

THE NOURES

Technique and Reception
of Thought Currents

By Pietro Ubaldi

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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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Book last update on: 02/05/2024

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1

PREMISES

Each century has a dominant characteristic of its own, specializing in a particular creation that seems to be the *raison d'être* of that time; and it is precisely the product of this creation that survives, handed down to centuries to come. Ours is the century of nerves. It even seems that our parents did not have them; at least, that's how they appear to us, in their life without agitations, in their calmness, that we no longer know even when we rest, so much so that we often believe we are sick; but then we are all sick. The nerves, however, they are not just irritability, restlessness, insatiability; they don't have, fortunately, only the appearance seen by science, — neurosis pseudo-pathology — but they have a face not yet perceived, the evolutionary aspect of a new biological creation: psychism.

In our present age, the human type is shifting its functionality from the muscle field to the nervous and psychic fields. Somewhere I developed this theme, but now I must return to it, because if it represents the ground on which our life rests, on which our struggle and our conquest takes place, it is also the scenario in which the problem is presented in this volume of *ultraphany*¹. This is not, therefore, a random phenomenon: it is a substantial and logically situated moment in the course of biological evolution and spiritual ascensions. In the specific case of medi-

¹ Ultraphany: from *ultra*, Latin: "beyond", and *phany* (*phaneia*), Greek: "light". Ultraphany: light from beyond, from the superior spiritual plane, produced by the noures (currents of thought). (Translator's note).

umship, it could not fail to influence the repercussions of that general case, which matches the moment of accelerated transformism that in our planet is currently undergoing a biological evolution, in its highest human phase, an evolution that, around its most exalted creation, feverishly hustles.

And mediumship changed with the transformation of all things; it should, first, become the most evident manifestation of the human soul. Mediumship introduced itself, in the current world scenario, through scientific observation in the form of physical mediumship, of material effects, with muscular characteristics, such as were the predominant manifestations of the human spirit, in the great masses, until our century; today, however, it became *ultraphany*, that is, a superior mediumship, evolutionarily more developed — a mediumship of psychic effects. Since everything evolves, and evolution never proceeded as rapidly as it does today, mediumship must also know its rise. How true this is, also from my intimate and profound experience, I will say later.

In this way, up to today, mediumship has evolved, in many cases, from the physical form of material manifestations to the psychic form of intellectual manifestations. And so much, that the first form presents itself to our eyes, now more experienced and more accustomed to examining the mystery, as something less and less haunting and less evidential. Each day the mania for the marvelous dissipates more and more; our growing analytical sensitivity is having always less need for the shock that the prodigious provokes; Always and less are we shaken by the spectacle of levitations, “*apports*”, and acoustic, optical, and tactile manifestations. While all this is left to scientific experimentation — which, moreover, has been moving for decades always in the same circle, from which it does not seem to know how to get out, neither to a conclusion nor to progress — the human mind calls for more substantial food, higher contact,

a conceptual nutrition that supports it directly. And here we are in full *ultraphany*.

Each one feels, more or less distinctly, amidst the overwhelming explosion of a new nervous and spiritual sensitivity, between bursts of nervousness and irritability (mistakenly considered pathological and which, on the contrary, are a new way of feeling that one no longer supports the old forms of life, but imposes new ones), each one feels the phenomenon revealing itself, what is substantial, amidst that dross and detours is a new capacity to feel thought, to perceive from a distance. And all this is no longer lost in the fantastic, but appears as intuition, presentiment of a real future state, state of the hypersensitive human being, who transmits and registers currents of thought, *noures*² and does so by relating to beings that seem unreal because they are immaterial, but who are alive and present, because they know how to present manifestations of themselves to our most sensitized and perfected perceptive means.

The theme that I am going to develop, if it may seem advanced for our days, tomorrow it will be scientific domain; and it is also of current interest to the vast majority who just starts to shake. And it begins, because the need for a return to the spirit is undeniable. It is not only a return of reaction to materialism, it is not just a reflection of weariness in the face of an orientation that proved powerless, with its means and methods, to reach a conclusion. It is a resumption, in full, as never faced in History, with the weapons of a science seasoned with experiences; it is a revolution that advances, thundering, from the depths of the spirit, who wants to know and deliberate in order to guide itself consciously in life. And this word — spirit — moves away from churches and religions and

² Noures — neologism formed from two Greek elements: nous (thought, spirit, intelligence) and rhéo (run, flow). meaning, therefore, "currents of thought." (Translator's note)

appears frankly in the great social environment and vibrates in politics, institutions, laws, beliefs and the works of the world.

At the same time, the *ultraphanic* phenomenon improves and intensifies. This post-war (although it's hard to judge for those who are immersed in that very time) is undoubtedly great in History by a fever of universal creations, which, despite resistances and struggles, prepare to lay the foundations of a new civilization³. In our time, *ultraphany* arises, with manifestations of spiritual force, acting in collaboration with the superior forces that guide the world in its present laborious ascent. It seems that in this general agitation, which is fragmentation and restoration of thought, also the currents of thought that surround the human environment intervenes, active and industrious, to guide and enlighten. It is natural that a displacement of psychic forces excites other displacements, since nothing is isolated in the universe; and the phenomena of psychic forces obey the same laws of coordination and equilibrium that the laws of matter and inferior forces also obey. And life, which can never extinguish itself (that would be a logical and scientific absurd), it is natural for it to be moved and awakened, even in its immaterial forms, if struck by the echo of human vicissitudes, which in that immateriality continue and complete each other.

And then, by the convergence of two forces, that is, the sensitization of human consciousness to overcome the last diaphragms and the attraction of the higher centers of thought that return to Earth by the law of balance, kindness and mission, — then, *ultraphany* takes over the power of great inspiration, active and conscious. The mediumistic phenomenon rises even higher. We leave physical mediumship behind. We overcome the mediumship of intellectual effects that manifest in the unconscious-

³ The important theme — a new spiritual civilization, which will succeed the materialistic civilization in which we live — is broadly and conclusively exposed by Pietro Ubaldi in his book “The New Civilization of the Third Millennium” (Translator's Note).

ness of the medium, whose "self" is put to sleep and momentarily eliminated. I shall speak in this volume of an even higher type of intellectual mediumship, a conscious inspirational mediumship, operating in full inner light, in which the receiving subject knows the source, analyzes its thoughts, tunes in with it and resembles it, seeking it by the paths of affinity; active, operative mediumship, fused in the temperament of an individual, a normal emanation in his personality; mediumship to such a clear point in its functioning, in consciousness left in its normal state, which is possible, through an introspective examination, carried out rationally, with the scientific criteria of analysis and experimentation, to rebuild the technique of the inspirational phenomenon, having as its basis on experienced (lived) facts and conditions, deduced directly from observation.

With this realistic definition of the problem, the hypothesis and gratuitous assertion that the thought recorded by inspirational mediumship comes from the human subconscious, are automatically excluded, since all the facts that I have lived in myself and objectively noted as an impartial observer, speak in a completely different sense. That excluded hypothesis does not, therefore, deserve an explicit refutation. And the whole development of the technique of the phenomenon will be followed precisely with reference to a source that is wholly distinct from the consciousness of the receiving medium.

The after-life world will appear so alive, through the description of my sensations, that it will acquire the character of a scientific reality. As the reader can see, I am not expounding here based on theoretical inquiries, nor am I referring to the opinions or interpretations of others, nor am I interested in boast erudition. I touch the phenomenon with my hands and report how much my sensations and direct experience have told me.

* * *

I leave, full of still recent impressions, from a brand new experience. On the 23rd of August 1935, at 11 o'clock P.M., I had finished writing "The Great Synthesis", in Colle Umberto, Perusa, at the tower of a country house, at the same small table where four years before, at Christmas of 1931, late at night, had begun the first of "His Voice" messages.

Four years of intellectual overproduction, of intense inner drama, of hypertension, of psychic sublimation, of spiritual sublimation, emerging from the gray monotony of the teaching career, a daily effort that is imposed on me in the fulfillment of everyone's duty, to earn a living through one's own work.

Who supported me in the hard work of such an intense production? A deep faith seized me, dragging me along with a fever of the highest passion. This is the secret of affirmation of a writing⁴: having lived it, above all, deeply and intensely, in such a way as to make from it the mirror of a phase of life; to have in him, all, fought and suffered, concept by concept, and offer it vibrant as the soul, palpitating as was the inner phenomenon that generated it. The reader feels, albeit inadvertently, this sincerity and rejoices in being able to satisfy the human instinct to delve into the depths of the mystery of another soul. In those writings I did not offer the product of studies outside my personality and separable from it; on the contrary, I donated myself completely, as I am today, in the maturation phase I reached in my evolutionary path. And exposing, here, without disguise, the profound vicissitudes of a soul, I substantially report the history of the human spirit, in which the reader will find more or less

⁴ The author refers to "The Great Synthesis", which *ultraphanical* reception took place from 1932 to 1935, during the brief periods of school holidays of Prof. Ubaldi. (Translator's Note).

themselves. I tell the eternal drama of human ascensions. I anatomize, reflected in my particular case, but concrete and lived, the cosmic phenomenon, which belongs to everyone.

If those writings have their own history, external and visible, which can easily be found in the press and that it is not appropriate to repeat, there is a whole inner story, which I lived in silence and solitude, the story of the maturation of my spirit, so that I could reach this moment—perhaps expected and prepared for millennia—the moment of its greatest achievement.

It is useful to know this inner story as well as the outer one, so that one can frame the phenomenon of inspirational reception and the "*noures*", which we will now deal with: a complex phenomenon, in which moral, spiritual and biological elements intervene, which solution implies that of the most vast problems of the universe, a phenomenon that cannot, therefore, be isolated from all concomitant factors and elements. It is a concrete phenomenon, inseparable from the fact which I lived it and it cannot be reduced without mutilation to the linear structure of a simple vibratory hypothesis of transmission and reception of waves.

This is my case; therefore, I cannot do without it. Being particular (and from the particular we will ascend, through the facts, to the general) it is also real, that is, it belongs to a large extent to the category of phenomena controllable by the objective method of observation. I believe that my first duty is to stick to this objective reality.

Objectivity, cold scientific analysis, but depth of introspection simultaneously, to penetrate and solve this mystery of the supranormal that I have been experiencing. These confessions, which I must make because they will allow the understanding of those writings, clarify the phenomenon and can, therefore, be useful to this nascent science of the soul which, I feel, is the science of the future. Study imposed by duty, although it may seem self-complaining; a difficult study, since the su-

pranormal was misunderstood by science, which wants to relegate it to the pathological aspect, confusing it with the subnormal: a study not well interpreted by the public who, in the totally exterior vortex of modern life, completely or almost completely ignores this second life of the spirit, does not know how to see well and distorts the problem, because it considers it a plan of diverse and inferior consciousness. This is a difficult study, because no help can come to me from the world of men, because terrestrial knowledge does not know how to guide me on my path, nor tell me something that will give me the solution of these problems; but, difficult mainly in itself, because the supranormal, even in the exceptional moments when it reveals itself most powerfully, seems to want to hide in the ways of the natural order, as if the exceptional effort that surpasses the ordinary reality were continually held back, restrained, and covered up by universal law, which wants to appear invariable.

I am asking nothing of my fellow men. I know they have nothing to give me. I'm alone and alone I stood in front of the greatest mysteries, of which they don't even suspect. I have lived on boldness, prostrations, struggles and victories that, in the spirit of my fellow men, whom my gaze has examined everywhere, I almost never find. I am made of pain and I do not accept, I don't want human triumphs for myself; but this is not because of any merit of mine, but because, spontaneously, the center of my passions is far from earthly things. I have loved, shuddered and suffered, alone, before infinity, in a titanic sensation of God. I have grabbed the inferior biological laws of animality by the throat, in order to strangle and overcome them. I have lived my affirmations as a biological realization before formulating them into words.

Under the appearances of a simple and uniform life, I have lived through the great storms of the human spirit and I have grown used to looking, without trembling, into the vertiginous depths of the infinite. That's why I can undertake the study of the inspirational phenomenon,

without deep signs of preexisting culture, without prejudice or references, with a solitary and naked soul in front of the phenomenon, free and independent of any human idea, calm and virgin in spirit, as in the dawn of life.

I am well aware that the scientific mystery is protected by the forces of the Law and, somewhere, I have already told why⁵. I am, however, used to violating these protections, I will say it better — I find myself in very particular conditions, in my evolutionary phase, of extreme perceptive sensitivity, which allows me to feel beyond the limit given and not surmountable by the rational and objective method of modern science. I know this method, I know the suffocating psychology of so-called professional intellectuals, of the culture that eternally repeats the past, that comments and analyzes, that creates nothing, that weighs down and kills the spirit.

I'm at the antipodes. I hate the cumbersome baggage of elementary knowledge and I consider it a crime to waste psychic energies in storing up and conserving what should be entrusted to libraries. I am free and I must be so that I can fly, light, fast, distilling intellectuality, not as an overwhelming mass of wisdom, but, in a sense of guidance, which may encompass all human knowledge, as the sight dominates things.

* * *

From Christmas 1931⁶ to August 1935⁷ four years passed in which to my spirit emerged, progressively and methodically, profound psychic states,

⁵ See "The Great Synthesis" chap. 43, "The new paths of science" (Translator's note)

⁶ Date of the 1st one of the "Spiritual Messages". (Author's Note).

after slow incubation; culminating in the maturation of my eternal personality. I will expound, because it is necessary for the understanding of the inspirational phenomenon I experienced, the psychic states that preceded this period and which constituted their preparation; I will then expose the maturation in me, in clear and active form, of a new psychology and the production that continued it, explaining how, without any volitional and conscious preparation, abandoning myself to those states of mind hitherto unknown to me, I was able to develop an intellectual work corresponding to a logic plan of development, to which cannot be denied a guiding idea, a proportion of parts and means in the face of a known and desired goal, but since the beginning it was strange to my habitual awareness.

It is scientific to place the phenomenon in its environment. It is necessary to precede this descriptive part to the other, in which I will approach the substance of the phenomenon, to explain the essence and functioning until an understanding of the typical inspirational phenomenon emerges.

On that August night, a phase of my life came to an end: life is truly a path and, in the vicissitudes of each day, the soul works out its destiny. Life is a continuous displacement of the being in time. This should not be understood, however, as a rhythm of astronomical movements, reducible to years, days, etc.; that is but the outer measure of the rhythm, conventional and comfortable. The substance of time is the phenomenal transformism that, in the human world, is the evolution of life and spirit. I realize it must sound strangely like an expression of my inner psychology, in our current world, all designed for the exterior, in which creatures tend to look at others and not at themselves. Today, this

⁷ End of the writing of the "The Great Synthesis". Its 1st edition was published in installments by the magazine "Ali dei Pensiero" in Milan, from January 1933 to September 1937. (Author's Note)

time of mine is being fulfilled. Those writings have spread across the world.

On that August night I was alone. In the distance, the family chatted around the dining table. My daughter was calling me from the terrace; "Daddy, come play!" Further away, the immense silence of the sleeping countryside. The world did not see and did not understand. I was alone.

The idea has its dissemination rhythm, it must overcome psychological and practical obstacles, to be channeled through the paths of the press, to overcome the psychic inertia of the environment as a force, graft itself into the spiritual currents of the world. However, once the spark of thought, the idea is a force launched and, like sound and light, it will walk alone, tending to spread out in proportion to the potency of the genetic center, multiplying by infinite resonances in the hearts of men. The law of all things also sets the pace for this phenomenon, which must have its time.

