itself but that fuses into the collective economic organism. These are laws of life; they do not constitute Utopias.

At the direction of this renewal can only be the greatest organ of the collective consciousness: the state. The economic phenomenon must be committed to the state central authority, by concretely personifying the human ethic, by increasingly inoculating it with energetic moral factors by means of compulsion and correction that purify the economic activity and riches, and drive them toward higher ends. The state's should be the duty of intervening and correcting, by infusing the economic phenomenon with an ever-increasing minimum of ethic, guiding from within and without the difficult equilibrium of exchanges toward a regime of collaboration that not only makes up for egoism but that also crushes it; that not only coordinates but that also fuses it into a universal economic organism. An economic science, not as the present one, which passively accepts the Law, but one that should be conscious of it, ***must rise not from hedonistic but from collaborationist bases***, since in a more evolved society its ethical and utilitarian phase means ***cooperation***. And this is the fundamental economic revolution that in this field your current biological maturation expresses. Unfortunately, the present-day systems, dominant in your world, lead to a reverse selection of the most cunning and dishonest, while the honest man is eliminated. Society does not praise the man who gives, because in so doing he becomes poor; it admires the man who grasps

and accumulates, because in this way he becomes rich; yet the former gives of his own to others and the latter takes for himself from others. The latter can only be justified if he fulfils the function of preserving and fecundating wealth with his work.

In your world the best ones remain hidden, because they are sensitive, modest and driven toward other ends, lacking those aggressive qualities that are conditions of success, while the ambitious, the avaricious unscrupulously run over all things in order to attain their ends. That which shines in your world rarely coincides with intrinsic values; rapid economic success can only mean absence of honesty. You still move on at the level of *economic force* (hedonistic principle) not yet at that of *economic justice* (collaboration). Under a hedonistic regime, at any crisis you slip down to the bottom; a fall that can only stop by saturation, that can only be reversed through a natural reaction of the phenomenon itself, after its impulses are exhausted, for not having the compensating capacities proper to a collaborationist regime.

In your world there is no proportion between *work and gain*; theft is authorized through speculation; parasitisms are inevitable as a direct consequence of the hedonistic premise. The principle of *do ut des* generates a struggle that takes the maximum and gives the minimum; it is not only a precedent of struggle, but it also implies a whole psychology of theft; it taints the whole economic world in which not justice but egoism shines. If the starting-point is the hedonistic motivation, volition will lean toward the individual's exclusive advantage, which he only waives when obliged to do so by other's will, which in turn leans toward other individual advantages. Your offer is merely a demand for money, veiled as far as possible with falsehood; it does not aim at the consumer's interest, but at the producer's egoism. For this reason, your economic edifice is strained and worn by such a continual exploitive friction that flattens down security and trust, which are the

bases of such edifice. For this reason, the economic world is not an organism of justice, but a field of pitiless competition. There is no proportion between *price* and *value*. Very often, this does not correspond to the cost of production, but to the greater or lesser capacity it bears to withstand the weight of exploitation. It is true that the famished power of demand soon generates over-production, and balances itself with supply, but this spontaneous equilibrium is often superseded by the original unbalance of egoism, ever leaning toward taking advantages as soon as it is over. Besides, there is no one who cannot see that increased price, for the sole reason that demand is great and supply scarce, is an injustice, particularly when consumer is in need, and scarcity has been caused by market cornering.

On earth wealth does not follow the path of need, riches attract riches and turn away from poverty, and instead of being an aid, they are often harmful in social life. The hedonistic psychology carries money whither this is superfluous and takes it away from where it could relieve suffering, protect a life. Everyone turns away from the weak and the defeated, and as soon as a weakness occurs all concurs to aggravate it, to push it to the edge of a precipice. For you, the need of your fellow man is a non-economical value, while so turns out to be the confidence that a solid wealth inspires. Thus, it rarely fulfils the function that should be its first aim: that of being a means of life and of improvement; it is often transformed into a means of oppression, which absorbs and destroys instead of fertilizing and uplifting a life. This hypertrophy of egoism constitutes an evil that threatens and weighs upon your economical world. Driving wealthy toward wealthy instead of toward poverty is illogical and harmful; as is also this attraction toward increasing inequalities, which are the bases of social and moral unbalance; as is also this tendency to concentration while welfare is to be found in decentralization.

In your world there is no accord between *capital* and *labour*. These two extremes in the economic world should, as brothers, stretch their hands to each other. Determining laws and systems become useless when capital is polluted at its origin by the dishonesty that will render it sterile; each remedy and control stays on surface, for the soul is not conscious of the social function of this distilled product of labour, which is capital, and instead it is turned into a means of oppression. In order to overcome the conflicts that in this field weigh down on mankind, *egotistical unconsciousness* must be overcome until it becomes *collaborationist consciousness*. Like all opposites, the two poles, capital and labour, are complementary, and were made to complete each other, because neither could resist alone. They are made to be joined and to fecundate each other in a current of continual exchange that may also be an embrace of spirit. Only when the two forces understand each other can the impulses of economic balance be practically combined. The only substantial fact that justifies your struggle is that it is a means to arrive at comprehension, since, as much in this field as in any other, evolution is relentless.

93 | The Distribution of Wealth

In view of these my concepts you can see how absurd are your utopian economic levelling. Wealth distribution on earth is not an effect of laws, institutions and systems as you believe, but it is consequence of an indestructible, primordial fact: the individual type and its line of destiny. The equilibriums of life result from inequalities that, for the individual's differing natures, correspond to justice, in spite of their differing positions; it is absurd to place on the same level units substantially unequal. Even if imposed by force, the individuals' nature would shortly destroy it. There is only one real communism: the one that links all phenomena, binds all your acts, unites you together in brotherhood, and draws you into the same current and the same law, without any isolating possibility. Such is a substantial community of duties, labour and responsibility, notwithstanding the inevitable levelling differences that express types and values. Such are steely links that enchain you all equally, even though, on your own will, they may be of hatred and rivalry instead of goodness and love.

The principles of life are wiser than your mechanical systems of social levelling and they achieve equilibrium through inequality, for they do not tend to equate themselves toward a unique type, but rather toward differentiating and later reorganizing those that have specialized into collective organisms. Difference in social position means division of labour according to different capacities, and such a division accentuates as much — hence positions being more divergent — as more evolved and complex the social organism becomes. In an evolved collectivity, each individual and each class remains quietly in its place

without coercion, such as do cells and organs in an animal organism. Restlessness is the characteristic of lower societies in formation.

It cannot be ignored that in the nature's building process of human collectivism man is not machine-produced nor can human phalanxes be divided into serial types. On the contrary, nature creates complementary types, reciprocally necessary; and differences serve the purpose of one another's understanding, compensating for, completing their weak points and combining organically. So by balancing and complementing the opposites, by the logical and utilitarian ways of the minimum means, the Law irresistibly leads toward human fraternity. Levelling can form a herd, but never a society. The fundamental error consist in believing that all men are equal in worth and destiny, in not having understood the mystery of their personality and the scope of their life, in remaining on the outside, and in believing that justice can only be obtained by superficial equality, whereas life attains a deeper and a more complex justice through inequality.

The principle of equality may be a plundering program of enrichment executed by the less affluent classes. When adapted and moderated, it can even be a sound program of economic ascent, but as principle it is always an absurdity, because it does not correspond to biological reality. An equality that is not purely external and coercive is absurd in a free universe, in which no two forms are identical. When evolution creates values that are absolutely different, and when the followed roads and executed labours are different, it is just that social positions should exactly express the being's value and nature.

Understand the essence of life and you will find a deeper reality, where everything is always just. Do not confuse equality with justice; do not believe that life seeks to conform to your external levelling in order to achieve along eternity its just equilibriums. Since long everything has been just, compensated, and balanced. You think that the highest social

positions are the best; your spirit of equality is often envy longing to snatch the other's well-being, but you must understand that the equilibrium of an economic and social position is, as in physics, as much more stable as the lower, the closer it is to the minimum level of the society in which it takes part. It is against the summits that the tempests rage; do not envy these greater dangers from which greater falls result. The higher a social position rises, the more insecure and vulnerable it becomes, and more difficult to defend; it tends to fall easily and requires the presence of intrinsic values to sustain it through continual effort.

Observe how the Law, in its tendency to bring extreme positions back to centre, already bears in itself the principle of economic leveling. It comes to be an automatic law for all aristocracies, an evident fact in history. As always, even in the social, as well as in the economic field, a law acts deep down, below appearances, ruling the phenomena's equilibrium. There is always a substantial inescapable justice, which is individual, exact, inviolable, automatic, obtained not by covering the nature of things with shields of legality, but by the spontaneous equilibrium of the Law. Beside the injustice of form, there is always a justice of substance distributing human joys that no law can determine except the law of one's own destiny.

Do not envy the rich, for their wealth may be trial, condemnation, condition of ruin. Observe how, by a psychological law, all that which is effortlessly gained tends to dispersion, is neither appreciated nor defended, as is that which has been earned through effort. Inheritance of wealth is a forge of the inept; it is in truth a self-eliminating process. All that which is inherited, albeit protected by laws, automatically tends to dispersion: decadence of wealth that no social or legal barriers have ever been able to prevent. Only the laws of life are always active and constant, despite its silent subterranean working. For this reason, they tear down all social defences, which are as dead weight, inertly superposed,

not moved by an intimate impulse that vivifies and acts at every instant toward a definite end. Meanwhile, other greedy men crowd about, men better trained for work, that do not delude themselves by the adulation that wealth attracts, nor paralyzed by a more refined education, men rendered active and astute by insatiable desires, spurred by necessity, replenished with energy toward conquests, thereby destined to win in the unequal struggle.

So I replace your concept of property, simply judicial and superficial, with a deeper concept of substantial property, which is the only one founded as rights on one's own destiny. If you place yourselves in the reality of phenomena, which are always becoming, you will see that possessing things is not possible in a static sense, but only the trajectory of their transformism. These, like yourselves, constitute becoming, and this lasting contact called possession is only possible through a constant force that acts to maintain bound together these two becomings. In this sea of dynamism, possession is at best a usufruct that death, or any other misfortune, can always destroy. Thus, real possession and property are not possible in a judicial sense by raising legal barriers and defences; only the cause of such mechanism of effects can be possessed, that is, the dominating power over things. And this is not given by exterior, judicial recognition, but by acquired qualities, merits and rights inherent in personality. Besides your social forms, what justifies and, above all, maintains them alive, is this impulse, constantly acting, given by an intrinsic capacity prepared and fixed in destiny, the only basis of rights. In fact, in the just equilibrium of the Law, as soon as the impulse of this cause ceases, so do rights as well, and as the edifice of effects erodes, in spite of all defences, so does the judicial construction. This substantial property is the only one that corresponds to the characteristic of personality, and is written in destiny as a grafted impulse on the equilibrium of its forces. Only it can withstand and hold on as long as such impulse resists and maintains itself.