I was alone that night, faced with the *fait accompli* of the work⁸ to which I had totally dedicated myself, to which I had given my greatest "self", which I am in eternity. I trembled in front of an immense vision, finally complete now, in the face of a titanic thought that had whirled around me for four years, in a superhuman storm, unnoticed outwardly. I exulted, in the perfect satisfaction of a profound biological instinct, prepared in my eternal evolution, unconscious and absolute instinct like that of a mother who gives life to her son. I felt that I had finally reached an apex of my ascensions, I felt that I had obeyed and triumphed at the same time, fulfilling my mission and function as a citizen of the universe, bowing to the command of the great Law of God. The flower, fertilized by a life of suffering, had been born: I had not lived, therefore, and had not suffered so much in vain. My life, so difficult, had borne a fruit that made

⁸ "The Great Synthesis". (Author's note)

it worthwhile, my misunderstood passion had been able to explode in the creation of a work of good. To my heart, which had pleaded for sympathy and understanding and to which the world had not wanted to respond, a Voice from infinity responded. That Voice took me by the hand, guiding me along the paths of mystery, helping me to ascend to new phases of consciousness. It gave me the dazzling vision of Divinity. It intoxicated me with the chant of the great laws of life. It made me feel the beginning of things. It amazed me with the sense of the clash of cosmic forces. It annihilated my human nature and made me reborn in a superior nature, in a higher life, in which I cried, sang and loved, in harmony with all fellow creatures.

I awoke from a wonderful, powerful and incredibly sweet dream, from a profound ecstasy whose memory cannot be erased, to descend again into the sad human reality. My vision would later be understood and felt by others. But, I had lived it firstly, in the form of the more immediate contact, by direct sensation, without reading and without words, alone, with that Voice, dispersed in a unique magnificence of beauty, under an overwhelming power of concept, in an overwhelming impetus of passion, rapt to a supreme degree of sublimation of my entire being. I had lived every part of that writing, as a conception and as a drama, as a sensation and as a passion. Every word, every thought had transformed a drop of my blood, had wrung out a piece of my soul. That night, I looked at myself, dumbfounded, lifeless body, but refreshed with eternal youth in the spirit. Exultant and prostrate, I looked at that book, written by my hand, I don't know from what resplendent source, through my ecstatic soul, that book written without premeditation and without preparation, so strangely desired by fate. And I asked myself if I was still dreaming or if I was crazy, I asked myself what meant these wonderful things for my life and for the life of the world. I looked at the completed work, to which I had been madly thrown by an impulse stronger than I, and which I had completed without knowing and without wanting, be-

cause a center, different from my normal consciousness, knew and wished regardless of me.

That night, I felt, transfused within me, the power of who compressed the universe into one absolute monism, of one who found the path of causes in the labyrinth of effects. The sphinx that kills who reveals the mystery would have annihilated me? No. I had obeyed and the supreme authority of the Law was watching over me. I had not violated, but responded; I had supported, without rebellion, the new balance of mature times. That night, my head aflame, I found myself in the paroxysm of my spirit celebration.

My whole being was immersed in a wave of thoughts, resonating with vibrations, which for so long had fed me.

Life continued the same, supremely indifferent, around me, in its millennial course, obeying its eternal law.

The crickets sang in the fields, the plants slept, and the stars twinkled. Across space, the same silences of ancient Egyptian nights, in the hearts of men the same prehistoric passions. However, something extraordinary happened: in my soul, the eternal evolution rejoiced in the maturation of one of its higher phases. And from the far reaches of the universe I sensed resonances in response to this secret jubilation. Jubilation of my being, which got the closest to the law of God, jubilation of the law of God, which had become more real in me.

Time has passed. Then my soul calmed down and I went down again from my paradise to the hell of current human psychology. That state of psychic hyper-tension eased and I returned to be the common and normal man who moves in life, teaching at school, where psychic and nervous normality is seriously put to the test every day. I know very well what this normality is that science wants to deny to the hypersensitive of my kind and I know well how to use it, in my defense, where it is imposed on

me. Very simple! It is enough to biologically descend to the primordial instincts, to reduce oneself psychically and spiritually, manifesting itself in the less evolved forms of physical and passionate life and the creature becomes normal, understood and accepted among fellow men.

I am writing a year away from that night of maximum tension and the most intense ecstasy. I want to return to the phenomenon with the cold mind of scientific positivism, with the doubt-shattering psychology, with the normal, objective intelligence of most readers. I come back to the normal condition: I want to use the mental form of my fellows. I return to the phenomenon with the distrust that, it seems, science should always be armed for its assurance and seriousness. Distrust of myself, a natural feeling, now that I move in the sensory and illusory world of normality, now, when I reason and control; but, absurd when sailing safely in the arms of inspiration. And I will be normal, that is, doubtful and uncertain, groping my way forward, by hypotheses, while I can; because, at a given moment, if we want to solve this problem of *noures*, I will have to abandon these methods of the blind and deaf, to throw myself into the heart of the problem with the intuitive method. I'm putting my soul, a new holocaust of myself — on the anatomical table of science, so that the ruthless scalpel of observation probe within, no matter what the conclusions are. Afterwards, and better than me, others will give to the effort of the analysis and will take the responsibility of a judgment.

However, after compiling the writings⁹, I consider it my duty to narrate, to describe what I felt and lived, sincerely, even if I was mistaken; but it must be me who does it, — although this new effort of mine may seem to aim at other ends — because only I can know and say exactly many things that others will never be able to deduce unless through my statements.

⁹ “The Great Synthesis”. (Translator's Note).

The reader, however, understands the absurdity of any lie to reach petty human goals, because my words reveal, to the evidence, in which world far from the human I stir; the reader understands how sincerity is needed in my work and how absurd it would be to use the infinite, in which I have been living, at the service of the finite, of the small human purposes.

For this reason, I have only felt this new writing as a new duty. I propose, therefore, to provide data, as objective as possible, for the study of the phenomenon of my particular type of mediumship and particular system of conceiving and writing, what will it be, at least an interesting example for the bio-psychic annals. The work is there, as a concrete fact, analyzable as a construction of thought and a product of the phenomenon.

Before this outcome, however, a whole transformation and maturation took place of my personality, and there is an immense world of mine, the description of which is necessary, in order to clarify the origin and make understood the intimate nature of the writing, not accessible, certainly, at first sight; and all the more so since, generally speaking, it will be confronted precisely with the so-called normal psychology, which is very far from possessing the means of intuition necessary to penetrate the phenomenal substance or to descend to depths.

This will also be the story of a soul and the reader will see it stir, throbbing with new passions; they will be a spectator of an intense spiritual drama in which the forces and the principles of cosmic laws move, alive.

I will try to communicate "my" feeling of the phenomenon, making it feel how those forces of the spirit vibrated in me, what so often escape common perception and which many deny them because they don't know how to feel them.

I will try to make this new, much larger life that I have lived come alive, this rapture of the senses that has given me the feeling of paradise and that has allowed me, for a prolonged time, to be absent from the heavy earthly atmosphere. There is also, in all of this, something supremely fantastic and adventurous, yet conducted with scientific seriousness.

Here is a whole being that moves, heart and intelligence, in a spasm of humanity and super-humanity, which cannot fail to awaken resonances in other souls. And here the most serious problems of the psyche and spirit are confronted, and of that super-delicate science of the future, in which it is spoken of thought-waves, of intellectual resonances, the capture of psychic currents, attractions and sympathies between the most distant vibratory centers of the universe.

Here we encounter a new method of scientific research by intuition and a new technique of thinking, which surrounds problems by concentric spirals, compresses them into progressive visual angles, confronts them by visions of polyhedral conception, approaching always, more and more, of their intimate structure until they are stripped down to their essence.

Deep scientific problems of the future that I anticipate and investigate to solve them. There is in the phenomenon complexity, richness of aspects and, simultaneously, a freshness of truth; and as it is presented as lived reality, it appeals not only to the scientist but also to the philosopher and the artist. At the moment of conclusions, I will know how to ascend, in my psyche of intuition, and with it throw myself into the mystery, which will not be able to resist me.

In the phenomenon, there's also a mystical and religious side, because it took place in an atmosphere of intense faith and spiritual grace; there is in it a love entirely directed towards the Above, as in mysticism,

and it might remind one (albeit very far away and forgive me the memory) of the love as Saint Francis felt it in La Verna.

To understand me it would be necessary to know how I live, how I think, how I suffer, how I love.

It is absurd to study phenomena abstractly, apart from the atmosphere in which they were born and developed. Reality presents us with concrete cases, which to be true must be particular. If we want to touch a reality with our hands, we must focus on the particular. It is, however, in the particular of my case that I will find the general laws of the inspirational phenomenon, common to many other cases that I will observe alongside mine.

The world needs these intimate revelations. At least, literature will be enriched with something true, lived, substantial and that is already a lot. The world needs these spirituality affirmations, needs someone who shouts, in times of unrestrained materialism and selfishness, the great word of the soul; from those who give, in times of apathy and indifference, an example of lived faith; who repeats, in a scientific and modern way, the great forgotten truths. And this is life, life of the spirit, the most powerful, the most intense that one can imagine. And if, instead of using the vague terms of religions, we define the problems of the soul, analyzing it and anatomizing it, having determined in detail the aspect of such phenomena cannot but to reinforce the principles, as currently the presence of radio equipment does not allow the majority to doubt the existence of Hertzian waves.

Here I continue in my fight for the affirmation of the spirit, the only thing that for me is worth of valuing a life, a struggle that I consider, from now on, as a mission.

I fight so that these deeper realities are seen, for these conceptions, highly beneficial individually and socially, to descend into everyday life

and communicate to you that hope, that breath of faith, so necessary, especially in the face of work and pain. This will be a novel of a new kind, a paramount drama where the vicissitudes of my soul are chronicled.

I have lived a lot, very intensely, and I still have much to say. I created the habit of someone in a hurry, that is, of saying everything in the simplest, briefest, most sincere way.

In these pages, a thread of thought was born in me, which took a direction and developed. I don't know where it can go. I will follow it and invite the reader to follow it with me. And I start.

2

THE PHENOMENON

I felt and observed in myself the march of the phenomenon, in its inner and exterior development, it thus remains individuated in its dynamic aspect — of genesis, development, fullness — right down to its concrete product — the thought fixed in writings, which are the document, always susceptible to observation, the last term of the phenomenon, the definitive result of the ended process.

I reported this personal chronicle, although necessary for the understanding of the phenomenon, but it is not for me to repeat it here. Now let's observe the phenomenon, no longer in its development over time, but in its depth, to research and discover its technique, isolating it in one of the culminating and most intense moments: in the reception of my latest work.

My task and my method are objective; I anatomize through various sections, worked on first longitudinally, in the direction of time, and then vertically, in depth. The reader understands that the reception, which spanned over three summers¹⁰, necessarily implies the repetition of constant, customary norms, the formation of a true receptive method.

It is my task, now, to describe the environmental and mental conditions required, the psychic states experienced, the behavior of my physi-

¹⁰ “The Great Synthesis”, begun in 1932, was written in the three summers of 1933, 1934 and 1935. (Author’s note).

cal and psychic being, considered as the medium of the phenomenon, specifying all the factors that may have contributed to the same.

And this to identify the characteristics, define the type, and, finally, lead us to the discovery of the law of that phenomenon. I will operate inductively, at least in the early stages of the research, tracing back from the effects to the causes, from the particular to the general, from the relative to the principle of things. When this method is no longer sufficient to solve the problems, I will transpose myself, in a flight, to the method of intuition, so that the reader can see it, here, not only described, but, operative in solving the most complex issues.

The type of emotional inspiration is different in me from the type of intellectual inspiration. My mediumship, a true function of life, is not a static phenomenon, but rather, transforms with my evolution. In the first case, the nervous affective centers of the heart are mobilized, in the second, the intellectual nervous centers of the brain. Crossing these two types of inspiration, I lived in two distinct centers of life, in which were condensed all my sensations.

I do not insist on the first case, which is particularly that of mystics, because the production that results from it, although in logical development, is not a true conceptual organism. This can make science doubtful, as the "self" is expressed in the vague terms of feeling, and skeptics could easily find a way to introduce into the interpretation an awakening of subconscious states, with distortion and translation of psychic images concluding, finally, with the pathology of neurosis. I am not referring, of course, to those who believe, feel and reason. I am well aware, however, of the opposite — the prejudiced mentality of a certain academic and official science, and it is to this that I allude.

Now, when we find ourselves before a treatise in which sentiment is relegated to a secondary plane, and problems are confronted and solved that such science has proven incapable of resolving—because it absurdly

placed them through arbitrary conceptions—that science will not be able to easily take refuge in the hypothesis of the pathological; the inspirative mediumistic phenomenon, revolutionizing, as a method of research, the past, can only shine forth in all its beauty. If I abandon myself over, at certain moments, to my lyricism, in the surge of impressions, it is always circumscribed and controlled by a cold reason that is my guarantee; it is always restrained by a subversion of psychology, which in me is rapid and instinctive, and leads me to see the opposite of each idea, and to demolish what is not firmly established, with the destructive psychology of scientific skepticism. The fusion between faith and science, so auspicious, has already been completed in my spirit: a singular vision in substance, and from one to the other I shift solely through a change in visual perspective or a refocusing of my psychic centers.

* * *

Let us therefore dim the lights and enter the Temple of thought. Let's penetrate in a world of delicate vibrations, of fugitive forms, which thought creates and destroys, a world of evanescent and subtle and yet real phenomena.

The insolubility of many problems is perhaps motivated precisely by the fact of examining them via an erroneous way: the solution is often prevented by one's own prejudice, although unconscious; the conclusion is already given by the first position of the problem.

We are approaching the genesis of thought. Perhaps the entire phenomenon of thought is nothing but a mediumistic phenomenon of *nouric* resonance, and both may reflect back to the same principle; thus, many preconceived differentiations that hinder the substantial view of the phenomenon will make no sense.

Bold and disconcerting expressions will come to light, but I want to bring to the surface of consciousness—where everything is clear, sensible, rational—these evanescent mysteries from the depths; I want to measure this, I might almost say—singular radiophonic thought, that so strangely emerges from the abysses.

Let us go down to the depths of this ocean that exists within the core of our psychic personality.

I start from the exterior, from the surface, from the description of the environment. I cannot write anywhere. In a setting of neglect, disordered, disharmonious, unclean, new to me, not imbued with my long pauses from my prevailing mood, not harmonized with the psychic color of my personality, I cannot write except poorly and with effort. Here I am, on the contrary, in my small office, an environment of peace, where the objects express my very self, where the atmosphere resonates with my vibrations and everything, through a communion of life, is in tune with my temperament. By lingering here, for long periods, to think and write, I have saturated the walls, the furniture, the objects, with a particular type of vibration, which now returns to me as a song that harmonizes my thinking.

This is the first problem: harmonization, which allows me the selection of currents and the immersion in them; these very delicate states of consciousness I can attain only in an oasis of peace, through an initial process of vibrational isolation from the violent noise of the world.

Before launching myself into the exploration of the supra-normal, I need to shut myself off, for my help and protection, in this enclosure of sympathetic, harmonic, light vibrations, such as in a vehicle that allows me to float in the ocean of the common vibrations of human life, which are dense, suffocating, blind.