The hedonistic principle encloses you in a state of psychic myopia, making you believe in absurdities and in the possibility of procuring riches by short cuts that preclude the fatigue of labour. If you examine the laws of the economic world, you will find a principle of equilibrium demanding a rigid relationship between effort and enjoyment. Thus, in spite of all of your attempts to defraud the Law, true joy can only be the reward of honest work. Wealth carries within itself, as part of its own nature, the indelible mark of the characteristics with which it has been generated and wished. These will always follow it like an impulse, a trajectory, a precise direction that will sustain and guide it in every step as if it were a living being. Wealth constitutes also a bundle of causal impulses containing inexorable effects, which, sooner or later, will manifest themselves into acts. Born wrong, wealth brings sufferings; born right, it brings good.

You believe that wealth is a homogeneous quality, the same everywhere. This economic concept must be completed with other factors that it always contains. It is a force in motion that will manifest itself in a form defined at the moment of its genesis. There is a difference between wealth and wealth. An evil-earned profit will not bring advantage, but harm. There is wealth on which no one can rejoice. Possessing it means not a gain but a loss; it is not riches, but poverty: it has been substantially impregnated with negative qualities and is a force of destruction. Its original sin cannot be cancelled and will bring you ruin, until it disappears, once its cause has been exhausted, for evil is negation and first of all denies itself up to the point of completely eliminating itself. There is a cursed wealth that brings only misfortune to him who possesses it. That is the money that the field of Acedama was paid for.⁵⁸

⁵⁸ The potter's field, called to this day "The Field of Blood," purchased by the chief priests with the reward returned by Judas Iscariot (Matthew XXVII:5-8; Acts I:19).

These insightful standpoints shed a different light on the whole economic phenomenon and, by pointing out a deeper reality, relegate to the absurd the most common concepts you have in this field, which you accept for being unaware of the substantial laws of life. Thus, in this time of yours, you naively believe that is unnecessary to heed the subtleties on how to accumulate riches, and that any means is worthwhile. And so capital is in its very heart carelessly sowed with destructive germs. I speak in terms of an exact, scientific, utilitarian code of morals, thereby necessary even to the thief, who is so naive as to believe that theft can be useful. So efforts made to defraud the poor human law are childish, since you cannot alter the intimate law of phenomena that in them, at every moment, mysterious and powerful, innate watches over and ever arises over again. Through usurped short cuts one will only reach reactions as a result. Rejoice thus those athirst for justice, who suffer at the sight of human injustice. There exists a profound equilibrium from which the wicked will attempt in vain to flee, though they may momentarily triumph. But fear and tremble you whom injustice has favoured for a moment, for a day will come on which you will cry crushed by the consequences of your actions, which no time will be able to destroy and will follow you everywhere. Even if you are unaware of it, the imponderable will reach you to strike you down. Ill-acquired wealth is as a poisoned nail that will be driven into your hands. Nothing yields so much as exploited human blood, and the world abounds with the Judas' money, laden with betrayals, real devil's dregs, which will suffocate you, causing the earth to sink under your feet. It is against this money, not the money that is labour just recompense, that the God's curse rises.

94 | From the Hedonistic to the Collaborationist Phase

As you see, I address all economic problems by tracing them down to their sources, which are in the human soul. The solution is radical, substantial, and, above all, very simple. Even in the economic field, we have also looked at the essence, reaching substance beyond form. I have substituted the *collaborationist premise for the hedonistic premise*, raising the minimum of ethic in economic science by giving it a moral content. In this way I have brought the economic phenomenon to a much higher level; I have outlined its evolution and its future form. I have indicated the way for overcoming *the old hedonistic economy* and have established the bases of *a new collaborationist economy* on the basis of theorems laid down in a totally different way, which you must develop. While the hedonistic phase plunges its roots in sub-human involution, the collaborationist phase is a decided approach to the evangelical perfection. In the economic field, as in all the others that we have observed, we could not help finding the two consecutive laws between which human biological maturation oscillates. These are two successive laws that prove evolution in any field: evolution in labour, renunciation, pain, love, from force to rights, from egoism to altruism, from war to peace, from competitiveness to collaborationism, from beast to man and to superman, from disorder to order and to the justice of the Gospel, from evil to good.

Your technical super-culture renders the economic phenomenon a complex problem accessible only to experts, who solve nothing, and crisis follows crisis, true economic tempests that sweep everything on their path. I speak simply of the Law, of a universal order, of ***an ethical order with which this minor economic order must come into harmony***. You know how to assess it with mathematical precision expressing the whole aspect of the phenomenon, the inner aspect of its way of being and the line of its becoming. But this remains isolated, and, in its sensibility, it suffers impacts stemming from psychological and moral impulses that elude you. I turn everything into an attitude of spirit and reach the roots that are in the field of motivations. But what do you hope to obtain in the economic world if at its basis lies a principle of destruction – egoism, if all actions are permeated with an egoism that accompanies them as an original evil, undermining the entire economic edifice at its foundation? Experiments with all the most complex systems are conducted, radical changes are tried, but human egoism remains intact and with it the substance of things. One cannot build with such materials. As long as man remains as he is, incapable of rising from the hedonistic to the collaborationist phase, it will be useless for him to cogitate of distributive systems. ***It is indispensable to form man before implementing social programs and implementing them only in order to form him.*** The economic problem must be transformed into an ethical problem.

If in the human world the law of ***“do ut des”*** is a psychological necessity, if necessity is the only means for obtaining work from an individual, if unconsciousness ignores the social function of the economic activity, if the great machine can be moved only by hedonistic forces, then be content with the results that you can obtain and with what such a system can produce. You may say that my words are useless, but I shall reply that your sufferings are not useless, because your psychology, rendering itself more sensitive, will one day comprehend the enor-

mous advantage that will be freeing itself from this continual, collective, reciprocal, and demolishing effort; and it will react by curbing egoism down to the point of overcoming it, transmuting it into fraternal collaboration. Be content today with the most of justice allowed by your system, with its balance between giving and taking, and with settling the balance of egoisms. But it is true that it can only produce work of an inferior sort and it will be insufficient when reaching up to services of substantial collective function. The minimum of ethic existing in the economic world is too low to sustain itself.

There are in human society *super-economic Functions* that belong in fact in the hedonistic economic field, and as such they are substantially understood, though their moral content should be preponderant. Imagine what a decay the principle of social function undergoes when confined within the narrow limits of the hedonistic function! There exist economic functions with moral content, true social functions that undergo a continually decaying process because they are limited to just the law of demand and supply. These forms of activity should be left to the state, which is the only ethical organism whose duty is elevating them to a functional state, imposing on you a moral factor.

I speak of the problem of wealth distribution as a problem of destinies; I reduce the violent attempts at economic levelling to a falsehood on the part of the poor who desire to usurp the position of the rich, and to those I say, "Although wealth may be theft, that should not constitute a reason for stealing a second time." I solve the problem not by defending the aggressiveness of the poor, but by saying to the rich, "Woe to you if you do not fulfil your first duty of having in mind the interests of all in the use of the wealth granted to you; woe to you if you were not able to descend to the poor and give him your leftover; woe to him who enjoys today, for surely he will not profit in Eternity."

“It is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God.” That is because equilibrium is not attained through reciprocal usurpations, but through the understanding of mutual necessities. Progress resides in concord and in cooperation, and woe to him who becomes instrument of involution. Riches are a current that must circulate by passing from hand to hand for the benefit of all. May beneficence be a gift of the souls that soar, an act of kindness that unites spirits in brotherhood, not an ostentation that digs pit of hatred; may it be too a moral gift that enriches itself with eternal good.

In showing you the essence of the Law, I have destroyed the childish idea according to which wealth should infallibly mean happiness, as if the possession of it could change human destiny, as if wealth equality could generate destiny equality, as if divine justice could be corrected by distributive systems! In fact, they only lead to elusion and new thefts. Happiness is an inner equilibrium of eternal forces, whereas wealth is an external and momentary superposition, not a quality of the soul, and it cannot at all shut the door to pain. I show you that riches are not a privilege, as you think them to be, but a trial, and sometimes even a punishment. Yet, they are always a duty and a responsibility. The habit of gratifying weakens gratification; inertia favours atrophy and opens doors to collapses. Even in this field, the law of equilibrium rules supreme, because the last shall be the first and the first shall be last.

95 | Evolution of Struggle

I have shown the ways of human ascent in the economic field as well. If an economic machine functioning on hedonistic fulcrum is your present law, there it is to demonstrate your current human level: struggle for acquiring limited amount of goods, below the necessity, always struggle in every field, a necessary effort of evolution, conditions of conquest and overcoming, construction of a more improved economic structure. Here also the struggle tends to more evident psychisms; and, although it may seem tormenting and afflicting, since it exists it is just, as so are all existing things. *It expresses man*; it is the maximum justice he can realize today. But it pushes you onward. If at every enjoyment habit tends to extinguish it, then demolishing every conquest of happiness becomes automatic, and everything is reduced to creating new needs. The soul is a mine of desires; and if, in its instability, joy always constitutes a mirage, then *progressive mirages construct the way of progress* and constitute the impulse that causes you to advance. Everything becomes reduced not to a perpetual illusion, but to a continuing expansion and realization of desire. Even remaining ever the same, endeavour transforms itself into a continuing exaltation of the work of conquest.

Here is the secret mechanism of the Law: the animating psychism of forms, and the Substance's dynamo-kinetic centralizing seat at level α , expressing, in the fundamental instinct of life (that is, insatiability of desires), its irresistible impulses toward decentralization. Desire, born

of the inner movements of the soul, creates function; function creates organ, which in turn consolidates function. Everything in the universe utters a passion for expressing its inner power, the self's passion striving to come out to light and reveal itself. It is the day-to-day toil of evolution that fixes in organs the expression of a tenacious and victorious desire, organs that stimulates the psychism's dynamism. Psychism, having stabilized its means, avails itself of these to express itself even further, thus perfecting and multiplying them in turn. There ever lies this impulse to foster organs, this soul's indomitable necessity of desire, which will never halt along evolution, because it has no limits.

In man's psychic field, organs are aptitudes, and their principle is identical. Before you, there is always a bare stretch of evolution that awaits you, that attracts you, toward which you rush for it to absorb your eternal instinct for ascent and carry you farther up. Any form of struggle ceases as soon as its creative function becomes exhausted, in order to cede its place to another struggle toward higher creations. You are caught up in an endless mechanism, flung into a play of forces by means of which, from illusion to illusion, you ascend substantially. And this is what only counts. At every satisfaction attained, the overcome past seems an illusion. Dream lies eternally in the future, until it becomes satiated and another dream perennially arises over again. Thus, along the line of progress, your position displaces continually.