It is night, approximately ten o'clock. This is an excellent hour when my receptive capacity intensifies, until about 1 a.m., when it then diminishes due to fatigue. There exists an antagonism between my thinking and the strong solar radiation; it seems that light interferes with my inspirational functions, neutralizing the psychic currents that surround me. I love dim, diffuse, colored lights that allow objects to wander in the undefined contours of the twilight.

I read that when Chopin improvised, he dimmed the lights and looked for the "blue note", which should be the tuning note between his soul and that of the audience.

In my case, the audience is materially distant, but spiritually present, next to me, and I feel it, immense, thundering a thousand voices: it is the soul of the world.

My loneliness is full of these voices: it is a boundless ocean, rising in tides, it roars in the storm, submerges me and lifts me up in its surges. Then it quiets down and listens, overcome by that power of thought that sweeps me along.

In my sensitivity, thought acquires the power of lightning, the spiritual currents of the world are tangible, these subtle forces are real; and among them I advance and with dexterity I navigate.

Initially, I feel lost, alone in the vacuum, and I beg for moral support, consent, trust. I ask from the smallest environmental harmonies for the first aid for the impulse; I ask for guidance to a chain of human sympa-

thies, which function as a mediumistic circle, although spiritual and distant: a sort of soundboard for my spiritual resonances.

I will rise to a rarefied atmosphere and my humanity has need of an envelope of sympathy that warms and protects it, that helps it to launch itself beyond the human zone of storms, where my soul is exposed to the clash of titanic forces. One cannot imagine the power of harmonization that emanates from an act of kindness; kindness is a song that I breathe and that sweetly impels me to the current. This vibrates far more for goodness than for wisdom: it is moral perfection.

In order to acquire knowledge, I must reach a state of purification, which is spiritual lightness. From now on, the necessary relations between evolution and ascension, on the one hand, and inspirational mediumship, on the other, are presented; the affirmation is outlined that true science cannot be anything but mission and priesthood.

Having reached the state of nervous tension necessary to submerge myself in the current, this drags me; the very state of tension protects me from the shock of the lower vibrations and the human world disappears, receding from my sensations. Immersion in the *noures* alone is enough to be able to absorb all its energetic sustenance and achieve isolation from the lower currents. This constitutes happiness, ecstasy, oblivion of everything, until the moment of awakening in normal consciousness, at which there is a kind of painful blurring of perceptive potency.

Before, however, stabilizing myself in this sort of stratosphere of evolution, while I break through the lower layers, I remain vacillating in my hypersensitivity, disproportionately vulnerable to the violence of the assault, very vulnerably exposed to the shock of mysterious forces. I feel these forces wandering around me. I feel, as all forms of life do, the terror, the threat of an unknown danger in the shadows.

If up height, I am strong, because sustained by the current, I am humanly weak down here, and I must, timidly and alone, take the first steps of this great journey, which implies in a transformation of consciousness. I try to achieve this by helping myself with a process of progressive harmonization, which operates from the outside to the inside. It is with harmony, starting from the musical acoustic field, that I can overcome the tearing dissonances of the *barontic*¹¹ currents of evil; I use music as the first step on the path of good and ascension of the spirit. This establishes relationships, as yet unsuspected, between music, prayer, and evolution of the soul for the good.

Harmonizing myself is my problem, because going up means finding unification, because, ascending, my sensitivity increases and I suffer more for any dissonance.

One of the torments of my life is cohabitation in the torturous psychic clatter of humanity which only the insensitivity of the unevolved can endure. Thus, I use music as another initial means of tuning my environment, so that it may help me leap from harmonization in this first outer sensory plane to my harmonization on the higher supersensory planes; I obtain this music through radio and phonograph, specifically the finest symphonic music, such as Wagner, Beethoven, Bach, Chopin, and others.

Then slowly the sensory perception of the world is replaced by a different one, an interior one, the soul, that feels everything differently.

The musical harmonies of hearing become the deeper harmonies of concepts. Soft music, and around, complete silence. Moderate lights, in a minor tone; around me, all dark. My soul is a flame that burns in the night.

¹¹ A neologism formed by the Greek elements: “barós”, heavy, dense and “ontos”, being, entity. Barontic: coming from spirits of dense constitution (inferior entities) (Translator’s note)

I perceive its light and its song, solitary, and they arise thus, as soon as the consciousness of the day falls asleep. Slowly, things lose their sensory outline; then, I see their spirit vibrate. And I hear the voice of things, singing. My consciousness falls asleep to the exterior, my "self" dies to the things of the day, but resurrects in a deeper reality.

It is late at night. Human life rests in silence. The two lives are antagonistic: the life of thought awakens, while the other falls asleep.

And the more I fall asleep, the more I become unconscious of the outer reality, volitionally consumed, absent from everyone's world, and the clearer and deeper the vision becomes and the more consciously I re-emerge in this inner lucidity.

The drowsiness is therefore superficial and conditions an awakening into a different state of consciousness, deeper yet still my own, active, lucid. A counterversion occurs in human psychic functioning, as the states of volitional attention that characterize it become more distant, there is an inversion of consciousness, a gaining of potency in passivity, so much so that all sensations of labor and effort disappear, manifesting in a state of surrender.

The will, in the ordinary human sense, enclosed in a circle of earthly conquests, is truly to me a backward and violent state of vibration, which disturbs the subtlest vibratory states of thought. The ordinary volitions, if they are fit to dominate, are powerless in the face of these delicate perceptions.

Slowly, then, I am losing the physical sensation of the body, lulled by complexes symphonic rhythms of a vast orchestration, and I fall asleep in a state of confident tranquility.

Having crossed this first phase of sensory denial, I awaken beyond normal life into another consciousness. My senses numbed, gone from my perception the concrete world that surrounds me, I can plunge into

the vertigo of abstraction. I'm not dead, nor passive, nor unconscious, because all the sensations of life return, but with a new and wonderful capacity of all the faculties of my personality, with a vigor and depth of perception and even with a lyricism of affectivity that I previously did not know; it seems that only now, with the soul stripped of its corporeal garment, could it fully reveal itself.

Thought returns, but with a sensation of titanic potency, with a deep lucidity of vision, with a dizzying rapidity of conception; I perceive it bereft of words, in its essence. I am possessed by a sensation of lightness and liberation from veils and limitations; I feel my consciousness endowed with the power of intuition and the dominion of a new conceptual dimension. A more penetrating gaze has awakened in me, one that sees the interior and not just the surface, that registers in things not only optical reflections, but also psychic ones; this new gaze is no longer intercepted by form, but penetrates directly into the substance, seeking the genetic concept, the principle that animates and governs things. I then see what lies beyond the sensory reality of the outer world, that is, the forces that move it and maintain its organic functioning. These forces become alive; phenomena appear to me with their own will to exist, a potency of individuality that charges at me and shouts: "I am."

Each form is clothed with a divine breath of concept that I breathe; it is then that I feel, truly, that the universe is one great organism directed by the thought of God. Everything, then, has a voice and speaks to me; all forces, all phenomena, all life, from mineral, all God's creatures radiate a song that I hear and perceive harmonize in the immense symphony of creation. An intimate colloquy develops that I record; all sister creatures have awakened and look at me, saying, "Who are you that listen? Listen to us, we speak to you."

The colloquy then becomes an immense amplexus, a losing of annihilation in the bosom of a shining light. Science is a song and a prayer.

The abyss of mystery opens and I contemplate: it is a vision, an ecstasy. More I cannot say.

There is no word that can describe the vertigo of these states of consciousness, the potentiality of these inner flashes, the joy of this passion greater than life and death, the celebration from this liberation of the body and this flight from the Earth, the feeling of strength and eternal youth that it emanates from these triumphs of the spirit. This is how I imagine my paradise.

I tell these things to inflame morale, to induce them to these high passions, because I wish everyone to find this life of perennial youth and the tireless dynamism that exists in the vibrating substance of the spirit. This vortex of sensations makes one realize, in the most palpable way, that the spirit exists and that its supreme power cannot die.

Once the vision and the recording are finished, the process is reversed in a descent: it is the return to human consciousness. Just as the lucid and conscious trance is prepared by a phase of falling asleep, likewise it ends by a phase of awakening; this sleepiness and waking up refer to my normal consciousness, because in the face of my other consciousness the terms simply invert. In order for one to awaken it is necessary that the other fall asleep. Of course, the return to the normal state gives me a very vivid feeling of intellectual weakening, reduction of personality, fall in more unevolved dimensions, in which everything is compressed between barriers and enclosed in limitations: there is a sensation of a felled giant.

I fall back, then, into everyday reality, where others are right and not me. The vision dissipates, the sky closes. I'm alone. Again I find the work and the weariness of life and I resume the weight of my each day struggle.

I have, therefore, the sensation that there are within me two consciousnesses, placed and operating on distinct visual planes. They mutually exclude each other and vie for the field of personality, which they cannot fully possess except one at a time. It is necessary, first, that I fall asleep, as in a dream, and it is in this dream that my **self** can transfer to the deeper consciousness.

Next, we will study the meaning of these different focuses and shifts of consciousness center, because therein lies the key to my receptive technique.

* * *

The rapid description of these sensations of mine, this narrative of my inner case, which I put forward to frame the phenomenon, is enough to give rise to a good number of questions in the reader's mind. We will gradually respond them.

I had to describe the phenomenon in its lyricism, in the intensity with which I felt and lived it — and this to be true and objective — in order to photographically present the inner fact. Now, I'm going to set aside my enthusiasms and approach it with different analytical psychology.

Although these moods of mine, very mobile, because uncontrollable by the external observation (although they are necessary to me), can be reduced to an event of relative importance, and also to be discussed and

denied, yet there always remains, tangible and indestructible, its product: the volume that was written, with its philosophical and scientific content, with the solution of the faced problems, with its technique of thinking, elements widely observable.

The complete phenomenon, although enclosed in its immobility, is a statement which is there as a testimony; and the subtle processes of psychic combinations which gave origin to it can be reconstituted.

The psychological states described above were not useless, for they generated an effect, which must have a cause; although they may seem of exaltation, they have produced a logical and profound conceptual organism. If the effect reveals the nature of the cause, if it is a rational, precise, complete construction, it is not fair to attribute its origin to chance or to a psychological or pathological abnormality; if the writing exceeds the cultural and intellectual potency of the writer, it must exist somewhere a source that gave rise to all this.

Remaining skeptical, denying a cause to the effect, not perceiving a link of proportions between the two terms, is neither rational nor scientific.

These psychological states of mine represent even more: they mean a new technique of thought that can revolutionize the psychological processes hitherto habitually used.

This examination that I am doing here has not only the importance of a study on a particular type of mediumship, but it is the study of the great problem of the genesis of thought, of its most recent technique, of a new method of philosophical and scientific research. This technique and this method I have used them widely and here I present their first re-

sult¹². I call it the **method of intuition** and, as I have already adopted it, I propose it, for being more powerful than the inductive-experimental method. The latter, I believe, has already given its maximum product; I also believe that it is necessary to change the system if science wishes to progress in depth, if it wants to find its unity (now that it is in danger of fragmenting into particularities and specializations), if it wants to discover the central principles and get a conclusion, after so many years of futile attempts. It is urgent to return to science, which has fallen into utilitarianism, the dignity that is proper to it, leading it to discover in the realm of the spirit, guiding it to the right path of truth, which the world has been expecting and asking for so long, in vain. It is urgent to elevate science to the level of faith, so that it merges with it and unifies human thought. This is also the objective of the work that I recently completed.

Although abstracting its content, which can be considered as a revelation, the aforementioned writing remains, intact, in the scientific field, as a complete realization of the new method of research. With this method, without deep and specialized cultural preparation, quickly and relatively minimal work, I was able to solve problems that the other methods could not solve¹³.

The method of intuition is the method of synthesis, of principles, of the absolute, it is the inner method of vision and revelation; the inductive-experimental method is the method of analysis, of the relative, it is the outer method of observation. The latter is practical, utilitarian, but squanders knowledge; the former is abstract, theoretical, but touches the

¹² This subject is again discussed in the last chapters of "The New Civilization of the Third Millennium" and especially in "Problems of the Future" (see "Introduction" and chaps. 2, 3 and 4). (Translator's note).

¹³ Currently, in 1950, the latest theories of the great physicist and mathematician Albert Einstein have been fully confirming the intuitions of 18 years ago, of "The Great Synthesis". (Author's note).

absolute truth, reaches the guiding universal principles of phenomenal developments.

There is also the question of the Entity, that is, of the transmitter, an arduous question, for the solution of which we shall have, later on, better elements of judgment. For now, I must note that, according to his own statements, the source claims not to be a personality in the human sense. In its first communication, His Voice really enunciates, as the first fact, these already cited words: "Do not ask my name, do not try to individualize me. You could not, no one could; do not attempt futile hypotheses". In addition, I have read, repeatedly, in the spiritist press that this impersonality of the transmitting center is more serious and more truthful than its exact definition in a signature, even though that name may be among the greats of History. And it is intuitive that although surviving, the human personality must experience mutations that cause it to lose its human attributes, its identification signs and the characteristics that were peculiar to it in the terrestrial environment. And this should be more intensely positive when it comes to Entities that have never lived on Earth, or also that are so elevated that they live normally in conceptual dimensions and higher planes of consciousness.

And if the virtue of these particular psychic states of mine is to make me attain, consciously, these planes, I should find it sufficient to speak not of spirits in the common sense, but only of emanating centers of psychic currents, the **noures**, in which precisely they process my immersion, currents that I perceive, vibrations that I register in my psychic hyperesthesia. It will be logical to recognize the need to change perspectives, when one considers that a long and strange journey must be undertaken to reach the other limit of communication.

That's why my case is very different from the common types of mediumship. It is not physical mediumship, of material effects, that makes use of human and sub-human centers, of *barontic* character. It is not

unconscious intellectual mediumship, in which the medium works as a simple instrument and whose consciousness moves away at the moment of reception. It is, however, conscious intellectual mediumship on the higher plane on which it works and to which it shifts, in the fullness of its forces. It is therefore, mediumship of the highest type, and I almost come to doubt that at such levels the entire structure of common spiritist conception can still subsist, and if all this can still be called mediumship, since it coincides and is confused with the phenomenon of artistic inspiration, of mystical ecstasy, of heroic conception, of philosophical and scientific abstraction, all phenomena that have a common foundation and that reduce themselves, not despite the particular differences, to the same phenomenon of seeing the truth in the divine absolute. "In these moments, which are rightly called inspiration — says Allan Kardec in his "The Mediums' Book" — ideas abound, follow each other and link up by themselves, under an involuntary and almost feverish impulse; it seems to us that a superior intelligence comes to help us and that our spirit has been freed from a burden. The men of genius, of all classes, artists, scientists, writers; are undoubtedly advanced spirits, capable of understanding and conceiving, for themselves, great things; well, it is precisely because they deem them capable that the Spirits, when they wish to execute certain works, suggest the necessary ideas to them and thus, in most cases, they are mediums without knowing it."

Therefore, I conceive these states and qualities of mine as a normal sublimation of my entire psychic being, reached by my natural biological maturation, which I figure as a continuation, in the psychic field, of Darwinian organic evolution. It was from this point of observation, offered to me by states of consciousness, supra-normal in face of the ordinary biological evolution, but normal for the phase I have reached, it was from this point of observation that I could contemplate the synthesis of the cosmos. And that's why, from this biological level, I find physical mediumship to be most displeasing, which I perceive as something violent,

suffocating, unevolved. I leave to this rougher work of spiritism the probative value for today's science of matter, for the blind of the spirit, but I remain in my feeling of repugnance and of displeasure.