This zone of fatigue, which arises over and over again before you, may seem condemnation, but this is the basis for creating in eternity; ***this constant labour always in wait is the only one that, in a regime of equilibriums, can assure you constant future expansion and expected progress.*** Creative cycle has thereby its phases of descent and repose (as in the trajectory of the phenomenal motions). Fatigue subsists only in the zone of consciousness, because what has been assimilated becomes instinct and need. ***Such fatigue expands ever***

farther and embraces an ever-increasing wealth of its own. Yours is a substantial outcome that continually grows in refinement, power and conceptions. Struggle creates, and without struggle construction is not possible; such falls, rises again and grows ever greater. Evolution advances, and with it its effort. Insatiability of desire speaks of the truth of these concepts. Satisfaction is always proportionate to the work accomplished, then it annihilates itself into satiety and boredom, in which the soul asphyxiates until it reacts to emerge again into action. You can never pause. A unsatisfied fundamental instinct, among all and father of all, which is to evolve, compels you to move forward toward ever newer and nobler joys.

Just as pain, force, egoism and all the aspects of evil annul themselves with use, so you strive not to defeat, to satisfy yourselves immediately, but to eliminate the lower forms of struggle and raise it to higher forms; *strive yourselves to overcome heavier efforts* for more productive activities, *because the conquering power for each unit of work is progressive.* That is the sole direction in which your effort does not neutralize itself between opposing impulses, but, on the contrary, creates constantly. I reduce to a state of mirage, necessary to progress, all of your social conceptions, which are today a goal to be attained, but tomorrow an overcome past. What else if not a play of mirrors can induce human unconsciousness, ignorant of its higher objectives, to advance along evolution? Profound reality eludes you, and you move on as atoms stirred by the Law that acts, not you, by means of instincts that you believe to be yours, whereas they are under the Law's command. Today you do not form a society; you are just a herd; you are an unchaining of primitive psychical forces that constantly explodes, but a guided explosion that *should* be channelled toward progress. The Law does not ask to be understood, *but imposes that it be obeyed.*

Clashes between individuals and peoples are made so that they may know one another and combine themselves into vaster, more compact units. Struggle is fierce because you are savage; only when man ceases to be as such will struggle change its character. Within the order of the Law, progress justifies present evil and disorder, your struggles and their effort. Write out of the universe the words injustice and uselessness; say that all things are proportionate to the worthiness of the beings. If struggle was once physical, today it is nervous and economic; tomorrow it will be spiritual and ideal, much worthier to be fought. Such is the struggle I accomplish today, in anticipation, in order to raise man up to the social law of the Gospel. Do not believe that effort may be suppressed. Otherwise, who would provide for the objective of selection, would avoid man's degenerating himself? But struggle transforms, and see how I also strive, how I zealously strive, although in so diverse a field, above any human form of aggressiveness. Work and suffer in order to reach such goal, still so far away, in order to form man worthy of understanding it and capable of living it. Likewise, work and suffer you today, in the social, economic, political, artistic and scientific fields.

96 | Biological Conception of Power

These conclusions on social field contain all that is required to remake the world, on the basis of strictly scientific and biological principles, closely bound to the organic functioning of the phenomenal universe. I do not dwell on details, because in my system everything is organic, and once the phenomenon's key has been given and the principles governing them been expounded, it is easy to draw conclusions in every minute detail. A sketch of the universe's edifice in its broad lines suffices. These conclusions may seem unattainable because they are far removed from your current state of involution, but they are not utopias, because they move and have moved constantly in an atmosphere of rationality. If they seem utopian, heed that this philosophy, albeit refraining from joining and fitting into the human philosophical thought, links with and grafts itself with perfect adherence onto the picture of the universe's phenomenology. This is not a superficial philosophy, because, up from the stekiogenetic series, all matter, energy, life and psychism phenomena support it. Nothing here is a mere succession of ideas, but represents a logical concatenation, whereby conclusions ever since the first affirmations are conditioned and in this treatise reinforced at every step. Moreover, behold that my thought does not move within the narrow ambit of human concepts, but soars above it toward vaster horizons; for this reason, it places the ultimate ends at a great distance, whither the millenniums march laboriously. I have set two maximum limits to your conceivable, as goal of human evolution: superman for

the individual and the Gospel for the collectivity. In substance, they are one and the same. But thought knows no limit.

We have observed the evolution of the most powerful social forces acting in the human masses to form its collective soul. Let us observe now these forces converging toward a new expression of that still young soul, a true psychical volitive centre, which is the state. Situated in the centre of the social organism, it is an organism that concentrates the directive power for all the functions of a people. Thus understood as power, the state is the psychic organ that promotes and assists in the individual and social biological maturations that we have seen. Its function is that of making man, of stimulating human ascent; creating in the spiritual field is its ultimate end. Its manifold judicial, economic and social activities must be distilled into these creations, the only ones to fix all values in eternity. This is a function that warrants monopoly of force and obedience imposed on citizens. High positions imply great duties. And woe to the directive organs that do not fulfil their functions.

My concept of state rests on purely biological bases. I have raised science to the point of being able to draw conclusions in every field, even in the philosophic, judicial, political and social fields; I have established the bases for a scientific ethic, for a new ***philosophical science of rights***. My conception is rational and in harmonic accord with all the nature's phenomena; therefore it is universal. It is ***a progressive concept*** in which, just as any religion finds its proper position in the ethical field, any nation can find its rank in the political field at a level according to its maturity and comprehension. Just as in my system life phenomena are psychic phenomena, so ***social phenomena are biological phenomena***. Human society is an organism, in the same way as animal societies are organisms, all equally supported by laws and exact equilibriums, such as are so the animal organisms. In creation, everything is interconnected and repeats the same principles. The animal

body, in its equilibriums and exchanges between centre and periphery, brain and organs, in the distribution and specialization between central and peripheral functions, gives you an accomplished example of the principle of collective units that is on the way to being eventually fixed in human society.

In my concept, social phenomena appear denuded of all external encrustations, ***naked in their substance***, like a bundle of nerves in action. They are ruled by a profound and exact law; they are the external countenance of a concept that develops with a logic of its own, which statistical diagrams in their course express, thus allowing you to predict their future development. Otherwise, you would be unable to calculate probabilities. We have studied these advancing marches in the development of the typical trajectory of the phenomenal motions,⁵⁹ first by observing the law of variations (evolution in function of time) in orthogonal coordinates (Figure 1: ***time*** on the horizontal axes of the abscissas; ***evolution*** on the vertical of the ordinates), then in the diagrams of the polar coordinates (Figure 3) and by parabolic interpolation (Figure 4). The line given by the relations between the ordinates and the abscissas describes the law with an algebraically calculated expression, in the form of a geometry problem with its corresponding equations.

The aim of the statistic method is precisely to reach, through ***mass observation*** (in which individual fortuitousness disappear by compensating for one another), the phenomenon's hidden law and what induces its constitutive, real relationship. For this reason, the statistic method finds itself on ***the law of great numbers***, since an approach to the principle or constant cause does not increase in direct ratio, but in proportion to the square root of the number of observations. With such relationship, the expressed phenomenon's effective constitution is thus attained. When working with great numbers, unitary differences disap-

⁵⁹ As referred in Chapter 26

appear and a new collective order expressing a concept of the law appears. The statistical expression will match the cause and will be fixed and constant if the cause is fixed and constant; it will be given by a varying regularity, if more often the cause is a concept of evolution. This ranges from stekiogenesis to social phenomena. Everything is order. Each phenomenon expresses the Law. In investigating the causes, guided by the principle of causality, you draw on God's thought to find out in there an increasingly exact logic. If many social phenomena seem atypical to you, that is because their too complex cause escapes you; in its calculation, countless interdependent phenomena interfere. But the causes once mastered and the phenomenon's law understood, its future in every field can be established *a priori* by means of exact progressions. So then the future will no longer be a mystery.

In the evolution of social phenomena, causal relationship imposes an *inviolable historical determinism*. There is a destiny for the people just as there is a destiny for the individual. As we have seen, there exist an exactly calculated responsibility by which the collective liberty balances out, as does the individual liberty. In its narrowness, materialism may have perceived nothing of this, in spite of the Law's not failing to be present. I give emphasis to the scientific bases of the historical phenomenon, which can be understood only as a moment in the universal phenomenology, with the same relationship laws and calculated equilibriums that govern the physical and dynamic world. There is a *psychological continuity in the development of social phenomena*; an ironbound concatenated causality that even staged actors, men and peoples, seem not to understand. The Law acts through the human instrument, moving mechanisms of individual and collective instincts, sweeping away on its way those who rebel, and everywhere, in every moment, imposing its categorical imperative. These deep interior forces know and explode beyond the peoples' consciousness. They make history. For this reason, comprehending them is not necessary. Compre-

hension is *posthumous to events; consciousness is the result of history*. Deep beyond the external thunders, produced by confused clashes, there is always order.

This principle guides the disordered impulses of individual instincts and coordinates them into a unique end. Otherwise, confused forces would produce only chaos; instead, history follows a well-defined line of progress and regress, of maturations and revolutions, of creative and destructive cycles. If it falls, it is only to rise again; if it demolishes, it is only to reconstruct on a higher level. Each historical moment is a coordinated movement toward an end. Conceive history not only as a succession of unconnected external events, but also, above all, in its causes and finalities, as biological maturation, as progressive realization of aims, as *organic functioning*. History shows you the evolutionary technique for the collective psychism. Behold, beyond facts, the subtle thread of the Law that governs and unites them. There is in civilizations a cycle of birth and death. There is in revolutions, as much in order as in disorder, a developing rhythm by which, at a turning point, to any social power, the law says "Enough." All disequilibriums recompose themselves into a vaster equilibrium in which they complete themselves for the great progressive wave toward good. You will never understand history unless you see the Law underlying it; the Law that alone truly commands, that imposes cycle maturation and exhaustion, and rebirth cycle as much on civilizations as on individuals.

Destiny entrusts a function now to one cell, now to another and relieves it of its function as soon as it is exhausted. In the revolution tempest, as in the work of order, man is always a force; he is substantially a *naked spirit* that fulfils its mission. Thus the concepts of rulers and ruled ones change completely, leading everything to what we have affirmed about the individual: life-mission. It is history that utilizes men for its purposes when it places them in evidence, not men who conquer

it imposing themselves on it. The idea of conquest and advantage may be a necessary mechanism to set inferior mentalities in motion. The masses always contains a reserve of great men for its needs and calls upon one or another of them according to their specialization to render the utmost of their personality. No sooner does a need arise than it imparts efficiency to the values of its reserves. Today, the concept of power acquired through biological selection, that is, an individually expressed governing power, substitutes for the medieval concept of hereditary power. The supreme direction is open to whomever knows how to endure out ordeals, the only guarantee of intrinsic values; endure in order to reach it out, and endure every day in order to maintain it.

More than in all accumulated laws, substance and maximum guarantee lie in biological forces, which assures man but his functions, forces that overthrow him as soon as he no longer matches his functions. The concept of power-direction and prerogative must be replaced by that of work-direction and function. So, by overstepping legal constructions, history calls upon its men, awakes, elevates, utilizes and also discards them as soon as their function ceases, or when they fall into abuse and weakness. The ordeal is severe, the risk tremendous, and only the courageous one can win and survive. Only those who have a substance of intrinsic worth can distinguish and value themselves, can understand and master the surrounding forces, instead of being dragged by them.

In my system, supreme command is but ***supreme work and function, supreme psychical and volitive capacity, supreme peril and weight.*** In my concept, a commanding position is such only inasmuch as it is a ***position of duty, of obedience*** to the directing principles of the Law. Human hierarchies are only a small segment that protracts beyond the Earth and beyond the maximal and minimal human limits.

Every position is relative and a higher one always exists (even if it may hide in the imponderable forces of life) that rewards and punishes those who must account for their own deeds. Supreme command *is supreme obedience*, a joy given only to those who have risen spiritually high enough to be able to comprehend and to execute the divine order; it is function and mission, as are all, even the humblest of social activities.

This is the biological basis for power attribution, the only one that guarantees value in conformity to position and its yield, a basis that remains malleable (adaptation) to the ends of evolution, and yet resistant without falling into rigidity. Even in the political field, as in all others, the moral factor must be preponderant. These equilibriums and proportions between value and social position are an integral part of my precise scientific ethics. In this, there is no escape from the position of responsibility and duty, except for the position of obedience, since everything must be balanced. He who is in a dependent position must bear the burden of obedience; he who directs must bear the burden of command. In my ethics no position can be one of advantage, but in proportion to the individual forces. It comes to be an equal effort on the same evolutionary path. In the political field also all is division of labour and close collaboration, not only economic collaborationism but also social in a broader sense.

He who in whatever field and at whatever level assumes a directive function without the corresponding capacity and responsibility defrauds the Law and exposes himself to the reactions that against him human events will turn. Thus, for the French monarchy, Louis XV deserved the revolution. Louis XVI was a just man, but no army or political ability could save him; he was alone against a destiny of class, alone against forces that had been accumulating against him for a century. No social structure, however much firmly it may be supported by legality,

can resist when it is not ruled by a higher principle, by the impulse of the Law; on the contrary, it becomes undermined by its reactions. Thus Napoleon is born, a mere instrument of war, propagator of new ideas; and as a rag he is cast aside as soon as his function is exhausted, just as had happened to the last king of France, whom he had derided. The Law reigns supreme over human events. Thus is history: a web of causes and forces in motion. Such is reaction establishing equilibrium: Danton suffocated in the blood of the Terror, Robespierre in Danton's blood, the revolution that devours its children.

97 | The State and its Evolution

Thus in history the Law reconstructs the equilibriums that have been violated and guides events beyond the will of their directors and directed ones. And history advances without ever pausing. Every century produces, elaborates and assimilates a concept, and hands it over as a finished product, as an inherited accumulated asset, to the next century, which will prepare for new creations. Every epoch has its creative function; the other aspects of life stand by, and wait in silence. In this way, the Middle Ages, torn between violence and passions, satanic terrors and mystic visions, waited for the construction of consciousness about good and evil: a soul torment seeking for the voice of God, and effort accompanied by the torment of an oppressing collective pain in order to achieve the dream of individual liberation. As a titanic effervescence of souls, the Middle Ages, in the field of art, politics and science, sowed the seed of the highest spiritual constructions. Your century has forgotten spirit in order to create science, mechanics and speed, on which your psychology has been founded. These will soon be things already acquired and, although your utilizing them, your consciousness will be led by more powerful means toward still higher spiritual constructions in all fields. The laws of life, for millenniums sleeping at the pace of a uniform rhythm, have been shaken and are today aroused to launch you toward the new civilization of the third millennium.

Just as the French Revolution, that critical moment long prepared during the preceding centuries, in the light of its historic existence, gave

rise to a productive bourgeoisie, so mankind's future greater revolution, fruit of a substantial biological maturity, will bring to light a politically conscious intellectuality. By intellectuality I do not mean that medley of mental encumbrances that is modern culture, an external fact that no virtue gives to personality, but I mean a race maturity, constructor of higher instincts, that turns man into a being chosen by selection for the social function of command. To this function of government will be aggregated, by unmistakable race qualities, not by superposed culture and titles, an irreplaceable elite, in the same way as in nature no muscular tissue cell can replace the cells to which the nervous and cerebral functions are entrusted.

The biological basis for the division of labour by specialized capacities is the only one that can justify the future concept of an organic state, differentiated into units compactly fused, a collective biological organism in its living expression. In collaborationist sense, besides its economic and productive functions, are added up to the state all social and ethical functions. We have to refer to this biological substance whenever we wish to understand the political phenomenon, not an ideological construction, but life's reality in its deep-rooted bases, grafted on the universal phenomenology, its indestructible foundation.

If the Middle Ages, in its undeveloped social conditions, could only offer man a dream of individual liberation through the ways of mystical renunciation, **today the State is born**, society has made itself into an organic form, in which bosom the individual can reach complete realization. If the Middle Ages had provided for constructions that were prevalently individualized, **a cycle of collective conquests and constructions is taken up today**. The individual, even if it is a saint, can no longer seclude itself away into a mystical escape from other's companionship, but he has to be fused into society in fecund collaboration. We can now define power more exactly as the psychical and volitive

centre of a nation, and extend the concept of State to the whole national organism.

In its evolution, the concept of State has originated from the absolute monarchic power, type Louis XIV. During the long feudal struggle, a family came to the fore, first by subjugating others and later by assimilating them. The power-centralizing labour once performed, until then without cohesion and dispersed over thousands of ramifications, by natural unfolding the central organ so materialized in a vast collectivity could not refrain from soon building the concept of State along the evolution of monarchies, which, while in such upbuilding, were having their historical functions exhausted. The State, on its merit, became increasingly organic, progressive in depth, no longer to restrict the individual, but to value him and raise his consciousness. It became enriched with duties and functions, up to the present-day concept of State.

Today the State is no more a central power that superposes a people. That was an embryonic State, offspring of monarchy. Today such superpositions are no longer tolerated, since the State is no longer a mere centrally dominating power, but the brain of its people, ***and it can only be the expression of a national consciousness, of a spiritual unity based on an ethical unity.*** If the primordial units of matter have reached so perfect and marvellous an organization, in organizing themselves into crystal collective units (molecular orientation, genesis and addition stemming from a crystalline germ, reparation of mutilated segment and exact reconstruction of the individual form), if so much psychism bursts out of matter when it fuses molecules into organic units, imagine what a perfection this ***same principle*** will have to attain, and what a marvellous complexity of forms, after so long an evolutionary way, this ***same psychism*** will have to produce when raised to social consciousness; in expanding at last its impulse into creating higher collective human units. Through this way, by absorbing and or-

ganizing, not just representing an entire people, in a progressively decentralizing and concentrating process, of contacts increasingly intense between periphery and centre, the State will continue its evolution. With this, authority does not pulverize, but the people fuses into it, in a flux and reflux that turns it into an ever-increasingly conscious, compact and functioning organism.

Our biological concept of social phenomena and our evolutionist concept of State have naturally led us to this today's vision of a State increasingly unitary, and as such, it results logically placed in the framework of the universal phenomenology, on the way of collective evolution toward the apex of phase α . I have asked reality to give me the lines of the social ideal, and such reality affirms that everywhere and always the principle and the will of the Law is division of labour and function, specialization and reorganization of capacities and activities. Observe the universal foundations for the concept of State given here: ***no political system has ever been able to justify itself by means of a scientific philosophy that could trace it back to the genesis of matter, energy and life.*** These are spontaneous conclusions within a rationality that is necessary in an organism of concepts and facts, such as are the universe and this Synthesis that describes it.

Today, the State is born. The old political organizations based on classes, superposed to the point of an absurd foreign domination (inadmissible today), could not be so called. A people today is not a dominion, but an organism of which the State is the soul. This is the present-day phase that unifies individuals into collectivities that advance from family to classes to nations to mankind. In order to learn how to live in a higher collective unit, ***man must pass through minor component unifications, living them through a gradual and conscious maturation.*** Therefore, today abstract internationalisms are absurd when the world still strives to reencounter its minor ethnic units and its

present creation, ignored before. A formative process advances by continuity, since a collective unit is not a mere aggregate ruled by external, legal constrictions but, for it to ***withstand the clashes of time, it has to be an organism ruled by a collective consciousness***, which is a fusion of souls, that can only actuate after long maturation: ***a unit can be maintained only insofar as it has been formed and supported by another inner psychical unit that maintains it cohered***. A nation is a mere external garment of a collective psychism, ***the biological form of this higher spiritual unit***.

Today the State can only be the people and the people can only exist organized into State. The progress of the units and their directive consciousness will continue expanding along evolution into forming a unit that embraces the whole mankind, and then into a unit and cosmic consciousness that comprises the whole universe. Struggle is a transitory effort that ceases once the goal has been attained, which is a higher unification. That is the constant tendency, the meaning of the great historical attempts for the empires' formation. Politically, scientifically, spiritually, the being seeks unity.

The political field is also an arena of relative and progressive truths: the concept of State is as much a continual becoming as a people is a unit in continual evolution. Each generation lives a moment of gradual development of its own people's political truth, as in successive moments it lives its artistic, scientific, ethical and religious truth. Only today can one speak of State. The road leading up to it has been a long one. It comes to be a biological maturation that has long been in labour, despite its having exploded into revolutions. Ever since its origins, the collective unit has expressed itself through its central power, through the method of biological selection. Thus, this centre once created, its power had to be disciplined. First, through coercion, that is, the arbitrary decision of the conqueror, then through convention, that

is, the arbitrary decision of the majority; finally, today, through collective function, that is, justice. These are the evolutionary stages for the principle of power attribution.

Minutely detailed, we have, in the principle, a subdivided absolute power, as in feudalism; then, an absolute power concentrated in the hands of the strongest (monarchy), the victor over an entire class, which would be later domesticated and converted into court (aristocrat class). The centre still felt its family-originated influences; the head dominated over the kindred ones; and power was hereditary. This demonstrates that power had its origin in family, in the hands of its head, and that *family is the basilar institute of human society*. In this phase, power is conquest, the directive function traverses a phase of struggle, proper to formative process, corresponding to that of force, not yet raised to rights and justice. We find here the perfect absolute monarchy, that of the *Roi Soleil*,⁶⁰ who said, “*L’etat c’est moi.*”⁶¹ Half a century of abuse under Louis XV and Louis XVI brought about the fall of the system. As in all phenomena, the political phenomenon proceeds too by cycle maturation. Revolution reacts in accordance with an absolute power entrusted to the majority. The king was the “people.” It was called representative and democratic power; it passed from a maximum of centralization to a maximum of decentralization.

In this way the evolution of command advanced by excesses and extreme corrective reactions, with a tendency to constant abuse, because man had not evolved yet; the cause had not been perfected; it advanced with a series of violent counter-strikes, because the law of equilibrium imposed a need for constant correction. In a state of unconsciousness where abuse and excess were generated, evolution could not

⁶⁰ French, “King Sun,” an allusion to Louis XIV, king of France.