My passion is, on the contrary, to ascend, to refine myself spiritually, to perfect myself always as perception. And this is the condition of my mediumship. Therefore, I flee from what is earthly, from the forms of human life, from all the *barontic* manifestations that drag my spirit downwards and, instead of opening it to understanding and light, suffocate it in a prison of darkness.

My passion is to escape the lower layers of human animality and that is my goal and the meaning of my mediumship. When this, even though wandering in the beyond, remains on a human or subhuman level, it no longer has a reason to exist for me, since it no longer means evasion and liberation. To observe the world of the living or the world of the dead is, for me, a secondary concern compared to my evolution. I am an exile on Earth and I seek desperately my people and my distant homeland. My effort is aimed at finding something of greatness that I have already felt or experienced, a knowledge, a goodness, a power that has been shaken, I don't know how, in this world. My effort is to ascend, to rise ever higher morally, to learn better and better how to maintain myself in a stable balance at the level of consciousness represented by these *noures* that I capture and register. I simply seek to make normal for my lungs the breathing, which is difficult for a human being, in that rarefied but pure and splendid atmosphere.

I touched lightly, at this moment, on a current that outlines an interpretation of the phenomenon. In this way, I often feel that the most unexpected concepts are born in me. My capabilities, therefore, consist in knowing how to move, in full consciousness, from a human conceptual plane to a superhuman conceptual plane; in knowing how to carry out, with the probe of my super-consciousness, reconnaissance in the depths

of the superior plane and bring the results of the investigation to the normal conscience, in order to be able, through this and in terminology of this conscience, to communicate them, that is, to put them in a rational form, comprehensible to my fellow men. Here is the concept I spoke of: the line I travel and along which I rise and descend is the **evolution** dimension (see "The Great Synthesis", chap. "Theory of the evolution of dimensions"), all this can happen because I find myself in a phase of transition and transformation between consciousness and super-consciousness, which still allows me to oscillate between the two contiguous phases of psychic evolution.

In light of all this, one can see how one must abandon, if one wants to understand the problem in depth, the simplism of the idea of an Entity that speaks more or less materially to the ears of the medium. From this, one also understands the extraordinary importance that exists for this quality of my inspirational reception — to complete it, maintain it, perfect it, the **moral** factor; one understands the supremely important role that the **pain factor** has, in light of this mediumship of mine, which refines, educates, purifies; one sees how integral parts of the phenomenon they are, and how necessary it is to give them true scientific weight, factors of religious, ethical, spiritual character, which science believed until now it could disregard as a non-value.

In my case, therefore, the reception is carried out by attunement, that is, the ability to vibrate in unison, which can be called sympathy, encompassing the concept of affinity of nature. I must, then, submit my human nature to the martyrdom of living on a level that is not its own, giving itself in the holocaust of a slow death; I must continually know how to perform amidst the burdens of my daily human life, the effort to elevate, as a conscience, to a superhuman level and maintain myself there, through an exhausting nervous tension in which, many times, I wane, falling humanly faint. And it is through continual suffering that I

can declare myself an antenna launched into the sky of the forerunners of evolution. Only pain can allow me to forgive the audacity of these statements.

I referred, therefore, to the fundamental notes of the phenomenon as I experience it. It can be defined as a state of marked psychic hyperesthesia that allows me the conscious capture of conceptual currents emanating from psychic centers that exist in biologically superior forms and are difficult for man to individualize due to their sensory and conceptual limitations. These states can be called mediumistic and are in my case conscious, lucid, usable by my possibility of going back biologically to states of normal consciousness and translating them into a human form of thought; possibility, for me, of oscillating between these two consciousnesses, which are two phases of biological evolution, in the psychic level. They are supernormal capabilities in face of the average level, but normal for me, because they have been attained by a normal evolutionary process: capabilities open to everyone and to which humanity will arrive through the normal path of evolution in time. A tuning phenomenon between the two communicating centers, which implies affinity and, on my part, the tension to maintain myself at a high biological level, expressed in this psychic field by moral laws. All this I adopt practically as a new synthetic method by intuition, of philosophical-scientific research; I have utilized it, I offer it and its results to science, for its purposes. In essence, it is but the age-old deductive method, of revelation, which science has currently exchanged for the inductive method: it's the return to the sources of truth, to the other visual extreme of knowledge.

With this method, very delicate factors are introduced into scientific research. I consider it absurd to speak, in the present case, of chambers and experiments in a materialist sense, because the first thing to do is not so much to induce the scientist to study the phenomenon with their psychology, but to reconstruct, from the foundations, the psychology of

the scientist. My phenomenon cannot only be an object of observation, but is a scientific method "**for observation**", in which one does not proceed by external and superficial verifications with only sensory means and instruments, but uses the observer's consciousness, which is elevated to research instrument. Here, we proceed by attunement between the psyche of the observer and the directive psychism of the phenomenon; it is necessary, in other words, that the soul of the observer dilate and expand from the **outside** to the **inside** and comes into contact with the substance, the animating principle of the phenomenon and not only with its external form and with the external aspect of its development. It is the state of mind of the poet and the mystic, of sympathy for all creatures, of a passion for knowledge for the good, of the artist's aesthetic vision, no longer vague, but directed with scientific exactitude in the field of abstract conceptions.

In these forms of thought, I feel that the newest horizons of future science are expanding, I feel that in these concepts that I am expounding here are the seeds of a profound revolution in the orientation of human thought, I feel that this subject is the fundamental issue, the most important one that the human mind can address today. Beyond this study, which seems to be just a personal case, raises the serious problem of human knowledge and new methods to achieve it. All this shows that true science, the profound science that touches the truth, is only attained through interior ways, through a process of harmonizing the conscience with the laws of life and with the divine principle that governs everything; it demonstrates that the paths of knowledge can only be the paths of good, that knowledge is a balance of spirit, that the revelation of the mystery only happens when one reaches the stage of moral perfection; it demonstrates that agnostic, amoral science is the science of evil, which it destroys itself, and that it is absurd, therefore, to ignore certain substantial imponderables and to dispense with the ethical factor in research; it demonstrates, at last, that science should be nothing but a cul-

tural and spiritual rise tending to the unification of everything — art, philosophy, religion, knowledge — in God. Because the law of evolution is also the law of unification.

With this method I wrote a work that was published as a mediumistic dictation and that, if corresponds to the truth, it is not enough to make the whole phenomenon understood. It is now evident how this writing was generated on a supra-normal plane of consciousness and that I had to possess the necessary qualities to know how to transfer myself to that plane and, thus, be able to perceive those concepts. My effort was not, in fact, the scholar's cultural effort, but a completely different work. No books, otherwise non-existent in such unexplored and about such brand new conceptions; no particular cultural preparation, no collection of materials, no research into the past of other people's thoughts, but an immediate contact with the problem and with the phenomenon, with a new and different focus of consciousness. The liberation from cultural encumbrance was, on the contrary, the first condition, which allowed me the necessary lightness for flight and a kind of virginity of mind, freed from all prejudices of precedent foreign interpretations. The difficulty of the composition did not lie in the study of books, but in the pursuit of the state of mind. The phenomenon and its law spoke to me directly, without veils; the truth struck me like a flash of instantaneous conception; no uncertainty, never the attempt of hypothesis. I caught, in a flight, the beginning, without ever getting lost in the labyrinth of particular and analysis. I never wavered in the doubt that science struggles with. No need for meticulous recording, multiplied by long-winded and patient observation; no more sluggish and uncertain behavior of the blind who, to be sure of safety, must touch everything from all sides, but a sense of the truth, a quick record of totals, a power of synthesis that immediately conclude. No longer a petty contact with the phenomenon, solely through the narrow path of senses, but an open communion, wide and unreserved, a complete transposition of my conscious center to the

center of the phenomenon, whether it be the smallest or the grandest in the universe. The two terms that must be understood, observer and phenomenon, I put them on the same level; I do not tire in changing the cases and conditions of the phenomenon, but I change the observer and their perceptive qualities; I restore their soul to the phenomenon and understand it. In the transmutation of consciousness, I attune the intimate vortex movements of my psyche with those that constitute the essence of the phenomenon; we reduce ourselves both (I and the phenomenon, elements that must touch each other) to the last and simplest kinetic expression. Reduced thus, to the same denominator, the two expressions can communicate, my consciousness can overlap and coincide with the awareness of the phenomenon. This research method by phenomenal attunement also reaches distant or non-reproducible phenomena, therefore not susceptible to observation, such as, for example, the origins of life, conceptual dimensions, etc., phenomena that can only be faced with these means of research, because science does not have them.

In these states, I am not only conscious, but also an active investigative center and I do not limit myself to the perception of *noures* or currents of thought emanating from psychic centers distinct from me, but I directly feel the great voice of things, I see the principle that animates them, I perceive the currents emanating from them. It is natural that, transferring myself to a plane of more advanced consciousness in evolution, everything at that level manifests itself in the form of psychic vibration, because in the higher phases the whole universe becomes spirit. And I embrace everything because, if in normal consciousness I fall asleep, in another I awaken and this one is much higher and more powerful; in it I acquire a new breadth of vision and discernment, a vision that is my own, free and autonomous. Also, in the perception and capture of *noures* I remain conscious, I examine, I exercise a power of judgment and choice. From this, one can understand the degree of con-

consciousness my mediumship reaches and how I completely dominate the phenomenon in all its breadth, remaining master of its possibilities.

A delicate question now arises: to know if its product is entirely mine; in other words, to whom belongs the paternity of my production, termed mediumistic. The question is subtle, precisely because at such levels of consciousness I not only conquer a particular power of vision in the absolute, I not only perceive the thought of other centers, but also at that level, the human individualist distinction, typical of the prevailing separatism in the lower levels of evolution, is annulled in the unification, typical of the higher planes. I already stated that the law of evolution is also the law of unification. Rising to superior conceptual dimensions, it is natural, therefore, that individuality is reabsorbed into unity. Reaching those planes, I indeed feel the distinction between the self and the non-self fade, I feel myself nullified, merging and re-emerging in a higher and more powerful unity, I feel the unification taking place between me and the animating principle of the phenomena, not only between me and the *noures*, but also, between me and the thought centers that emit them. Ascending, one attains unification with the universal principle in which individuality is annihilated. My being harmonizes, then, in such a way with the organic functioning of the universe that it no longer feels separated from it, unifying itself, merging and being lost in the great Divine fire of light.

It is difficult for me to reduce the sensational grandeur of this phenomenon to the terms of the mediumistic vocabulary. Even more difficult because I must, for the sake of the truth, add that also in the lower strata of my consciousness, when the work suited them this was entrusted to them in harmonious collaboration by the law of the minimum mean¹⁴. Some, in judging me, sought evidence of the mediumistic phenomenon in

¹⁴ Regarding the law or principle of the minimum mean, see "The Great Synthesis", chap. 40 — "Minor Aspects of the Law". (Translator's Note).

the absence, within me, of an adequate cultural preparation and saw proof of this in the contrast between culture, vastly inferior to the written work produced, to the point of considering that, when this contrast is absent, the phenomenon must be seen as a suspicious one. And they are scandalized that I openly abolish, in my case, this presumption of complete ignorance as a probative element and that I reduce this distance between the cultural capacities of the medium and the intellectual product. I have already spoken, however, about attunement. It is evident, therefore, that the receiving center, in order to enter into resonance, must know how to elevate itself to reach a state of qualitative affinity with the transmitting center, which can be as much a *noure* as the soul of the phenomenon in its very expression. And in the most modest matters, such as the compilation of a frame, of a diagram, the execution of a drawing, the oversight of a calculation or of a formula, the development of simpler concepts, the very, but rare refinement of form, etc., it's natural, it's fair that this minor contouring work, these secondary services be entrusted to the lesser psyche, to leave, avoiding useless waste of energies, the central work of directing the higher psyche, which reserves the highest function of launching the plans of the work and illuminate the essence of the phenomena. All of this corresponds to a logical plan of division of work.

Let's hear what, on the subject, Allan Kardec says in his "The Mediums' Book": "It is possible to recognize the suggested thought, as it is never preconceived; it arises as one writes and is often contrary to the idea that was previously formed (**very accurate**); it may, moreover, be superior to the medium's knowledge and abilities..." "The latter, to transmit the thought, must understand it and, in a certain way, appropriate it in order to faithfully translate it and, however, that thought is

not his..." (p. 243)¹⁵. "Anyone who, whether in the normal state or in ecstasy, receives, through thought, communications foreign to their preconceived ideas, can be placed in the category of inspired mediums. This is a variety of intuitive mediumship, with the difference that the intervention of an occult power is much less sensitive, making it much more difficult for the inspired to distinguish the proper thought to that which is suggested to him. What characterizes the latter is, above all, spontaneity" (p. 244)¹⁶.

Later, in the same volume (page 308 and following), I read a communication from a Spirit, who says: "When we find in a medium the brain endowed with knowledge acquired in their current life, and their spirit rich in prior latent knowledge, conducive to facilitating our communications, we prefer to use them, because with them the phenomenon of communication is much easier than with a medium of limited intelligence and whose previous knowledge is insufficient.... Our thoughts do not need the clothing of words... A certain thought can be understood by some spirits according to their advancement, while for others this thought, not awakening in their memory, no knowledge that lodges in their heart or in their brain, it is not perceptible to them..." "With a medium, whose current or former intelligence is found to be developed, our thought communicates instantly, from spirit to spirit. In this case, we find in the medium's brain the appropriate elements to clothe our thought with the word corresponding to it. This is why the teachings obtained in this way preserve an imprint of form and color personal to the medium. Although the teachings do not come from them in any way, they always influence their form, both by qualities and by properties inherent to his person..." "When we are forced to use less advanced mediums, our work becomes much longer and more arduous, because we are coerced to

¹⁵ See "The Mediums' Book", ed. of the FEB, chap. XV, § 180, "Inspired Mediums'." (Translator's Note).

¹⁶ Idem, § 182, "Inspired Mediums." (Translator's Note)

resort to incomplete forms, which is a complication for us." "We feel fortunate, therefore, when we can find suitable mediums, well equipped, equipped with materials ready to be used. It is for these reasons that we address ourselves in preference to the educated and instructed classes... And we leave to the playful spirits and less advanced ones the exercise of the tangible communications, of knocks and transport...."¹⁷. An important "Note" concludes, in the aforementioned volume (page 312), this communication¹⁸: "From this, it is derived as a principle, that the spirit gleans, not its ideas, but the necessary materials to express them, in the medium's brain, and the richer this brain is in materials, the easier the communication becomes..." "It is understood that the Spirits should prefer the instruments of easier use or, as they say, well-equipped mediums, from their point of view."

In my case, therefore, culture should not only not be excluded, but it is a precious instrument provided to the transmitting center, just as the elevation of feelings and moral affinity can be, which is a condition for unification. My mediumship is, therefore, a case of true conscious and active collaboration; it is not, therefore, absurd that the best resources my personality can offer are called upon to cooperate and give their full output. It is certainly challenging to define the distinction between what is mine and what is not-mine, just as I no longer feel the distinction between the self and the non-self. If I am the bricklayer, I will have offered some brick, I was also entrusted with the construction of some wall and the mechanic work culture that fills the interstices, but I will never be able to equal myself to the architect who conceived the plan of the work, who traced its lines, who always watched over and even pointed out, between the limits he wanted, my lesser work. Everything is a matter of gradation and measure. I just had a purpose: that of completing the work

¹⁷ See "The Mediums' Book", FEB edition, chap. XIX § 225. (Translator's Note).