⁶¹ French, “I am the State.”

advance save by oscillating between impulses and counter-impulses. The concept of people sovereignty was born as reaction to the abuse of sovereignty of one individual alone. In substance, arbitrariness of the masses followed the arbitrariness of one individual alone.

It is believed that only system changes and is not perceived that the decisive substance lies in man's maturity. The French revolution initiated the people into the difficult art of command, but ever since its first moment the people proved incompetent and unconscious, and overindulged in the worst of abuses. ***Power demands a highest degree of conscience maturity***; it is a tremendously dangerous force in the hands of a child. But from that moment on, people began studying this new art and solving this new problem. So abuse and reaction shall diminish gradually, and the substance, content of such changes, shall be acquired: collective consciousness and social unit self-formation. Only in this sense, that one of its exercise being an instrument for consciousness formation, could representative power not be an absurdity at its dawn, because ***it presumes a collective consciousness that was then in state of formation, effect of the labour of the State, not the cause of its construction***. But as we have seen, function and organ rest on each other, creating themselves reciprocally. It happened then that, by the same principle of abuse correction as the representative system had corrected the monarchy's absolute power, a new centralizing power corrected the abuses of the representative power. Fruitless decentralization has brought man back again into centralization. In this way, oligarchies and democracies mutually alternate and compensate for each other.

But these oscillations between two extremes have not only the function of re-establishing the equilibrium of the Law; it is also the technique by which evolution works man out as a constituent political material. This systems' alternating is not mere contrasts compensating

for each other, but impulses and counter-impulses mutually supporting each other; it is a play of forces from whose contrast an inner progress arises. Elimination of arbitrariness cannot be obtained through external controls alone, but above all through consciousness maturity. How much more moderate can an oligarchy be after a century of democratic experience! How well it has learned to conduct revolutions in a civilized manner; how it has learned to bow to the people and to reencounter in its rise its own justifying function! And with what a great maturity will it return to democracy, when oligarchy will have fulfilled its function of forming a people's consciousness! How far removed this people will be from the one that began its political life with the French Revolution! How the counterstrike will be more civilized and fecund on a people that, by the merit of a centralized power, will have been educated toward knowing how to elect and govern, toward knowing how to evolve in social concept! Such is the collective unit's political evolution, parallel to the evolution in all fields.

Let us dwell for a moment on the conception of the future State, after we have oriented it in time and in its ascensional transformism. A new and daring concept, the basis, in the social field, for the new civilization of the third millennium. A democratic and an aristocratic State at once, it will represent the fusion of the two centralizing and decentralizing principles, both necessary. In its unitary function, it will create a more compact collectivity, in whose bosom the individual will no longer be a disordered herd's disoriented member, but will be a soldier of an army in march, in which the leader's soul will vibrate. For the first time in history, the State will make the people into an organism, in whose centre, fused with it, a synthesis of will and power will be formed. In the future State the people will no longer be a guided herd, that only must give and obey, but will be the body of the central brain (the government), an organism of souls that will direct, that will penetrate it throughout and will vivify it with its tentacles and nervous rami-

fications. No longer a head, or a class, or a majority that commands by itself, but donated duties into cooperation, a complete fusion of work and common goal. No doubt that, historically, into the soul of the masses, by millenary habit, indifference has been fixed toward the central power, mutable and absent, but invariably the master, before whom the people, equally, had always to bow as servants. An instinct of passive acquiescence, of tolerance and indifference came into being, as something for which the people should have no regard, which only acted to weigh upon them, whom had only been taught the virtue of suffering and silencing. The modern State must begin by demolishing this psychology of political absenteeism fixed into the collective soul. Think that each political concession and realization never constitute an ultimate end definitely attained, but that, for being synthesis of the whole past, it is also the germ of a boundless future.

98 | The State and its Functions

What a number of functions the new future state will have to embrace, how many new problems it will have to face and solve, what complex achievements it will have to reach! Because of its biological bases, it is fundamentally bound to the being's basilar phenomenon: evolution. Its first function, therefore, is that of being an instrument for human ascent. Educating is its first substantial duty; its having made man is the eternal result of all its work. All the rest becomes means in the face of this supreme end. ***The value of a government is measured by the altitude and intensity with which it has known to educate. The touchstone of a religion, a philosophy or a system is given by the amount of light that it has fixed on the human soul, to the extent that they have been able to make man better.***

In my system, the State is the basic organ for human ascent. In that lofty ethical atmosphere that should vivify and animate all things, activities in every field move on, all reducible in their synthesis to a spiritual creation. In the individual and social activities is effected the principle of the law which says, "order." All things move along a coordinating and harmonizing path that eliminates friction, increases yield, and, according to the law of minimum means, leads to the overcoming of all lower forms of evil, pain, egoism, and struggle. Through this harmonizing path, centre reaches periphery and periphery returns to centre; and the centre is reinforced by the individual's adherence, and the individual is valued in collectivity, so increasing its productivity.

The state sings the music of cooperation; it foresees and unites in time and space; it anticipates and provides; it guarantees and protects. It alone can create the ethical atmosphere wherein the delicate products of the spirit can bloom; it alone can stimulate higher intellectual activities, which otherwise would escape collective consciousness, and which the hedonistic principle condemns to extinction. The state will act in depth, evolving the struggle toward higher forms that imply union of thought and energies, which corresponds also to a principle of collective usefulness. Imagine the force of a people turned into an organism!

Individuals, whose functions are all noble, will not be rendered equal by external levelling, but justice will be obtained through hierarchies, because diversity of positions corresponds to differences in value, functions, duties; it corresponds to the individual's differentiated hereditary aptitudes. In this justice by division of labour all men will inevitably be brothers, because in an organism they are necessary to one another. In it, the tone and value of each one's life will be raised, and he will not be able to attack and demolish another without demolishing himself. In this organism, *obeying is not serving* but valorising itself; it is not diminishing, it is conquest; it is a standpoint such as a cell is in the collective organism; no more just a number, but an organism in which the individual will grow when he takes part in it. The new concept does not constitute a rebelling individualism detrimental to society, but is an individualism fusing into collectivism, an individualism of order that is valorised in the collective order. Woe to the state that kills the individual, but woe to the individual who stands above the state.

The new state must possess the monopoly of force. Even though force is a necessity in your undeveloped life, per se it will constitute a progress if the individual sees himself deprived of it, because its disuse will weaken the anti-social instincts. Such state cannot be agnostic; it needs to have a vast concept of life and make it understood, so that the

individual may put it into practice; it has to have solved the greatest problems of knowledge. It must be able to understand man, his instincts, his destiny; it must probe into the mystery of his personality, in order to put it in its place and obtain from it the most it can yield. At first, the centre will perform a mere mass accommodation, but in the future a fusion of souls will occur. In this state God is indispensable, and the knowledge of His divine order as well. Science will have to demonstrate Him for, in this order, the state may find its rational bases. Such is a concept of an immense social and scientific faith, in which all religions will take part in peace. Such is the state of the new civilization of the third millennium.

In this new state, the individual achieves his biological maturation toward the superman's phase. All social forces become disciplined toward an end of collective elevation. The base instincts will atrophy by disuse; the most unevolved elements will be domesticated by absorption into a stream that will lead them toward higher spiritual ends. The power of the new state, having a high ethical ideal, is a force that fecundates all activities; it is a shining light that awakens any soul. Aptitudes that respond to nobler impulses are valorised; and the average man, incapable of directing and guiding himself, made up to obey, accepts, and elevates himself. Social energies do not rival one another in a hypertrophy of functions, nor they manifest themselves into blind and destructive outbursts, but into an illuminated and productive expansion of the state's thought; they do not lose themselves in vain attempt to find themselves, nor do they wear out by friction, as do so many other wheels that are not able to mesh to one another, but they coordinate toward converging onto the eternal aims of evolution. In this wise, a people slowly accomplishes the great spiritual assimilations and advances cohered like an army on the march toward a laborious acquisition of ideals. And on moves with progressive efficiency the heavy mass of the great collective soul, which begins to see and understand.

Work, illuminated by higher ends, is no longer condemnation, but is a daily victory over matter, it is a triumph of spirit and will, it is a virile act of dominion. By means of its organs, the state will bind its citizens together in fruitful productiveness. The individuals who will not reorganize themselves in order to be valued in this new collective power will be doomed to elimination. If the old, small, isolated, economic units had the advantage of reciprocal independence that had crises circumscribed, progress today has organized necessary worldwide relations and exchanges that, if on one hand render the economic organism more enhanced and balanced, on the other turns it more vulnerable. It is this vulnerability that imposes a regime of collaboration. In a wider sense, the modern specialized capacities of functions leave to the unevolved and isolated individual ever fewer probabilities of survival. The more evolved and differentiated the individual, the more vulnerable he becomes, the more he knows and feels the need for living in collectivity. This weakness before the primitive man, this loss of adaptability, is a force that upholds the collective unit cohered together, for which reason it does not lean toward disaggregation.⁶²

In this new state, economic anarchy must be eliminated and disordering individualism will not be tolerated. The future man that this state wants to build up will not be a moneymaking machine, just a volitive hypertrophy, but a complete human being in his spiritual field, harmoniously developing all of his faculties. ***The state that realizes the collaborationist principle is situated at a higher level than the state that has remained in the phase of the hedonistic principle.*** The value and evolutionary level of a state is measured by the degree that it has reached in the realization of these principles, by the degree by which it has known to form the collaborationist consciousness, by its capacity to infuse work with the idea of function and life with the idea

⁶² Globalization is now becoming an everyday fact of life.

of mission, by the measure by which it has been able to transform force into rights, egoism into altruism, disorder into order, and war into peace; by attenuating the forms of struggle, educating it along the way of evolution.

The state aspires and emanates, concentrates and de-centralizes, it is the heart that at every instant releases all of its blood to circulate in the organism. In its bosom, the state elevates all of its citizens, both economically and morally; coordinates them all in their different functions, doing justice by means of subdivision of labour according to the individual's worth. Until the state have not bound to itself all the people together as an integral function of its unit, the people will remain extraneous and indifferent and tomorrow it may become an enemy. Until all citizens have not felt that they live in a state, until there remain but one man who does not feel that he is a part of it, although minimally, that man will be a menace of discord and a germ of disorder.

One of the greatest mistakes of your time has been that of seeing and placing in evidence the undeveloped side of human society, the misunderstanding between capital and labour, and class struggle. All of this had expressed, in the economic field, the then prevailing universal materialistic vision. The state should not manifest this class struggle, but, yes, it must dominate all economic activities and be the ethical organism that absorbs all such activities, giving them moral and social content, raising them to function.