¹⁸ Reference to a Note by Allan Kardec, at the end of chap. XIX. (Translator's Note).

and I gave myself completely to it with the utmost tension. It was in this identity of goals that the unification between me and the superior center was processed; and that self, which I devoted entirely to my work, was led by this attraction from Above to such a degree of sublimation that in him I no longer find my little normal self. In short: that conception passed, like a new Pentecost, as a fire through my spirit and all these words demonstrate how, despite my desire for discernment, it is difficult for me to find myself again in that fire.

During the development of the text, I oscillated between my human consciousness and the other, higher one, which would also be mine at those moments, according to the needs of the compilation imposed; I landed and took off, when necessary, since the objective was to produce and not make distinctions. I remember very well how, when engulfing myself as usual, without knowing it, in the anguish of difficult solutions and with no visible way out, inspiration took my hand and guided me, alone, through the void in which I felt lost. A superior direction, though inadvertent and latent, must have always been there, for it was my habit to hurl myself, without preparation, on the most difficult arguments, ignoring where it would lead; and notwithstanding this, I reached a good port, always guided by a mysterious sense of truth. All theories and conceptual developments that I followed were not, in fact, meditated on; I did not fully understand them until after they were written; I don't know a problem until after completely exposed, because during its development, in my mind, there is a continuous projection of lights, a multiplication of unexpected perspectives, a surprising swarm of unforeseen events. This happens almost always, so that I don't know if I speak or listen, if I write or read. I only know that from me flows this continuous thread of thought. Undoubtedly a superior control and consensus manifest in every word, because a painful dissonance would soon wound my hypersensitivity, just as I step away from the line of harmonization. The inferior execution was entrusted to me and I remain calm while the resources of

human consciousness are enough; many times, however, in an unexpected curve, in a difficult passage, I feel frightened like a lost child and then I join again with the guide. I remember that in the development of the theory of the evolution of dimensions¹⁹, I arrived at a point where I thought myself lost, unable to resist the tension; my thought thread had broken; the vision had faded from my eyes; I was discouraged and had lost my sense of truth. Common consciousness could not tell me anything, it was blind. It was then that, strolling in a late hour of a summer night, on a terrace, under the light of the stars, praying and supplicating, I saw the entire theory in a flash, a splendor of concepts against the scintillating background of the firmament. It was a flash, because conceptual vision is truly beyond the time dimension.

The intervention of the supra-normal factor is evident. You only need to understand the complex structure of this intervention and avoid the simplism that reduces everything to the action of a spirit on the passive psychic centers of the medium. This justifies the mediumistic qualification given to the writing from the beginning. Just as the understanding of radio transmission, although very simple for comparison, presumes knowledge of electrical engineering, equally to understand this phenomenon of mine it is necessary to have assimilated all the work that I produced, as an interpretation of the universal phenomenology, in order to also place this case harmoniously within the organic functioning of the whole. Behind these words of mine, as explanation and basis, I expose that totalitarian picture, when I speak of my two consciousness and my oscillation between them, along the dimension of evolution, referring to the theory of evolution of conceptual dimensions and the human phase of spiritual evolution. It's rational and scientific, scientific also in the old-school materialist sense, to talk about levels and planes of conscious-

¹⁹ Reference to chap. 35 of "The Great Synthesis" – "Evolution of dimensions and the law of the dimensional limits". (Translator's Note).

ness. These are nothing more than the successive degrees, the phases of evolution affirmed by Darwin in the organic field and logically continued in the only field where continuation can and must exist, that is, in the psychic field. All of this corresponds to the concepts of religions and therein lies translated into several words expressing substantially the same thing, such as angelic hierarchies, or several heavens, or celestial spheres. It is this fundamental unity, in the depth where everything unifies and to which I remain adhered, that often allows me to change in form and style, equivalently moving from science to faith and vice versa, thus reducing the great adversaries to matters of words and not of substance.

The phenomenon presents, therefore, two faces and results precisely from their conjunction: the human side, where my cultural preparation lies, the qualities of my temperament, my degree of evolution and my ability to transfer to a superior plane of consciousness; at the other extreme is the superhuman side, which descends, adapts to me and at the same time adapts me to itself, guiding me and drawing me upwards. Exist, thus, not only two centers: one radiant, transmitter, and one register, receiver; exist also two activities, as both centers are laboriously extended, one toward the other in order to achieve unification. Because identification is the phase of perfect communion. Only through the tension of this work of reciprocal approximation, communication can be established; hence, on my part, as a registering and receiving center, I give all my effort and recognize all my fatigue to reach the evolutionary altitude of the transmitter and stay therein. The receiving station is not, therefore, necessarily passive like a radio apparatus, but is, consciously active, knows, investigates, chooses, throws itself with all its might to achieve the capture of the *noures*, multiplies its energies, gives itself completely, annihilates itself in face of the nascent creation. It is in this sense that my work encompasses my entire self, all my faith, my passion, my poor culture; there is my little self multiplied by infinite, which, with its attrac-

tion, swept me upwards and fertilized my effort, increasing its value to a hundredfold. There is my little self, because that conception, although very distant, is also on the line of my evolution, and I felt it, palpitating, like a dream, unattainable today, of a perfection at whose feet I humble myself, for I am not yet matured and lack strength.

These superior *noures* are in my future and they attract me. They are located at the other end, at the second term of the communication. We must come to an understanding, from now on, regarding the concept of *noures*, which is very vast and complex and which we will delve into in the study of the phenomenon's technique.

The *noures* are not merely psychic currents, a kind of radiant thought, merely clothed in the dynamic wave transformed and evolved, as its only sensory support; they are conscious currents that retain, like the lower dynamic forms, the typical qualities, and in this case conscious, of the genetic center. These currents are nothing but the expansion of that center and retain their consciousness and knowledge. Abysmal concepts, because we don't know how to imagine waves having such qualities. However, there is even more. On the transmitting side, we should not see only super-evolved centers more or less individualizable as personality, in the human sense, but we should also see, as I have already shown, the soul of the phenomena, a soul that manifests itself, that is, the psychism that exists in all phenomena, the animating principle and concept that marks them and directs the continuous transformism, the eternal becoming. Here too, one must have grasped the spirit of my writings. A stone is also alive and there is an animating psychism in it, granted by the divine concept that, at every moment, is realized within it, exteriorizing itself. Therefore, also a stone, or the simplest chemical or physical phenomenon, emanates *noures* and is perceptible as *noures*, at my highest level of consciousness. On this plane, the whole universe transforms in *noures*. From my psychic stage and conceptual dimension that, deep

down, feels the essence beyond the form of things, I genuinely perceive the universe in its superior psychic dimension, which is proper to it on the ladder of evolutionary phases. This mutation in my consciousness is enough to alter and shift the full range of my inner resonances, to make me perceive the universe as it is in its superior phase. Evolution, which passes from the physical plane to the dynamic and to the psychic, transforms the whole universe into a psychism and into a psychism it becomes, as your real and new way of being, as long as in this new dimension I know how to present myself consciously. This is what it means to say: then the whole universe becomes *noures*. It's because, indeed, then, everything that exists exhales thought and so I feel the universe in these mediumistic states of mine, as a powerful conceptual organism. The true great *noure* that I grasp and record is the harmonic and organic emanation of God's infinite thought.

Then, naturally, the veil of mysteries falls and everything expresses the substance of its being in a spontaneous revelation. In these super elevations of my dimension of consciousness, I have the vision, in the depths of an infinite abyss, of this conceptual center. The gigantic dimensions of the phenomenon, the crushing grandeur of the second communicating term, would give a feeling of vertigo to anyone who had not reached these states, like me, through long and slow exercises and biological maturation countless millennia old. Here, an unusual mental balance is necessary because it is put to the severe test; and the objectivity and the meticulous security with which I analyze myself demonstrate how much we are, in this case, distanced from the neurotic culmination so often invoked by science as an explanation of similar facts.

I am, thus, thrown into a wonderful world. I possess, then, a new sight, a beam of new senses and, without physical organs, a power of direct, super-sensory soul perception. This explains the need for that kind of trance that frees me from the active presence of the physical senses, so

they don't call me back to the external sensory reality, which can only speak to me of form. I must undertake, first of all, the task of freeing myself from this encumbering superficial rational psyche, which for others is so fundamental. I no longer see the phenomenon in its external aspect, but I feel the principle that moves it; I don't see, for example, the seed in its morphological characters, but I see it in the intimate structure of its being, as a will to development, as prescience of the environment (instinct) and of the goal to be reached; I see, more deeply, the rhythm of the infinite forms of the past and the will to develop them and, further still, I feel the great principle of life which, in that type, throbs and expresses itself.

When, in the silence of the night, I complete the process of putting my sensory psyche to sleep, in the harmony and in the minor tones of the lights, in the depths of the penumbra, to the submissive rhythm of symphonic orchestrations, things lose their concrete profile, the world becomes unreal, that is, it reappears in a different reality and I feel the psychic and spiritual equivalent of the forms. There is a correspondence between the various planes of evolution, because the essence of things that distills from the higher planes casts itself like a shadow on the lower planes. And this is logical because every unit is linked to the one above it, in the line of evolution.

Now, my ascension of conceptual dimensions allows me to rise from concrete projection to spiritual substance. It is through this correspondence between the various planes that one can speak by means of parables, that symbolism can express abstract principles and the hardest-to-imagine realities for the uneducated, translating them into their densest shadow or concrete projection, which also possesses them, albeit veiled. In this way, an expression was achieved, sensorially accessible, to the abstract reality of the super-conceivable reality, bringing it into our world by covering it with an envelope that makes it tangible. I destroy this re-

duction by going up the stream in the opposite direction: and this effort aims to tear down the veils and overcome the symbols to restore to the light of understanding the truth, which had to hide in them, due to the demands of the unevolved human psychology. We saw, in this way, the scientific content of the concept of Trinity²⁰.

In the world of socio-historical phenomena, I see, behind the events, the subtle plot in which causality is woven towards the effect, I see the progression of a concept towards its goal, I see the thread that holds like a necklace the series of episodes and the logical development that guides the course of the historical phenomenon.

In the world of inorganic matter, I feel the inner whirl of atoms, their attractions and repulsions, their embraces by affinity, the dynamism of their electric currents, the combining and uniting of their planetary movements in fusions that give rise to the various types of chemical individualizations.

I do not acquire knowledge of phenomena through particular and numerous cultural acquisitions, through the common method, which repeats the knowledge of others; But I have a unique sense of guidance that opens the way for me to understand all phenomena. I cannot understand how science can imagine that, for example, carefully counting the number of leaves, observing and describing them, one can arrive at an understanding of the principle of plant life; I feel the absolute synthetic impotence of the method of observation. And, however, any phenomenon, without multiplication of cases, bears its law written within itself; one simply needs to listen to it.

²⁰ See "The Great Synthesis", chapter. 37, "Succession of tridimensional systems" and 39, "Principle of trinity and duality". The problem of the Trinity is more fully exposed in the volumes of Pietro Ubaldi - "God and Universe", "The System" and "Fall and Redemption". (Translator's Note).

The experimental method gives me the impression of blindness, which needs to resort to touch. In the depths of things there is, indisputably, a principle that governs them; I do not search for this principle painfully, through the long and laborious paths of analysis and hypothesis, but I reach it through direct perception, through my sense of truth, a new sense of conceptual orientation that synthesizes and surpasses all others. I advance, therefore, by instinct, by continuous recording of totals, without distracting myself in particulars; I attain knowledge by deductions, descending to the particular from the principles that I had previously perceived and which it contains in full. I never attempt the lengthy route that slowly climbs in the opposite direction. I never see a problem, even if minimal, isolated, but always related to the organization of the entire universal phenomenology and resolved in relation to it. Only with this method a synthesis could be done, and unity be found.

The use of this method, at first intuitive and then deductive, is necessary today, as a synthetic and unitary method to counterbalance the dispersion of knowledge, which arrives logically, by its nature, from the inductive method. If, with a radical change of intellectual direction, we do not react against this tendency, the isolation of human knowledge will become ever more accentuated in specialization and disorientation, regarding the first causes.

This study of mine faces the congenital evils of modern science and proposes to remedy them. I have already said that evolution is unification; and if time is the rhythm of a necessary evolution, it must necessarily bring unification. There can be no other goal and or future. It is natural that, elevating myself evolutionarily to superior conceptual dimensions, I have suddenly and spontaneously found unity. The method of intuition is therefore the unitary and synthetic method that should give a tomorrow to science and human thought. Only in this way can one find unity, learning the relationships between phenomena that seem

most distant, but which, despite this, feel and influence each other reciprocally. Modern knowledge has become so gigantic and confused, that there is a need for a reordering, a shedding: the multiple idea of the particular needs to be reduced to the simple, central and synthetic idea, that says everything more briefly; after having created so many disciplines, it is urgent to know how to find the links that unite them, now that they tend to separate, in order to merge them into one truth, which must be simple and unique. These specializations, so fashionable today, are dangerous, but they do not correspond to the reality of phenomena, which never exist in isolation; these are false positions, where the mind of the scholar moves away towards an ultimate ramification of the phenomenal world and human knowledge. This separatism, if it is utilitarian, also ends up making the exact vision of the particular field of specialization disappear. It is necessary to always remain adherent to the trunk and always see everything in terms of the great central lines of the universal organism. And to think that these central lines, that serve as the basis of knowledge, science is still searching for them and still needs to find them! In its monism, my synthetic method combats this current race towards conceptual dispersion.

From everything you can see how rationally I control and dominate my trance. The new event in the mediumistic world of the present and the past, I believe it is precisely this, — of having brought the trance to a state of scientific exactitude. In my state of immersion in the *noures*, my consciousness always remains present; rather, doubly present, as deeper consciousness, which implies a higher-than-normal capacity for judgment. We are at the opposite extreme of the common passive and unconscious intellectual mediumship. In my case there is an intensification of lucidity and conceptual power, a dynamization of intellectual activity, and thus it must be, and only thus can it be understood, my mediumship. In another way, I could not even write these pages, as I normally resort, oscillating between the two centers, to this superior psyche of mine that al-

lows me to reach greater heights, whenever the difficulty of the problem makes me feel the need for it.

I said at the beginning that my mediumship is progressive. Its evolution goes from the less conscious form, as it was in the first Messages²¹, to an increasingly conscious form as manifested in the Synthesis which, due to its very conceptual depth, implies a more severe mental control.

* * *

I alluded, at the beginning of this chapter, to the excellent usual conditions of my mediumship registration. This does not prevent me from feeling and registering in environments other than my own office, although its choice always holds paramount importance, because my being receives the vibrations of everything surrounding it. Sometimes that flash of concepts explodes unexpectedly; but, also, in the midst of the psychic clatter, already stormy for me, offered by the presence of heterogeneous people, an unexpected and inadvertent sensation can excite the inner vision. My psyche has already become accustomed to this hearing through which emerge to my consciousness unforeseen conceptions that seemed unknown to me. And even now, while I write, I am surprised by concepts

²¹ References to the "Great Messages" ("Messaggi Spirituali"), already published in our language by this Publisher. (Translator's Note)

that come to me unexpectedly, such that I don't fully comprehend a particular argument until the work is completed.

In maladaptive environments, the hearing can only be disordered and fragmentary. Well-tuned environments are the mountains, the peaceful countryside and above all the solitude of the woods. The grand trees have, in the slow flow of their life, something of such wisdom and so many thoughts that guide me into an atmosphere of meditation. Plant life, perhaps because of its complementary nature of our animal life, offers a sense of rest and purity; human life, especially in large and noisy conglomerates, brings a feeling of suffocation. A being of my sensitivity cannot fail to feel all the emanations of each environment. Each thing, each being has a voice unique to it.

Being the inspirational phenomenon of a vibratory nature, in it the vibratory harmonization of the environment is fundamental. I have already explained how I prepare the inner conceptual harmonization, starting from an initial exterior harmonization, optical and acoustic, of the environment, when I work in my office.

In the countryside, everything is already naturally harmonic, the shapes, the colors, the sounds; the lights of the day harmonize in the sky and in the vegetation, and harmonious is the thought of life that, although in struggle, is balanced by coexistence.

All these harmonies are for me musical pathways that elevate me to prayer and lead to the conception of good. That's why there is music and singing in churches. Just as in theaters attention is paid to the harmonic qualities of acoustic resonance, in the same way, in environments of prayer, which is substantially a mediumistic phenomenon, the qualities of spiritual resonance should be given care, as of fundamental importance, if you want the temple to fulfill its function of uplifting souls. There are churches that are spiritually mute and, from the point of view of psychic vibration, deaf and disharmonious; and others that, despite

being humble and devoid of adornment, have their walls saturated with the vibrations of faith that, for centuries, the generations within them generated and designed²². My psychic hearing immediately feels these resonances and my soul responds to those emanations that the old walls restore to me, that the soul of the generations together with them, for centuries, prayed, infused into them. And in these environments I succeed very well in attaining my mediumistic attunement. One day science will register these vibratory absorptions, these emanations of moods, these *nouric* currents that walls can restore and with which some environments are saturated. Then, a more conscientious artistic restoration will avoid, although according to the criteria of sight and style, certain irreparable demolitions, that destroy the psychic atmosphere of centuries, which can be very lively, even in a stylistically dissonant environment. This atmosphere is the most delicate flower of faith, the most evanescent, the subtlest beauty of a temple, its greatest spiritual value.

The problem of *noures* is also fundamental in these conceptions of art. And in other way I would not know how to explain to myself the modern and unconscious idolatry for the "300"²³, as an instinctive search of the hungry soul that asks the old walls for the vibrations of a faith once powerful and that today seems lost forever. From all this, one understands the spiritual emptiness represented by the lie of certain modern reconstructions in style.

Nowhere is the symphony as cacophonous as in large modern cities. Here, near or far, only the circle of sympathies can help me, which, like

²² In chap. 9 of his book "HUMAN ASCENSIONS", when he deals with the problem of "Spiritual Communion", Prof. Ubaldi refers more widely to the same subject, citing as an example the church of San Damiano, in Assisi, which although materially extremely poor, is "very rich in sonority and spiritual resonances". (Translator's Note).

²³ The "Trecento", that is, the fourteenth century, the art of that century (Translator's Note).

the mediumship, tightens the ring of understanding around me. In the countryside, the beauty of nature represents an immense and spontaneous harmony, which leads to the direct sensation of God's thought. What environment is more harmonious than nature, which in everything is attuned to divine thought? What invitation is sweeter and more powerful than the vibration in which the universe organizes itself? When such an emanation rises from the depths of beings and things, attunement is easy. In cities all this is diverted by a thousand barriers and the spiritual atmosphere that detaches from the human masses is low and dirty, dominating always disintegrating feelings of violence, greed, selfishness, depression, which steal energy and prevent the phenomenon. The psyche of the sensitive is, there, more intensely harmed, because it deals with human-type vibrations, closer in nature to the subject, and thus more inclined to interference than other dissonances of nature, which are evolutionarily more distant and are, moreover, absorbed by the power of universal order. In cities, the presence of extremely coarse thought-waves is immediate, invasive; it is an onslaught of offensive vibrations, of lowly character, equivalent, regarding the effects of recording, to disturbances, parasitic noise and distortions of radio listening.

The inspirational reception, in order to be pure, requires a purity of environment, of spirit, of goals. This is why the purification of the medium is fundamental in it, a problem that we will deal separately later on. Any vibration that deviates from a state of equilibrium and moral elevation acts as a disturbance, appears as a stain in the recording, causes distortion of conceptual images. As the spiritual nature of the medium rises, it becomes more difficult for them to resonate with low vibrations, which tend to contaminate the phenomenon.

The presence of certain spiritually foul individuals can represent for the sensitive intense suffering. When, by social necessity, they are forced to live in such environments, then their soul can only remain closed

within itself, never opening, solely occupied in defending itself. One cannot imagine what a condemnation it is for them to be constrained, at times, to live in the bosom of certain spiritual filth, where they suffocate, while others breathe with full lungs²⁴. Everything is relative and it's a matter of sensitivity.

In the case of my mediumship, the nature of the psychic wave of the *noures* that come to my encounter is of such delicacy that it is affected by all the psychic states of the environment, or, in other words, a source of psychic emanations of a morally low character has the power to deform the very wave. It is possible to obtain isolation, but at the expense of reactions, that is, establishing a reactive state that represents a great expenditure of energies for the medium, with prejudice to the recording that needs them. Any noise, any imbalance of attunement, the slightest disturbance of any nature, especially if unforeseen and sudden, causes the nervous tension, sometimes painfully, destroying the vision with the immediate reappearance of the sensory world.

These affirmations have a broader importance than that referring to the phenomenon that we study, because they open new horizons in the field of ethics, giving us not only a philosophical or religious conception of it, but a scientific conception, that is, of quantities that can be evaluated as a kinetic-vibratory state of the human psyche, which the medium feels like a constantly radiating center of *noures*, of currents that can be defined; and one day science will individuate them, in their moral classifications, with exact records and measurements.

In face of all this, one can understand how agonizing efforts society imposes on these sensitives, who, however, must give gratuitously, with-

²⁴ See in the example of Christ, how cruel was His abiding, notwithstanding His limitless love among men. Hence those bitter words of his: "O unbelieving and perverse generation! How long shall I be with you? How long shall I bear with you?" (Matthew, 17:17). (Translator's Note).

out becoming suspicious, the fruit of their lives. They must remain in everyone's world, where one must earn through labor the right to live; they have to suffer the shocks proportionate to normal sensitivity and which are for them overwhelming. Medium: an extremely sensitive being; and therefore extremely vulnerable, which means — most unfortunate. And this is the true and slow martyrdom that must complete their apostolate. It is natural that to them, who live projected into the future and who see how much there still is to progress, the human world appears barbaric, ferocious, at times terrifyingly unaware.

However, if the duty that our time imposes is to meet the people, this is also their first duty, because they are found higher up. It is necessary to indicate and open the active paths of ascension to the people, because they don't know and throw themselves along the paths they find open.

One cannot imagine what tenacity of resistance, what mass of inertia that represents the average man, precisely the one who imposes the norms of social life. One's head would break when crashing against this coarse mass of human psyche, all the more tenacious the more ignorant it is. Despite this, times impose a leveling, which should not be due to the ascension of the worst, but by descent of the best. If this mass imposition into the rights of life is the great work of internal civilization of the times, developed in number more than deepened in quality, in favor of a single aristocratic class, one understands the kind of holocaust, on the altar of the number, that it represents for the types of exception, who fight alone for the preparation of a very distant future. If the exception is not taken into account, it can, however, have a fundamental biological, spiritual, and social function. The sensitive struggles to fulfill it within a deaf atmosphere, fights not to become trivial; by not descending, adapting by resting; for not mutilating themselves in leveling. And yet, they must descend to promote the elevation of the average man, the rise of the spiritually lower classes, although wealthy — because that is their mis-

sion. It is a law that the high leans toward the low; in order for the inferior to rise, the superior must descend, by the same unifying principle of fraternity through which lights and spiritual aids come to the sensitive ones. Tragic heroism is this descent, because it subverts the most sacred forces of the soul, but it is at the same time ascension, because it involves the help of the superior forces. Against these descents the spirit rebels: however, it must lower itself to give, it must forget the great passion of heaven to merge with human passion, made of mud and blood, offering ignorant and suffering man a spark stolen from heaven in vision. Due to this, although they are judged misanthropic, proud or crazy, they have the right to solitude, to find heaven again, to receive new strength from it, to join the hierarchies of superior beings who descend in cooperation.

The intimate delicacy of the inspirational phenomenon, the active presence in it (environment and subject) of factors that, such as morality, science systematically ignores, the characteristic of the conscious phenomenon (as a medium or *noures*), of a progressive phenomenon, as a superior phase of biological evolution in which factors such as spirituality and pain collaborate, all of this define the phenomenon as a type to which the usual criteria of observation and experimentation are not applicable, which can be great for other phenomena. It cannot be subject to prejudices of science a phenomenon that, in its results, dominates it. It does not respond to the command of the human will, aiming for an experience. Faced with an external imposition, it closes and falls apart.

The phenomenon is related to impulses and determining factors completely different, such as a mission of good or an exceptional need of the historical moment, which justifies the intervention of forces in the evolutionary path of humanity, since one does not determine at will the type that evolution throws into the limelight of life. The phenomenon surpasses in its determining elements and in its aims, the whole psy-

chology of observation and experimentation, the whole mental form offered by the scientific psychology of the present times. In these phenomena, the mentality of mistrust, of preconceived doubt, which is the basis of scientific seriousness, can have inhibitory powers over the phenomenon and hinder its verification.

The phenomenon is based on psychic attunement and the observer's mind, if it does not push away with its emanations an object of the microscope, nor does it influence a physical or chemical phenomenon, it can paralyze, however, the functioning of a psychic phenomenon. The phenomenon has its defenses and withdraws in face of threat to its vitality and, then, science does not achieve observation, but destruction.

A minimal shock can disintegrate these delicate phenomena, of a psychism that, abandoning the old traditional ways, ventures, in a flight, through supersensory routes. And however, they must take place in the human psychic world, which can often be the most rebellious and inappropriate atmosphere. The mood of doubt is enough to determine a destructive negative current, whereas faith, an anti-objective quality par excellence, has the maximum creative force. Whence it follows that the psychology of distrust, which science employs for sense of objectivity, as a greater guarantee of seriousness, has, at least on the phenomena we study, destructive powers. The observer is in the environment and they are also a generator of *noures*. And it matters that they are in a state of trust, of faith that attracts, that opens the way, warming the environment, giving oxygen instead of absorbing it. It is necessary this positive vibration of sympathy, attuned, modulated in unison, able to be merged and added, a growth factor in alliance with the currents of the phenomenon, and not the dissonant vibration of doubt, of bad faith, which subtracts energy from the phenomenon and throws it against a deforming current.

It is important for the observer to conduct a severe examination of their psychic qualities, because these weigh upon the phenomenon. It is indispensable, a notion unheard of, that they morally clean up their soul and that of the environment, just as they are careful to keep clean the table of chemical experiments, so that a foreign substance, meddling in their chemical combinations, does not alter their development. In the psychic field, a state of mind present in the environment is an element that is introduced in the combination being studied and for this reason, it bears significance. And just as a surgical operation can pose serious dangers if performed in a contaminated environment by pathogenic microbes, in the same way it is necessary, in our field, the psychic sterilization of the environment. The psychic world has its parasites, its pathogenic microbes, its currents of life or death and to which the sensitive is fully exposed when, shedding the wraps, they abandon themselves to inspiration, with their naked soul. They are a living organism, extremely vulnerable in its delicacy and the slightest psychic shock, of which the world is full, constitutes a threat and a danger to them. In normal life their sensitivity is protected by a voluntary mantle of indifference, but, in such moments, the flower, to seize the light, must open up to its innermost petals.

Anyone who does not know how to assess these factors and prudently manage these realistic imponderable forces, who is not provided with adequate sensitivity and lacks the appropriate psychic subtlety, must refrain from intervening in these phenomena, for they not only deforms or destroys them, but can also vibrate painful and harmful blows against the sensitivity of the medium. It is about a new and very subtle chemistry of the future, in which the elements of the newest and progressive phenomenal symphonies will combine in new harmonies or dissonances. If science does not know how to evolve and transform itself, in its methods, premises and directive concept, it will never achieve such phenomena. It will destroy them, it will contort them, without understanding them. This

inspirational perception must be understood as a prayer, for it implies a spiritual elevation, that follows the line of the good forces of the universe, that is, positive and creative forces.

The vision of truth is an ascension of the spirit to unity. Scientific research, on that level, is prayer, is religion, is holiness, and cannot proceed unless it is in tune with the harmony of the universe; and this is because, at a certain point, truth and good become one, and without good, truth flows through knowledge and hides from human investigation.

3

THE SUBJECT

We have already observed the fundamental characteristics of the inspirational phenomenon, moving it in its environment just as I experienced it. Given that nothing happens in nature in an abstract way, but always individuated in a particular case of concrete reality, one cannot do without the subject, understood as a physical and psychic organism, the instrument through which the phenomenon is verified.

At first, it is important to particularize so as not to escape the truth. Only then can we generalize. That is why I do not isolate the phenomenon, separating it from the concrete form of its environment. And this knowledge is my duty to offer it, I, who feel it most immediately and I have it, because others will only be able to obtain it through more remote and indirect ways.

I talked about science. Now, true science cannot be an external fact, mechanical, adaptable to everyone, as is usually the case today; it is, on the contrary, an inner quality, a deep state of thought into which one must transform one's whole personality. It must change the conception and regime of life, the way of feeling and acting. It is something immensely different from the cultural veneer that currently, with universities and laurels, can be applied to everyone's epidermis, and which is worthless, since it does not change anything substantially: if an individual is a savage, they remain perfectly savage. It's an external utilitarian mechanism. True science, however, is a profound, totalitarian reality, an upheaval of the soul, a religion and a faith, at which no one can smile skeptically or

remain agnostic. True science is apostolate and martyrdom and cannot be born from the psychology of profit.

All this I had to experience in order to bring my work to a successful conclusion. If I didn't make the effort of a cultural preparation in the common sense, I had to carry out another, much greater one, to change my own personality, spiritually, to the point where I can reach out and touch the sources of thought. The cultural courses I took within myself, alone, face to face with the mystery, guided by biological laws, supported by the gigantic forces of the imponderable. I do not believe in human verifications. I believe in another type of knowledge, in which it is necessary to be, more than seem, and which serves for eternity. I believe in another wisdom, in which the forces of life move and which can never lie, because it was conquered, bleeding, in pain. The strength of knowledge is only given to those who have suffered greatly before God. Certain expressions of absolute faith, certain bold phrases that drag, one must have conquered in the face of eternity the right to pronounce them. Only those who follow the path of the cross acquire the right to judge.

Behind my *ultraphanic* production, as certainly happens with others hypersensitive individuals, the whole story of my eternal life unfolds, which explodes in this culmination; therein unravels an entire apocalyptic drama, in which all the forces of good and evil unleashed around me, rushing at my soul to tear it apart and sublimate it. I crossed the limitless desert of despair alone, without the understanding of nobody; in the crazy dance of selfishness, no one has ever known how to offer a gesture of love to my shattered being. But now I've won. I no longer need the understanding of the earth, for I have already received that of heaven. I leave here the expression of pride, just as it escaped me, humanly, in the first impulse, so that my soul appears naked, even in its imperfection. And now I bow down, humbled by so much happiness; I bow down before

my brothers of the earth, because we all must begin and walk the long way.

Here is the subject. My intellectual production is the explosion of my passion for good, constrained in a scientific organism, so that it would impose itself upon human rationality.