Infusing social life with moral factor, highly constructive, inverts the problem's position. For everyone's greater utilitarian productivity, social groups should refrain from dynamical wasting struggle, proper to the chaotic periods, so as to live in coordination, not in opposition to one another, cooperating, not eliminating one another. A chain of successive repressions and reactions is contrary to the law of minimum means; therefore, through the law of evolution, this must come to an

end. Class struggle may be regarded as a social malady of the undeveloped periods, a pathological fact that needs being superseded. The dream of levelling capital in order to give rise to proletarianism, inapt in its supreme unconsciousness for any directive function, signifies drying up the source of wealth for all. Oppression and violence, exploitation of people's ignorance for selfish political ends, strike and *lockout* solve neither the production nor the wealth problem. Economic philosophy of transition, mechanism of destruction.

But in the laws of life are the foundations for all the productive forces to ascend up to fusing in solidarity, without suppressing or oppressing, giving each one its place, so that all may contribute. In collaboration all classes find recognition and protection: the thinker, the peasant, the soldier and the workman. Collaboration, not class struggle. ***Property is the natural basis of the economic edifice***, such as family is the basis of the social edifice; and as such ***it is a law of nature, proper also to the animal world. Destroying these irreplaceable primordial units means demolishing human nature.*** The property institution, created by the victors for their defence, attacked by the defeated in the economic struggle, has always existed and will ever exist, notwithstanding all attempts to abolish it, because it corresponds to a fundamental necessity of defending a position that ***all***, although alternately, end up occupying. This means lifting all, destroying nothing and creating all. To the destructive revolutions follows a constructive one that binds all forces together, making out of them a unity. The revolutions that rise from the lower levels to demolish are followed by those that descend from on high to construct: descent of the aristocratic thought in order to raise the humble; ascent of the humble in order for it to understand. The task of classes is not that of eliminating but that of sharing the fruits of the same civilization, directing themselves toward mutual comprehension. The task of the leading class is not that of dominating but that of educating the tumultuous, common people,

old instrument of revenge, prey to the astute, often victim of repressions, always a blind ignorant amorphous mass, in order to transform it into a people that ascends toward a higher collective consciousness.

Naturally, all these concepts are part of a world more evolved, being proper to a human type biologically more advanced. The today's type is not able to overcome such form of primitive and savage struggles that reveal its phase; nevertheless, such struggles are necessary today for it to accomplish its own selection on its plane. The tomorrow's man will judge the today's type as an unevolved man.

99 | The Leader

Who will be the leader in this new organism to which life rises today? How history will chose and raise him up? There are moments in which history makes decisive turns, in which the resolute phase of a millenary civilization matures, and important social maturations lie imminent at the birth of new civilizations. Then mankind seems to lose itself into crisis and conflicts and the whole past appears to fall into ruin. Then, the forces of life invoke genius to interpret and create; and the equilibriums of the law bring him up to light, value him up into full efficiency; the forces of the imponderable converge to support him, so that he may build and rise. Then man, who, with his intimate travail of biological maturation, has much accomplished, is called, pulled by the line of his greater specialization, so that he may give all he can offer toward the collective work that is entrusted to him, which he makes his own. The life of a leader is a supreme mission. These phenomena are not mysteries to us, because we move on in contact with the substance of the imponderable.

In the middle of this outburst of titanic forces, it is puerile to search for the reason of things in the old formulas of human legality. The great Law that sustains all things, at their core, ripens everything in perfect harmony toward ends that are never fortuitous. The life of the peoples has its profound equilibrium, such as do the organic and inorganic lives. Just as these produce the adequate cell or molecule at the moment of their evolutionary maturity, so the life of the peoples, at their decisive moment of biological maturity, produces its personage, its superior cell, brought into light by the tension of all the forces of life.

These are forces that bloom triumphantly after centuries of silent, hidden effort, so that, by coordinating laws, that cell may fulfil its function of brain and will, of direction and command, because this is its natural capacity, its differentiation and its biological function.

Such is the leader, as much for his grandeur of soul as for his duty, as much for his satisfaction as for his effort, as much for his victory as for his peril. In this function and in this peril resides the justice of God's supreme Law, and the basis, rather divine than human, of a sacred investiture that in life is mission; resides his right to command and the duty of the people to obey him, united before God all the diversified workers for the same work.

Our newest affirmation is that the leader is chosen in exceptional moments through *biological selection*; in the decisive moments the Law intervenes directly, running over social conventions. A truer law than others manifests itself. The peoples instinctively seek for the cell that fulfils the necessary collective function of command; they recognize it, feel it, and respect its function, not through coercion or convention, but spontaneously, through a law that lies in their instinct. When a people finds its leader, the one who feels and expresses its soul, coordinates its activities, fulfils the biological function of the defender and of the material and spiritual unifier, then its instinct will rest pleased, in the same way as will a well-nourished body's instinct, or as will a mother that bears her child, because the future of her life is assured. The tumults of political life, like those of love and hunger, are the tumults of life that *"must"* advance.

No system of power attribution in history offers guarantees of this, who is substantial, intimate, not formal and exterior. Such a leader, of mettle, emerges as product of a people's life, but only from a people capable of producing him. *The biological laws do not bring forth leaders during the centuries of repose, nor the impotent, sterile*

people who are condemned. Superman cannot be improvised; he is not a result of electoral systems or of conventions or social coercion (compulsion). Mettle is mettle, is inner nature built up through eternity, is soul's substance, is a unique capacity, is destiny, is great biological forces matured. The leader of mettle is not chosen by vote, but by the clash of social forces; he is not a calculated child of the majority, but of the tempest in the midst of which the peoples fight for life; he is not chosen by men's consensus, but by the consensus of the hidden laws of life. He imposes himself, sweeping the past away with him like a hurricane in a whirl of revolution. What is the wave that has thrown him up to the crest, arising from mystery? Man does not know, but all bow before him, because a law, deeper than the human laws, so commands. And the leader is there, by divine rights, a right given by his destiny, his mettle, his capacity, selected by the blood of the struggle that does not tolerate the inept.

He is there and there he remains. He can maintain himself in this position only through intrinsic worth, for its height exposes him to the fury of all lightning rays. These are the real controls of power, the real guarantees of man's worth and productiveness, for the assault is tenacious at every minute, the war is truceless, and therein no props for the weak exists, nor is falsehood possible in the face of the laws of life. This is a substantial right, a right from worth, merit, function and mission, not only a right from formal legality. The leader is there placed because he is the maximum organ of a greater collective life and there he remains invulnerable by the same biological laws, until his social function is exhausted.

I replace the concept of human legality with the one of divine justice, which sanctions inner values (worth). I place the eternal law of life at the basis of social phenomena. At the core of a judicial problem I always see the biological problem that is its soul; only if the positions of

the latter are solid, will the positions of the former, its expression, be solid also. Such is the substantial basis of legality. The movements of political, judicial and social forces are comprehensible only when reduced to their biological substance. And what a more substantial system of choice and guarantee can a people find, much more thorough, than this filtering accomplished by the laws of life? What law is more profound than the biological law, in which every fibre is sifted? It is absurd to admit that a power can be chosen from below, that it can be defined by levels biologically less evolved. The representative system is a method for seeking the best. The masses may accept and be subject to superman, but they cannot understand him in anticipation. It is evolution that flings ahead the anticipated being, so that it may draw with it and so mould the other unevolved beings who are capable but of receiving and obeying. The traditional concept becomes inverted: the choice is not made by a mediocre quantity, but on high, by the forces of life; number is quantity incapable of deciding over quality. If his mission is to educate, the leader must be a spiritual lord who, descending from the height of his higher phase, is able to give; not a mediocre being who ascends and demands. I trust this legality that is deeper than human legality. In my concept, the basis of right lies in capacity. The leader commands with the same right with which the eagle flies. He is put to proof at every moment by all the resistances that assure capacity and function, because it is the biological forces that confer power and remove it as soon as function is exhausted.

The power that comes from on high has a different content from that one that comes from below. It is duty, not right; function, not conquest; it is order, not arbitrariness; it is sacrifice and mission. Investiture descends on superman who sees the infinite and admits no abuse; it remains indissolubly woven in his destiny, his reward is eternal, to be found beyond life. The hand of God guides him and he, in his command, obeys, seeking only to give in order to realize himself. As the

brain of a people, he is the super-elevation that guides and illuminates the biological revolution, and urges life on toward its supreme phases. He links his work to the series of historical creations of the past millenniums, for over millenniums the chosen men work in chain. In perfect conformity with the preceding and succeeding historical moments, in his phase, he enforces the eternal social revolution, maturing the past and anticipating the future. He draws from sources of his own; social activity transforms itself following his vision that will be fixed in the judicial evolution. He educates; he creates the collective consciousness, because he knows that this interior creation precedes understanding and forms the basis of institutions that will then express it. This vision that guides his stretched arm in a commanding act pointing toward the future is not human science. It is force in the midst of a whirl of forces that urges on the new civilizations. His will, guided by the precise intuition of the currents of thought and life of the world, grafts itself actively onto the cosmic law of evolution. By creating new social institutions, he moulds into new forms the moral values of the centuries.

In the framework of his concepts, the leader is organically placed at once as idea and action. Situated at the centre of the State, he is his own idea, which palpitates about him as his aura, like life emanating from his life. He is thought and will, unique, central, responsible, instantaneous; not thought and will, as in the representative forms, multiple, divided, which slowly find themselves. The State is an organism of which he is the brain; and the citizens are the innumerable cells invested with minor missions, in functions harmoniously coordinated converging toward the summit. From periphery to centre, from limbs to heart and brain, there exists in solidarity a continuous current of exchanges; a descent of thought, force, consciousness, and aid; an ascent of vital contributions that seek to reencounter one another at the centre, whence they re-descend fecund. The State is thus also a centre of moral irradiation; it is soul, faith and religion. Each cell feels itself to be

reinvigorated. For the first time in history the biological concept of an organic State substitutes for that of an absolute or representative State. Moral values, products of the world's civilizations, make their triumphant entry into the State, no more divided in sterile antagonisms of class and principles, of science and faith, of State and Church, of rich and poor, but all fused into an only unit, which this new civilization imposes as much in the field of thought as in the field of action.

The New State is a gigantic integral organism, a huge forge of collaboration, in which machines, labour, production, wealth, science and religion are blended and work together, organically. This high concept of collective life is infused into the blood circulation of the people and effects the valorisation of the masses.

Such is a biological creation entrusted to the leader by the Law: the new collective soul is developing and affirming itself. And he watches over the first movements of his new-born child; he guides and educates it. From the concept of State-king to State-social class, to State-people; from absolute power to representative power, to power-function, as collective consciousness ascends and expands, the power descends and is decentralized. This is the spirit's ascent that progressively purges the principle of its dross. In the biological equilibria, ***the degree of command is given by the degree of consciousness attained.*** Until they become mature, people have more need of masters than of liberty, more guidance than power of command. And the leader looks on; his people are his body; his are those souls, his are those torments, those hopes, those victories. Leader and people are an indissoluble unit. The world is on the march. Biological reality imposes this dilemma: evolution or death.