Doing good is the most difficult of tasks and I wanted it on a grand scale, a good born of my torment and that now will walk on its own. This is the reaction of my suffering: the forgiveness of Christ. This is the gigantic idea that, in my work, has been clothed in formulas and concepts; this is the passion that is ensnared in a rational attire, from which it breaks free, however, giving wings to the writing. This is what the need to love becomes when the soul identifies itself with the spiritual currents of inspiration.

I spoke of suffering. Of what kind? Physical and moral simultaneously. To understand my personality is important to have assimilated the concepts exposed in "The Great Synthesis" as conclusions in the field of individual evolution and especially the following: "The paths of human Evolution", "The law of work", "The problem of renunciation", "The function of pain", "The evolution of love", "Psychism and biological degradation". I do not repeat them. These concepts I lived them all. The point of view with which materialist science labels these personality types as pathological was completely destroyed by me. My suffering comes from the effort to carry out my spiritual evolution, fused as I am in an animal organism that drags me down, constrained to a job that bends me down, located in a human atmosphere that draws me down. Truly, the spirit possesses a titanic force, to be able to carry out its work under such conditions. In my effort, I met blurred hours and hours of defeat. The biological impulses of the past are real forces that react and lash out against anyone wishing to crush them. Within me, the spirit, a positive, active principle, which always gives freely, virile in battle, chose the greatest en-

emy — the forces of life — from which men are nothing but unconscious executors (**instincts**), and wanted to impose itself over matter, over the past surviving in animality, the negative, passive principle, which always requires a utilitarian compensation. One cannot seek to teach others who has not first experienced how hard it is to build oneself. This effort, carried out in the depths of my human nature, at the roots of primordial instincts, demands an indispensable tenacity, a balance, a lucidity that are maintained only at the cost of a tension and an intense and constant presence of mind. Can the reader imagine what it means to have as an antagonist the biological forces? Those who live on instincts and do not question their own human nature, who live according to millenary impulses and let themselves be carried away by the current, cannot imagine it. I am, however, a revolutionary and a rebel and all the atavistic forces rage against the violator who wishes to overcome them. I have lived days of storms in which all the gales of the universe seemed to attack me. Good and evil are real forces and in my hypersensitivity I could measure their full impetus. I agonized under the power of barontic currents that wanted to strangle me. I disputed and defended, inch by inch, my road, calculating the assault and the resistance, with the conscious strategy of those who want to dominate and win. It was an exhausting trench warfare. At the same time that I abandoned myself to the ecstasy of the mystics for the ascent, I rationally controlled positions, with scientific objectivity, to consolidate the bases. One does not achieve flight except through long experiences, in which one must conquer a complex technique. I described, in scientific terms, the paths of the spiritual ascensions of the mystics. And all this was but one aspect of my suffering.

About all these things I must speak because it clarifies my inspiration, because this painful effort to detach from the inferior human nature, which I left behind me, bleeding, in pieces, along the path of my life, was the condition of that inspiration, it prepared it and explains it. Thus I define its type as a state of nervous hyperesthesia and intellectual su-

per-psychism, attained through the normal pathways that continue the Darwinian organic evolution. It was through this effort of biological triumphs that I achieved the transformation of my consciousness into a higher conceptual dimension, which allows me the vision, the use of the new research method by intuition and the capture of *noures*, which are at the center of this study.

I explained the relationships between spiritual development, moral ascension and my type of mediumship in an article titled: "*Selbstbeobachtete Medialität, Geistige Entwicklung und sittlicher Aufstieg als Faktoren einer hohen Medialität*" ("Self-observation of Mediumship - spiritual development and moral ascent as factors of a higher mediumship"). It appeared in the journal "*Zeitschrift für Metapsychische Forschung*", directed by Schroder, from Berlin²⁵.

Now, this so-called mediumship is nothing but the progressive realization of my intellectual development, achieved not through external cultural means, but by sensitization, obtained through the moral and organic purification of my entire physical and psychic being. If, as already said, any barontic emanation polluted the phenomenon, I had, first of all, to eliminate in my organism the genesis of such vibrations; I had to distance myself evolutionarily from them, avoiding correspondence, that is, not entering into resonance with such waves, but, on the contrary, establishing resonance with morally and conceptually superior waves. As one can see, I come to the conclusion, something that science ignores, that true culture is also a matter of moral character; that the doors of knowledge only open to those who have become worthy of it, giving guarantees of the good use they will make of it. Just as these biological victories of moral ascension are achieved only through a titanic combat against the resistance of atavistic misonicism, only when the spirit, in a fire, engages in the fight against the current biological laws, the phenom-

²⁵ Issue dated April 29, 1933, page 33 and the following ones. (Translator's note)

enon of inspiration is intimately conditioned to that painful effort of liberation. This is why I needed to speak about pain. It's fair, logical, and scientifically balanced that the greater power and happiness that evolution confers should be earned and compensated for by the effort of conquest. I had to talk about suffering because it is this condition for spiritual ascent, it is this condition for inspiration, which for me was not a free gift. Therefore, this book about the *noures*, like any of my discourses on mediumship, should also be the book and discourse of moral ascension, of spiritual purification.

If somewhere²⁶ I placed pain as the basis of evolution (redemption), here I must add that pain is also placed as the basis of inspirational mediumship. How many new factors, strange and subtle, must we consider, factors of destiny, which are not determined at will, which do not exist in the experimentation cabinets!

In order to advance in scientific investigation and see into the depths of things, it is indispensable to refine the research instrument — consciousness. It is necessary, therefore, to introduce into science, if we want to advance, not just microscopes and telescopes, rays and instruments, but goodness of life and rectitude of intentions, as positive currents that weigh upon the phenomenon. In my case, the relationship between the inspirational lucidity factor and the moral purity factor is so intimate that I could draw a diagram to point out its parallel development: a moral backsliding is immediately followed by a clouding of intellectual vision. Depth of vision and purity of recording are only obtained by pushing the process of purification ever deeper into the essence of being, precisely to grant it the capacity for resonance and attunement, through affinity, with the purest, deepest *noures*, which are, more powerful, closer to the spiritual center of the universe. That is why I spoke, with reference to my case, of progressive mediumship, subject to a nor-

²⁶ The Great Synthesis", chap. 81, "The function of pain", (Translator's Note).

mal evolutionary process. I could use mystical and religious terminology, which to me is equivalent to scientific: this, however, is more appropriate for precision and better corresponds to today's mentality. Only now, after these latest observations, it is possible to fully understand the history of my case, as initially presented.

This suffering of mine is not, therefore, pathological; its normality is understandable and justified by the particular conditions through which my personality traverses, not balanced as that of the average one in an environment of proportionated forces, but launched into a phase where this balance undergoes violent deviations by the introduction, in the dynamic field of my life, of new impulses.

To understand my case, it is important to understand me and these problems, which is not, therefore, an idle question. Imbalance, then? — one might ask. But, it is the first imbalance of flight, which has already balanced itself in a more dynamic and agile balance: it is an imbalance that, even during its formation period, was guided by me, in order to lead it to these results, and contained within the bounds of an intense productivity. I always mastered this unleashing of forces so that they would not disorient me and the pseudo-neurosis fell, submissive, at my feet: this means a balance and a power more than normal. And from that destruction of animality, which eradicates selfishness, voracities, passions, I was reborn into a greater life, in a youth of spirit that never perishes. That was my greatest achievement, my redemption, as Christ pointed out to us, achieved on the cross through pain. And He, first and foremost, obeyed the Law to show us that even for Him there is a need to follow it and how it is felt all the more inviolable the higher one ascends, in the harmony of divine order. These concepts science cannot grasp, but they are, nevertheless, at the foundations of human evolution.

"If we ascend to the highest levels, — says a recording of mine, — it seems that the old biological form that atrophies can no longer support

the hypertrophic psychism, and apparent imbalances arise, which science, not knowing how to understand them, classifies as pathological, placing them in the forms of neurosis". Let us focus our attention, then, in order not to be mistaken by observing superficially and basing ourselves on just any symptom; let us not carelessly confuse the pathological with the supra-normal, placing both equally outside the law, which must be true just because it is the majority. Let us not erect, with this adoration of the average type, a monument to human mediocrity; let us learn, finally, to vibrate in a higher passion, other than the eternal eating and reproducing, being proud and enriching; let us break, once and for all, the cycle in which human animality always repeats itself! Another, however, is the reality. Each form of life elaborates, once born, its defenses; and who abandoned, on the path of forgiveness and love, in the footsteps of Christ, its attacks and defenses, it is not thereby unarmed and knows, likewise, how to fight their fight. They have the knowledge and move in an ocean of light. Even though human aggressiveness imprints the defeat of an hour on their soul, they feel and draw the forces of the universe, possess the power of sincerity, truth, justice, fights for a principle, for an ideal, and those forces rise up as if by a violation of themselves and of the divine principle that governs them, when whoever speaks in the name of good is crushed. Whoever has thrown away the weapons of human struggle, seizes others, more subtle and powerful, of a more dignified struggle.

My suffering comes from the fact that the spirit, having reached a certain level, no longer knows and cannot adapt to living in the sensory prison of the bodily organism. It wants to escape at every moment from its prison, the prison of the terrestrial environment. It is tragic to hear the song of the distant great homeland, to invoke it from the land of exile and not be able to reach it. It is a wonderful and wise contrast of forces, in which the spirit is constrained to bend its power over matter in order to shake it, animate it, draw it upwards with it, since it cannot detach it-

self from it and abandon it. Only this dense environment provides the necessary resistance to make it a training ground. This is why one is born into this world with a fire within one's soul. The soul must then calm its impulse, study the environment, analyze itself, channel its forces into real productivity. And in this compression of impulse, the spirit is strengthened, concentrated and the soul, repelled within itself by an exterior that does not satisfy it because it does not correspond to it, it seems to find in this compression the strength to descend to the depths, and ever greater depths, and there, in the great sources of life, acquire potency. Then, and only then, when one is thus, by divine wisdom, fitted into this mold, one resumes, by force, with the energy of despair, the path of one's own biological evolution and continues on the path of spiritual ascensions.

The wisdom that created new organs and organisms in the past, new instincts and new psychic dispositions, obeyed this same law of necessity of expansion by compression, necessity of life or death. Evolution is an unstoppable force and when one reaches a crossroads — whether in the paleontological era or, as currently, in the phase of psychic evolution — it is essential to choose: either advance or die. I had to advance. Many, when their time comes, will have to do the same.

All of this serves to make one understand why, as the basis of my mediumship, I place, as fundamental, the character of normality, while it is a biological phenomenon, and that of progressiveness, while it is moral evolution. The disharmony between the hypertrophic psychic development and the organic functioning, necessarily driven by progressive reductions, to atrophy, brings with it a continuous and subtle nervous suffering, not localized, diffuse, but intense and incessant, like a true feeling of life. Therefore, the joy of living is entirely transferred to the psychic center of the spirit. The purification process is so complete and profound that it also interests the innermost layers of organic metabolism. This

process of inner renewal, which creates new functions, gives a sensation of agony to life at the physical level, because it takes place in the depths of the being; it is about a substantial change of forms and of existence; it descends to touch the intimate electronic movements of atoms and the vortex motions that unite them in cellular chemistry; it is truly a transmutation of organs and substances into others, of different chemical composition and different atomic orientation. The substance changes its form in the course of evolution; it is affected even to the core of its kinetic structure. This is not only purification and moral effort, but also purification and organic effort, which penetrates the field of medicine.

In these hypersensitive individuals, organic life no longer tolerates the coarse and violent vegetative life cycle of the ancestors; parallel to this psychic hypertrophy, there is an inadaptability, not only moral, to the feelings of human animal instincts, but also physically, to an indolent, difficult vital functioning, consuming a lot of energy, such as that of intestinal assimilation, respiration, and blood circulation.

At a certain point in evolution, all of this weighs too heavily, becoming not anymore a vehicle of life, but an encumbering mass that the sufficiently subtle spirit can no longer drag, to which level it no longer knows how to descend.

Evolution has always provided examples of creating new functions. Why should it stop now? Can anything remain stationary in the universe? And if evolution is ascension, where can there be creation, now, if not in the psychic field? This is absolutely scientific, it is the continuation, that matters to see, of the science that everyone accepts.

Medicine speaks of atrophies of this and that organ, developed in ancestors and which now tend to disappear, because they are no longer nourished by use, because slowly they were put out of the cycle of organic metabolism. The function shifts along the line of evolution, as the being progresses, abandoning the form of expression of the past and mold-

ing new ones. To understand this, however, it is important to have understood that Darwinian organic evolution is only the last perceptible effect of an evolution of the psychism of life, which in progressive organic forms has expressed itself and continues to express. And if it is said that, one day, new organs may atrophy, this will happen because the atrophy will first have reached the psychic center, thus interrupting the energy supply to the concerned organ through the nerve pathways. Organic evolution will always be the outer form of a deeper psychic evolution, that directs the former, and any deviation that the latter determines in the organs can only happen when it has already accomplished and stabilized its conquests on higher planes.

All of this I must affirm because I make of my inspiration a case also of organic evolution. I cannot do without, in the study of the phenomenon of *nouric* capture, the study of the organism in which the phenomenon occurs and the profound mutations that, therefore, occur in it and must occur. All of this is and must be connected: my method of intuition is a superelevation of consciousness to its most advanced limit, which communicates with the other extreme that, in me, tends to disappear, abandoned to the past — the structure and the functioning of my animal organism. The more the former advances, the more it reacts on the latter, modifying it. The process of spiritual sensitization has resonances in the lowest levels of the organic world and the moral purification, at the higher levels, is completed, likewise, by the imposition of a cellular purification, that is, of cells and tissues, to the organic substance. It is a fact that with nutrition we introduce chemical substances into our organism, substances which later constitute it. For the sensitive, then, who perceives everything as *noures*, that is, as currents of spiritual emanation, certain substances, seen in their most deep essence, are instinctively repelled as intolerable. The coarse normal structure resists many poisons, which the sensitive cannot resist. The considered average range of tolerability moves and some substances in the common dietary regimen be-

come superlatively toxic. Toxic because the sensitized organism can perceive in nutritious substances emanations that, before, did not perceive; and when they have introduced into their organism those improper substances, they will be tortured by those emanations, during the long cycle that only ends with its final elimination, through organic metabolism. Hence the need to observe food carefully, because, by the slightest mistake, emerges a source of new sufferings, in addition to the continuous risk of impairing the receptive capacity of the *noures*. The sensitive's organism is a resonant orchestra of spiritual currents and in the concert nothing heterogeneous can be introduced, especially food, which goes directly into circulation. A dissonant substance continues to emit its voice, its cacophonous radiation, as long as traces of it remain in the organism.

As I have already mentioned, regarding the verification of the phenomenon, regarding the psychic sterilization of the environment, here I am talking about cellular purification. And this must be not a momentary fact, but a constant dietetic method, a true regimen of life. Thus, through this path, one reaches such a degree of attunement with universal harmony, that it is no longer licit to violate it except at the cost of serious suffering, including in the moral field, made of subtle vibrations and attitudes of mind. Guilt is then felt, not as an advantage, but as pain.