100 | Art

In focusing the minutiae of the problems of phase α , I place art at the apex of them, as being the highest expression of the human soul. Nothing reflects so well an epoch's dominating idea. At times, it is all grace and suavity; at others, simplicity and power; or still the depths of the pure spirit; or then mere tinsel of empty forms. It always expresses human thought, in either decadence or ascent, more or less nearing on the grand divine order. Thought that now dares, now reposes, now is young, now is exhausted, is at first as much rectilinear and incisive as force; then it is round-softened lines, a foreshortening in descent, an emptiness uselessly leaning on the grandeur of forms. Style, whether calm or audacious, limpid or confusing, weary or powerful, always represents the external expression of the human soul, of the infinite's mystery that in it throbs. As all that which exists possesses an outer semblance, expression of the soul, revelation of the divine thought that in the universe speaks ceaselessly, so art is revelation of the spirit. The simpler and transparent form is, the worthier it will be. The lesser it feels itself, the more substantial and powerful the idea will be in eternity, bound to the Law, imposing itself by form. Phenomenon closely linked to the ascensional phases, or to the undeveloped ones of the spirit, art extinguishes when spirit falls asleep, because only in it resides its inspiration. Art is spirit; matter kills it. Materialism has killed it; now it has to be reborn.

You will begin again with new means, but above all with a new idea. The secret of a great art consists in knowing how to perform the miracle of revealing the mystery of things, in being able to express it in the light of the senses, after an intimate and profound communion with the mystery that palpitates in the artist's soul. He has to be clairvoyant, normal in the supernormal, where all is spirit and the concept of your everyday life does not arrive. The new great art should be integral; it presumes the artist to be integral: a superman that has achieved his biological maturation, not the agnostic, the merely technical, but the spirit in its fullest under all aspects. It is indispensable that man should have encompassed within himself the vision of the universe, and that in it he should have attained the most profound concepts of life.

Technique value alone is proper to periods of decadence. The art whose value has passed from substance to form is the ornamented and precious art of decadence. Whoever has anything substantial to say says it in its simplest form. But, in order for form not to assume primacy, a grand vision and great passion of soul, something to say must first exist. This thought's wrapping must be mastered, must be defensively warned on the hypertrophy of the means that suffocates the ends; to avoid that technique, humble servant of the concept when this was great in its origin and matured to perfection, wishes now to over-enlarge itself to the point of suffocating the idea. Form emerges in decadence. When the idea is weary, then a struggle occurs between its outward appearance and substance, and, if the latter weakens, the former grows, invades and dominates. It comes to be a replacement for the lower values when the upper ones fall. Such is the decay of the artistic phenomenon, which has its cycles, just as do the psychological phenomena. An inverse relationship occurs in the evolution of art: what a wealth of concepts there is in the poverty of original forms, and what a poverty of concept there is in decadence! One relationship gradually transforms into the other. The technique's evolutionary cycle, born later

and younger than the idea's evolutionary cycle, survives or substitutes for the latter, but its maturity derives from the animating principle of art.

Great art is simple. Its grandeur is proportionate to the power of its thought and to the simplicity of its form. Your current artistic phase is one of destruction, of liberation from form. You are in the extreme phase of descent, at the dawning of a renewed spirituality, whose first act shall be casting aside that now superseded technique. Realize that you have a soul and be simple. Ornamental complications express vacuity; wealth of detail weakens the central idea. ***Beauty is all that which responds to its own end; beauty is to be found in the line that responds to an end by the way of minimum means.*** It expresses conformity, equilibrium and harmony to the principles of the Law. Supreme beauty is in God's concept, and the artist must feel and follow that concept in the forms in which it manifests itself. Art progress lies in rendering, increasingly more limpid and in greater depth, the beauty of the divine thought of the Law that governs the universe. Art ascent is thus a substantially harmonizing process; it expresses, in the beauty's intuitive form, the evolution of all things we observe. Beauty is universal, and there must be a logical beauty, a mechanical beauty, a Greek aesthetic of forms, just as there is a much higher moral and Christian aesthetic of works. At all levels, in the logic of means, there is an art according to the degree of its ends. When there is a goal to be reached, style arises by itself, in the simplest of forms, more transparent, more harmonious, such as the law of minimum means finds and demands it. In every field, pondered, desired, and studied styles are garments under which you vainly seek a body. What moulds an artist is neither school nor analysis, but a torment of soul, an agitation of visions and tempests.

By art I mean the expression of the principles that are in the harmony of the Law, and true in all fields, whether in literature, painting, sculpture, architecture or music. Today's music, as everything else, evolves in depth. Its present evolution represents a passage from its *linear dimension of melody to its volumetric dimension of symphony*. The simple successive sounds in the melodic music, in proportion as it ascends to a higher phase, at which it acquires space and volume, it expands in length and in depth of sentiment, passing from the most elementary passions (love, revenge) to those produced by a more complex sensibility, so learning to describe all the beauties and harmonies of creation. The volumetric, symphonic music should ever-increasingly seek inspiration in a perspective structure in which the development of the several motives, even if harmonizing with the unique concept of the whole picture, remained at a distance in the various planes. Hence a great depth in perspective would result for symphony, in which the motive or the motives of the first plane would distance itself or themselves from the background symphonic developments, deepening and distancing not only in symphonic sense, but also in conceptual and emotive one. Because a motive can only be the expression of a thought-form that arises, develops and dies, dominating or subordinating itself, that nears on or moves away, touches or influences the others, passes by and returns, survives in memory, and fades away. The motive is the voice of a life that wants to reveal itself, and such it can do because, beyond the beauty of line and wealth of tone that render colour to a painting, music possesses the supreme gift of movement, which expresses the becoming of life.

In its evolution, besides its movement in time, music will acquire more and more depth in space, a new dimension in which the voices of so many lives will expand, for everything is life and has its own voice. The future will consist in continuing to lend more and more symphonic structure and to extend its descriptive potency over new sentiments; it

must purify and spiritualize these, until music becomes the voice of the infinite, the language of intuition, the revelation of the harmonies of the universe, and the beauty aspect of the great concepts of the Law. Art seeks unification in all of its aspects; different arts will merge by converging their forms toward a unique effort to express the spirit. As in the artistic atmosphere of the secular temples, between their ancient walls saturated with the mystical vibrations of the peoples, music will be the means of harmonizing the environment and of receptive syn-tonization in prayer: it will be the creative vibration of goodness. All the arts will be fused into one music, supreme educator; a great music that will speak of the life of man and of all creatures. And all the arts will be prayer, aspiration of the spirit that rises up to reaching God.

Your art of the future will be sound and *educative*, descended from God to raise you up to God. Otherwise it is poison. The art that remains on earth will not be a true art; it must rise to heaven and be an instrument of spiritual ascent. You must drink at the source of truth and I have opened its doors to you. Art must be illuminated with the light of the spirit and I have made it to live again among you. Both in the scientific-social and artistic field I have given you an immense idea for you to express: that of the harmony of all phenomena, of the ascent of all creatures, that of your biological maturity. Art takes hold of science. It is true that you have not always known how to give it a spiritual content, but give science a faith and it will become art. What a wonderful unexplored world is before you! What a symphony of cosmic concepts for you to express! The future of art is in the expressing of the imponderable. What a wealth of inspiration can descend on Earth from on high through the sensitive artist! What an oasis of peace for the refuge of the soul there is in these visions of the infinite!

The universal truth of this Synthesis can express itself in all of the forms of thought: mathematical scientific, philosophic, social and artis-

tic. This work may also become a great tragedy in which pain palpitates and passions of human ascent outburst. What greater a drama can there be than this one about the toil for biological transcendence, about the spirit's struggle for its evolution, about its falls and liberations, about happiness and pain, about a destiny that advances through a chain of rebirths, about a divine law that all embraces toward God's order! This tying of phenomena and beings, this unifying means for expressing before the one and only idea, this scientific, philosophic and social monism, are enough to give the soul a new art, as well as a new science, philosophy and sociology.

Your stages do not know of so great tragedies because these exact concepts had lacked in the world. Intuition of the great problems was vague, and reconstruction of human destiny uncertain. There is always a nebulous zone where doubt and mystery nest. Time has come for overstepping the narrow cycle of animal-based passions. ***The theatre must no longer be a stage of involution exploiting the masses, but of evolution and education.*** Therefore, it cannot be an economic problem, but a function of the state. Art should overcome insane futurisms, should take on for background the infinite and eternity, and for its actor the spirit that, in a life without limits, struggles between light and shade, and acquires its liberation. Heaven and earth resound with the immense tempest that the forces of evil have unchained. Render the apocalyptic drama without symbols, in its naked dynamic power of a conflict of forces in whatever form of art you want to express it, suspended in the dimension of time, between the biblical evolution and the scientific idealism.

This is the great art of the future. The genius who feels and manifests it must be born, one who feels and manifests it; who feels it above the sensorial reality, and in it he confines and expresses it; he who, arrived at the apex of the spiritual values, combats and brings the unify-

ing and liberating drama to an end. A superior soul must live the phenomenon, and in his torment do away with the past, by drawing spirits into a vortex of higher, more dynamic passions. A being, in a martyrdom of faith, by macerating himself, by burning for his art, must make it his mission and give it his whole self. Then art will be the altar of human ascent, where the spirit is offered in a holocaust of pain and passion for its elevation to God; it will be the prayer that unites the creature to the Creator, the synthesis of the soul's all aspirations, of all hopes and human ideals.

Farewell

Our long journey has come to an end. All has now been shown and concluded up to its ultimate consequences. The seed has been sown in time, so that it may sprout and bear fruits. I have given my testimony of truth; my work is done. Thought has descended and has been immobilized in the written word; you can never destroy it. It is too far in anticipation to be understood *immediately in its whole*; not all centuries are able to understand the whole of an idea, but it is necessary that, with psychology, perspective change for it to be viewed from other angles. Your judging power is vitiated by an immediate vision, but years will pass by and when you will have seen the future you will understand this Synthesis in depth, and you will fit it into the history of the world. For some, these concepts will remain out of their conceivable. Others will refuse to perform the work of comprehending them, because they do not suit any of their immediate advantage. Still others will endeavour to keep the truth at a distance, because it disturbs the animalistic cycle of their life and will continue to sleep; pain will speak for them. The circle narrows in and tomorrow will be too late.

Conviction is not so much a child of logical and rational calculation but a state of inner maturity that can be reached only through trials, struggles and suffering. It is useless to speak of this Synthesis to show erudition, if it is not “felt” as orientation, if it is not assimilated as life. It is true that the collective soul of the peoples feels, by intuition more than by reason, the philosophy, the political system and the social

form best adapted to accomplish their evolution, and discards whatever does not correspond to the work demanded by the historical moment. But, just as is useless to create logical systems and expect them to be understood when they are incompatible with the historical moment, so does my concept correspond to a fecund vision that anticipates realization; it is synthesis not only of that which can be known, but is also impetuous aspirations of the human soul.

I have spoken to the world, to all people. I have proclaimed the universal truth, true in all times and in all places. I have valued man and life, making them an eternal construction; through all fields, the most disparate ones, I have made all things converge onto a strict monism. Here science, philosophy and faith are one and the same. I have given you again passion for good and for the infinite. To all that which your life can encompass, I have given an aim; art, rights, ethics, law, knowledge, pain, I have channelled and fused them all into the same path toward human ascents.

You move in the infinite. Life is a journey and in it you possess nothing more than your work. At every hour one dies and is reborn, but always as child of ourselves. Evolution, pulsating at the rhythm of time, *cannot pause*. You see through a false psychological perspective. You must conceive not things, but the trajectory of their transformism; not phenomena, but phenomenal periods. You must set yourselves in the motion's fluidity, realize yourselves in this world of transitory things as indestructible beings in a time *that can only lead to continuation*, as if flung toward an eternal future that the doors of evolution opens to you.

Thousands of years hence you will no longer be the child that you are today, and you will have attained forms of consciousness that you cannot even imagine today. I have shown you the destiny and the torment of the great souls that preceded you on the journey. They tell you

what will be the man of tomorrow. *You cannot pause.* We have seen the organic functioning of the universe's great machine in its aspects and in the phases of its becoming. It is an immense movement and you must function as a part of this great organism.

One great attraction governs the whole universe: Love. Ever present, it sings in the architecture of lines, in the symphony of forces, in the correspondence of concepts. At matter level, it is called attraction and cohesion; at energy level, it is called impulse and transmission; at spirit level, it is impetus of life and ascent. It is harmony in the kinetic order, in which ours and the universe's breathing lie. We have dared to reveal the mystery and see, unveiled, the Law, which is God's thought. In every field we have observed the moments of this concept that governs all things. May the righteous not be afraid to learn the truth.

The picture is finished; the vision is completed. I have given you a concept of Divinity much less anthropomorphic, much more transparent in its inner essence, much more purged of reductions made by human representations; a more luminous concept, adequate to your more matured modern soul. So mystery may emerge in terms of science and reason, coming from under veiled symbols. We have gone from mineral to genius in order to witness man's victory; on the way of his ascent, we have cried and yearned with him along the tiring conquest of good over evil. We have heard a grandiose symphony, in which from matter to spirit all extols the hymn of life. We have prayed in tune with all sister creatures. Concept moves on in the infinite. The only limits I have set are those imposed by your own conceivable. Our study has been adoration of Divinity.

I have given you a universal, progressive truth into which all relative truths can be coordinated. I have given you undeniable conclusions, unless you wanted to deny the whole science, the whole universe. The premise is gigantic; it cannot be shaken. Each word is an appeal to

your rationality; you cannot deny it. I affirm more than I deny. The starting-point of this conceptual organism is neither egocentric nor anthropomorphic, but in its genesis it implies a transfer out of the plane of your concept. I have exhorted you on the spirit's great truth; I have refilled your materialistic half-divided life; I have restored you to the infinite as eternal citizens. Science has a great responsibility: that of having destroyed faith without being able to rebuild it up. Through the science's own means I have raised you up to Synthesis; I have given you a rational ethics on the basis of a vastest scientific platform. I have given the super-sensorial a real objective weight. I have demonstrated the reality that exists beyond illusion, the substance that exists in the transitory, the absolute that exists in the changeability of the relative. I have raised science to the point of demonstrating the metaphysical truths. I have joined together the two irreconcilable extremes: matter and spirit, by balancing and fusing, into only one plan of work, heaven and earth. I have set man on the way toward his future cosmic consciousness. At the core of my thought has ever moved the vision of the God's Law.

You cannot deny that these my writings, in which all human hopes and sufferings throb, contain life pulsating substantially; underlying this objective demonstration you cannot help feeling a passion for good, an absolute sincerity, a power of spirit that vivifies all things. Such is the soul that gives vitality to my writings. Of them, you can deny or discuss the supernormal. But this is *normal* in *all* the other creations of thought; normal in them is the inspiration without which the eternal truths cannot be reached; normal is the super-rational intuition; normal is an abyss of mystery in consciousness, of which you know nothing. Each soul will vibrate and will answer according to its capacity of vibrating and answering.

Here also speaks heart, exhorting you to ascend. Herein resides an immense love for man, the same as Christ felt on the Cross; there exists

an intense desire to benefit by illuminating. This book wishes to be an act of kindness and good, on the most vast of planes. In the iron rationality lies enclosed an impetus of soul that sees the future and knows of the tempest that is in wait for you. In the intuitive phase, understanding is easy and natural. I have accepted science, disquisition and rationality only as a means imposed by your psychology. To those who attempt to attack this doctrine in hope of demolishing it, I address with my open arms and say, "You are my brother; this is the only thing that really matters." I know; these concepts are so far removed from a world made up of falsehood and mistrust, so that they seem unacceptable and inconceivable. But my language had to be substantially different.

This constitutes a desperate appeal of wisdom to the world. In man's heart and in his systems, selfishness and violence predominate; not good, but evil. Modern civilization hastens to sow the seeds and awaits the intensive crop of its future suffering, which will be the suffering of all. It may become a demolishing tide that will sweep away the whole civilization. The means are ready for a conflagration to spread throughout the world. I have spoken to the peoples, to leaders, both civil and religious, in public and in private. A great spiritual conciliation between science and faith is urgent in the world today. If a coordinating principle does not organize society in the world, this will disaggregate in a clash of egoisms.

I have spoken in a critical moment, at a turning point in history, at the dawn of a new civilization. You may turn a deaf ear and refuse to understand, but you cannot change the Law. Although civilization today has far wider bases than in the Roman Empire era, and is no longer a mere focus in an unknown world, there still exist great disparities as to levels of civility, culture and wealth, which the Law will level up and compensate. As long as one barbarian is left on earth, he will attempt

to bring civilization down to his level, to invade and destroy in order to learn. The spell under which the inferior races have been with respect for the European technical superiority will soon be broken and they will seize it in order to jump at the throat of their former masters.

To all faiths I say, "What is divine will remain; what is human will fall; any temporal affirmation means spiritual loss; each victory on earth is defeat in heaven." Avoid absolutisms and prefer the ways of goodness. Imposition cannot be applied to thought; force cannot reach or remove it. Give the example of detachment from the things of earth. Your relative truths are only different progressive points of view of the same unique Principle. The future will not consist in reciprocal exclusion, but in coordinating your approach to the truth. Do not discuss; conviction cannot be imposed with threats, but diffused with example and love.

To science I say that until it is not fertilized with the love of the Gospel, it will be an infernal science. Useless is the mechanical progress that makes the earth a garden if a wild beast dwells in it. The earth is hell because you are demons; become angels and it will be turned into a paradise.

Do not be afraid, the just and the afflicted, who, shivering, look on the human uproar in search of glory, riches and pleasure, for, if for a moment it defeats and enjoys, the Law is vigilant. "Blessed are they who hunger and thirst after righteousness, for they shall be filled." I say to you, "Never attack; do not be the agent of your justice, but Divinity; *forgive*. Do *good to others always, and you will be doing it to yourself*; leave reaction to the Law; do not bind yourself to the offender with revenge. Never spread thought, words, and acts of destruction; do not move the negative forces of demolition, for, in return, they will turn upon you. Be constructive always. Let your preoccupation in every field be that of creation, not of demolition; nothing possesses as much

force of demolition as a complete, functioning organism. Then the old falls by itself, without struggles of reaction, because all currents of life precipitate toward new forms.

Do not rebel, but accept *all* the work your destiny offers. This destiny is already perfect and contains all the trials that suit you, however small. If this is the case, do not seek for grandiose heroisms. A small weight patiently borne often means greater effort, wisdom and utility. Trials imply a slow work of assimilation; the construction of the spirit must be effected in every detail; life must be lived moment by moment; every instant brings an act and a fact that are bound to eternity. Remember that destiny is never cruel but always just, even though the trials which it brings are heavy. Remember that no one ever suffers in vain, for pain chisels the soul. The law of one's own destiny obeys profound equilibriums, so rebelling is useless. There are sufferings that seem fatal, but they are not hopeless; you will never be tried beyond your strength. Reactions to assaults are proportionate to the soul's inexhaustible powers. Have faith, even when the sky becomes dark, the horizon closes and the end seems near, because always in wait a force there is to help you rise again. Abandonment and its sensation are part of your trial, because only so will you learn to fly with your own wings. Even when you are unaware and asleep, destiny watches over you; it is an overactive force in preparation for the morrow, which contains the most unlimited possibilities.

Such ideals have been taught on earth; martyrs have died for them. But what has not been exploited by man's hypocrisy? Sometimes ideals, in order to spread, make use of this possibility of being ill-used, just as the fruit allows itself to be eaten, so that its seed may be carried farther afield. There is a class of constructors and one of destroyers, parasites who with falsehood perform a continual degrading of all spiritual values. There are those who construct at the cost of arduous toil and

those who utilize everything for themselves, clinging like ballast in order to lower all things to their own level. One is spirit that vivifies; the other is matter that suffocates. Then the pure spirit becomes infected, acquires a flavour of falsehood: degrading process of ideals. Woe to the culprits, destroyers of the martyrs' fatigue! Woe to him who turns a mission into a trade, who uses spirit as basis for human power! Woe to him who lies and induces to lying, to him who by abuse causes abuse; woe to him who by means of successful injustice proposes it as a rule of life! Once an act is performed, it cannot be annulled until its effects are exhausted and absorbed. Woe to the society that neglects its finest elements by not placing them in the position where they can yield according their merits, and abandons its highest values to apathy and incomprehension. Posthumous recognitions are as useless as tardy is remorse for a treasure lost. Woe to the religions that do not fulfil the task of saving the spiritual values of the world! The spirit cannot die and will rise again elsewhere, out of them. Woe to the leaders who do not obey the Most High by following the voice of justice that speaks in their own conscience. Woe to him who wastes his time, and does not make his life a mission!

A final judgment awaits you *all*; it is not the judgment of a god external to you, which can be deceived and moved to compassion. He is an omnipresent Law in time and space, whose reaction no distance or delay can arrest, from which no one can escape, because it is within yourselves, as is within all things. Can the law of gravitation be avoided or deceived? So you can neither avoid nor deceive the reaction of the Law, which is divine justice.

I take leave of you. My last word is for those who suffer. They are the great upon earth because they return to God. Destroy pain and you will destroy yourselves. "Blessed are they who weep for they shall be comforted." Fear not the death that frees you. You and your work, all

is indestructible for all eternity. My last word is one of peace, love and pardon *to everybody*.

My work is finished. Should a different humanity, years hence, far greater and better, looking back, seek for this seed sown too far in anticipation for it to be soon fecundated and understood, and marvelling at how it could have been a forerunner in time, let it have a grateful thought for the human being who, alone and unknown, accomplished this work through his martyrdom and love.

The symphony is written. The song ceases to arise again elsewhere, under other forms. The voice fades. Thought withdraws from its exterior manifestation into the depths, toward its centre in the Infinite.

FINIS