Purity! Here is the system of the mystics extended to the field of medicine. Food has never been considered a friend of the mystics, who always lived amidst fasts. The quantity weighs. The brain must serve other functions and draws the blood's circulation and nutrition to itself. The nervous system can no longer descend to the service of a laborious

digestion of accumulating fats²⁷. The mystic is thin and would like to be transparent. And yet they are dynamic, a continuous flash of energy. This shows that they are a hundred times more alive and younger. The long and winding intestinal path, where food remains until putrefaction, inevitably brings a poisonous note to the organic sensation of life. After quantity is overcome, it matters to attend to quality, so that the rough dynamic replenishment system, which is connected to the psyche, gives the highest yield with the least possible harm. Toxic becomes, everything that contains alcohol, drugs, tobacco, broths, meat (especially non-white), anything that is delicious and exciting to the palate and is not a simple and pure product of nature. Fruits, vegetables, fish, milk ferment less. And then, life outdoors, in direct contact with the sun and the air, with the great currents of life. It is outdoors that occurs the psychic attunement that registers the *noures* and which also processes the attunement of the entire organism with them. Therefore, the mystic must also be an agile and dynamic athlete, regardless of age, resistant to snow, to baths, sun, slender, tanned, always young in body and spirit.

True health is a regimen. The prevailing medicine today is a deviation from principles by utilitarian scope. Adding new substances to the organic exchange to correct previous excesses, adding a violent action to correct the natural organic reaction to the error previously committed, is absurd; it would be necessary, on the contrary, not to fix the harmful

²⁷ See the perfect agreement with the mediumistic work of Francisco C. Xavier: — “Everything is balanced in the infinite love of God and, the more evolved the created being, the more subtle the feeding process. The worm, in the subsoil of the planet, feeds essentially on earth. The large animal harvests maintenance elements from the plant, like the child sucking the mother’s breast. Man harvests the fruit of the vegetable, transforms it according to the requirements of his own taste and serves it at the table at home... The process will be more and more delicate, as that individual ascension is intensified” (“Nosso Lar”, by André Luiz, work psycho-graphed by Francisco Cândido Xavier, FEB, 1944). (Translator’s Note).

causes and, when they produce effect, at least not to further plague the organism, but give it time to digest them²⁸.

It is, however, convenient to believe in miracles, besides, medicines are sold, but wise advice is not for sale and it takes effort to follow them. So be it. And in this way the damages multiply.

It is a general principle that it is important to give the body what it needs, just as to a machine its food, the fuel; and this according to the work required of the organism. Until a few years ago, the majority of humanity was only engaged in physical work; for this reason, meat was necessary for them and the gargantuan meals reminiscent of Louis XIV could be their dream and their physiological necessity. However, for a type of man who is becoming standardized today, with predominantly nervous and psychic functions, that system is toxic and, in my case, unbearable. When life's work is almost exclusively psychic, food must be adequate. This is logical. And I will say more. Day by day, depending on the work to be done, physical or psychic, the quantity and quality of food must change, in proportion to the particular work. And if the work is habitually sedentary and intellectual, the diet must also be habitually vegetarian.

Thus, spirituality is fulfilled at the lower levels of organic evolution and reacts upon this, also giving the physical organism its qualities of perennial youth.

²⁸ The same argument is more fully developed in chap. XX of the volume by P. Ubaldi – “HUMAN ASCENSIONS”.

“Modern medicine tends towards the production of artificial health, towards a kind of directed physiology... Artificial health is not enough for modern man... Health is much more than the absence of disease” - says Alexis Carrel, in “Man, The Unknown”, chap. VIII, 11.

Also read chap. III of André Luiz's important work “Missionaries of the Light” and chaps. “Health” and “Mentalism”, by Joaquim Murtinho and Miguel Couto, from the book “Talking to the Earth”, both psycho-graphed by Francisco C. Xavier. (Translator's Note).

The cause of life, its engine, is the spirit. The more one is the spirit, the more one dominates senile decay and feels that death does not kill. One ages, then, in the direction of a youth that is full of strength because it is a feast of the spirit.

I age and I do not die, I will die and I will live: sublime experience!

4

THE GREAT INSPIRED INDIVIDUALS

I carried out the examination of my case in its most salient particulars. The time has come to move beyond this individual case and ascend to a broader view of the phenomenon, observing the cases of inspirational mediumship that History offers us. Similarities and points of contact will allow me to establish the law of the phenomenon better than the observation of just one case.

In the previous study of psychic anatomy, I carried out the vivisection of my soul. This was necessary for the understanding of my mediumistic writings, of which the present is the complement and logical continuation. My mediumistic case, however, develops from the grandiose perspective of many larger cases. Although vastly distanced in historical importance and potency and notwithstanding the natural differences given by the temperament of the medium, due to the particular nature of the circumstances and the environment imposed on their work, all these cases have a unique background, they have common characteristic notes, which have been reborn also in my minor case. This corroborates my assertions and interpretations of the phenomenon with the present theory of the *noures*.

Many words have been used to define them: inspiration, vision, ecstasy, rapture of the senses, intuition, mediumship, the devil, the muses, the spirit, the subconsciousness, the super-consciousness, etc.

Mysticism, religions, spiritism, philosophy, art, psychology, each attitude of the human thought created its expression and observed from a particular point of view the same phenomenon. The mystic, the saint, the prophet, the poet, the artist, the hero, the scientist, the inventor, in short, the genius, in all its forms, has equally experienced that phenomenon.

It is a phenomenon proper to those greatly advanced in evolution, of which genius is but the precursor who waves the torch of the spirit amidst a sorrowful normality. The phenomenon is as universal and ancient as man; even more so, it was precisely in Antiquity that it was most revered, when knowledge was attained directly by revelation, and the intuitive and deductive method, which modern rationality no longer knows how to use, was often the only research method for solving problems and the acquisition of knowledge. The human soul, then more pristine, seemed closer to its origins, being able to reach them directly. Today, thought has fallen, having plunged deeply into rationality and cannot find its way back to the principles. From these great spiritual contacts, revelations were born.

We now enter a marvelous world. The phenomenon of inspirational registration cannot be confined within the boundaries of a scientific phenomenon; this case stands to simple *nouric* capture as lightning does to an electric spark, for man is lifted up in a whirlwind to the face of God, the conceptual center of the universe, who appears and reveals Himself to mark the destinies of the world.

If in my humble case I had to talk about spiritual ascension and purification, what conditions of an attunement that can only be achieved by affinity, to what vortex of power does one will have carried out the trans-

humanization of those great inspired ones who came to read the thought of God! And here is the limiting case of the human possibility of ascension. If *nouric* reception is a phenomenon of human elevation to the high spheres of the super-conceivable realm, to what tension of being, to what vertigo in height, to what vertex of power will the human soul have reached in these cases! And how small and inadequate science becomes, with its analysis, in the face of these phenomena that govern the history of the world!

Before the great inspired ones, of these giants who moved in an atmosphere of titanic thought, in the presence of the power of these living forces of the spirit that descend to Earth to merge into History, to breathe life into civilizations and guide the progress of the world, in the presence of revelations that have reached, through direct spiritual contact, the truth of the primary sources of God's thought, what does science become, with its external methods, with its inhibitory prejudices, with the uncertainty of its doubts and its hypotheses? Into what does it transform, in the face of these phenomena that completely surpass man, the poor human science, lost in the tortuous paths of analysis and that, however, wants to judge and imprison everything in the tiny technique of its experimentation? Science, with its method, has enclosed itself within boundaries it has itself drawn, constricting itself in incompetence, in these cases in which transcendental factors act in the phenomenon.

In these cases, the *noures* led man to such a great height, along the hierarchies that rise and converge towards the Divinity that the phenomenon can no longer be reduced to a scientific concept, because it takes place outside of the world and its science.

Religions, which mean guidance given from Above to the human spirit to guide it on the path of its ascensions, are a descent of the divine spirit through revelations. At their core there is a single religion that walks and in which, adapting to the psychology of peoples in the forms of

the time, the idea of God advances. It advances from Atlantis to India, to Egypt, to Greece, to the monotheism of Moses' intuition, imposed on the people of Israel, so that they would preserve the idea until Christ, who was to continue it and fertilize it in His Gospel of love.

All the great creators of human thought reached, by inspiration, the same single source, expressing it progressively ever more perfectly: Krishna, Zoroaster, Hermes, Moses, Buddha, Orpheus, Pythagoras, even Christ, who surpasses all. The truth is only one. Human approximations that are diverse, successive, proportionate to the progressive development of man's psychic evolution²⁹.

This is why the idea of God, in its essence, is a super-conceivable. Man must limit it to reduce it to its conceivable, which is the only measure that it can, in its relativity, set its boundaries. This relativity, however, expands through the evolution of the human subject and soon, in parallel, that idea broadens. In this way, the evolution of the idea of God is parallel to human evolution. Moses' God of power and vengeance becomes the Christian God of love and forgiveness, will become the scientific God of wisdom; the terrible God who appears among lightning on Sinai, inexorable and tremendous in its just vengeance, is fulfilled and magnified in the most human gesture of kindness, draws closer to Earth and sows in it, with the Gospel, the seed of peace of spirit and social co-existence. And today the rude power of the Moses' revelation and the profound kindness of the evangelical revelation continue and merge in the light of modern scientific rationality, which has also taught us to think and which now reaches the hour of its understanding. There is, in this way, a continual proportion between the descent of the *noures* that reveal

²⁹ "Your relative truths are but different and progressive points of view of the same Single principle. The future is not in reciprocal exclusion, but in the coordination of your approximations of the truth", says "THE GREAT SYNTHESIS", in its final chapter. Also read the chapters. 1 and 2 of "PROBLEMS OF THE FUTURE", by P. Ubaldi on the same subject. (Translator's Note).

the Divinity, and the human intellectual capacity. There is a parallel ascent of man and his conceptual representation of the Centre and a progressive descent of truth, by revelation, a continual purification of the human attributes of that concept, as man himself purifies his own.

In simple words: God, the true dynamic and conceptual Centre of the universe, reveals of Himself, through the revelation entrusted to a few chosen ones, that "quantum" which the human child can understand, as it grows; to tell more, about a concept without limits, that would be useless and dangerous.

I must speak about God, because it is precisely from this Centre that the highest *noure* descends. Thus, the Divinity draws ever closer to man, becoming ever more alive and sensibly real in his heart, gradually shedding all the limitations imposed by human representation and becoming ever truer, ever more transparent in His essence to the human spirit. All of this is also an exaltation of Him, because the vision becomes vertiginous; but, precisely for this reason, it is granted only gradually. The idea of God is necessary for man, it must be close to him for his life; it must, to be useful, adjust to his understanding and need for action; it must, as a representation, maintain a rightful distance that illuminates without blinding, that reveals and conceals at the same time.

Thus, the great concept descends into the world by successive approximations. Inspired individuals and revelations are linked together in a chain, in the progressive expression of a single and continuous thought that governs the world. There is a great *noure*, which descends, continuously, through various instruments, and it is this divine unity of principle that maintains the continuity of thought through the cycles of the various civilizations, cycles that brake and reconnect. It is this original unity, which ramifies in human thought, which maintains a verifiable and evident line of logical development, through the historical vicissitudes of the world. This proves that the radiating and animating center of

the various recording instruments, large and small, are identical, all coordinated in time under the same impulse, for the execution of the same work of the progressive revelation of divine thought. Each one often speaks, frequently without knowing everything, like a phrase of their own, and from the union of all these phrases, a discourse full of wisdom will subsequently be composed.

Thus, the voices of the prophets of the people of Israel merged into a single body in the idea of the Messiah. Thus, in broader expressions, the Moses' vision is reconvened (which reduced the fragmentation of divine unity from polytheism to monotheism), through all of Christianity, to the current monism, which presents us with the Divinity not only as unique, just and good, but truly pulsating, like a sensitive animating psyche, present in all things.

Moses had to imprint with a brand of fire, in the souls of his people, the idea of a terrible God, an idea that to us is absurd and repugnant, for we have been caressed by the compassion of Christ.

Today the terror has disappeared, so mitigated was that vengeance that knew no mercy, yet the mystery remains. Less and less can one impose a faith by terrorizing the mind and mutilating knowledge, and the revelation of goodness is continued in the revelation of the mysteries. Today, it is not only the gesture of the prophet saying: "Penance, to appease the wrath of God"; nor just the gesture of piety that says: "Blessed are those who suffer": it is given, however, the explanation of the inflexibility of divine justice and Christian redemption through pain, in precise terms of reason and science. Nothing has been modified from the preceding thought, a perfect thought. But, it was continued. The same thought, after millennia, is again brought to the light of human consciousness, now emerging from minority, no longer just as an act of faith and state of grace, but as an essential rational necessity, which that same doctrine "**imposes**" for the new paths, the only ones that in times of loss of faith

remain active, that is, the paths of rationality, which is precisely the mental form of our moment. The *noure*, in its depth the same, brings to light again the Gospel, substantially forgotten, but now in the form of science.

This is the need of the times, so that the Gospel may be felt anew; so that the modern conception of knowledge does not go astray, it is called back to its origins, merged with the ancient intuitions of the initiated, used at the moment of spiritual maturity reached as a means of disseminating the mysteries, among which it is no longer allowed today to hide the truth.

Unity — states today the great *noure*, unity of religions and of science, discovery of a unitary consciousness of humanity around a single God, the central idea, that shall save and lead the world in the new civilization of the third millennium. Thus, science is recovered fully with the Synthesis in the evolutionary cycle of revelations, to prepare within humanity the maturation of a new cosmic consciousness. The historic moment is serious, solemn, rich in values under decomposition and germs in frenetic development, as in the Messianic times. In my state of continual *nouric* awareness, I feel the spiritual currents of the world and I have a vivid sensation of imminent and new orientations of human thought, which will bring down the resistance of all misoneisms. And I gave myself completely to the forces from Above, in order to sow, among many, a seed that will germinate.

Observing the cycles of revelations from the past that are closest to European civilization, we see at the outset a heroic period, which is the sublimation of the power of will, the explosion of the positive and masculine current of life, — Moses' cycle and that of Hebrew prophetism; then, the period of goodness, which is the sublimation of love, the explosion of the opposite principle of life, liberation through sacrifice, of redemption through pain. In the first revelation the voice of God manfully says, "I

am." In the second, the same voice redeems the woman and elevates the creative mission of love. Today, revelation reappears, balancing itself in a pulsation of return, to nourish and impel upwards the masculine principle that affirms and says again "I am", but not with the terror of strength and mystery, but in the luminous power of wisdom.

Never in the history of the world has inspiration manifested in such gargantuan proportions as it did with Moses at the time of the promulgation of the law on Sinai. The voice emerges from a tumult of battle, amidst a terrible unleashing of natural forces, as a guide to peoples and dominator of passions; it emerges from the chaos of human vicissitudes with an overwhelming rush of power. The struggle between the forces of good and evil takes on a concrete form, it descends to the very soul of physical phenomena: the earth trembles, the waters of the seas part. God is a force before which heaven and earth waver. Undoubtedly, Moses transferred to the Hebrew religion the wisdom of the Egyptian initiation, which he carried with him as a mainstay. But it was the grand inner voice of inspiration that supported and guided him in the pivotal moments. Thought was, then, densely cloaked in action and expressed itself, suddenly, in act within events; it must, therefore, have, in its origins, the violent energetic power that allowed it to penetrate the dense layers of matter and the human spirit. The truth had to be simple, precise, but launched like a projectile and sharp as a sword to pierce the hard heart of man. The prophet had to be a conductor of peoples, and his thought had to be armed with human and super-human power. The law of a single God had to impose itself through its power amidst the idolatry of various cults, had to imprint itself on the conscience of a people, in the midst of the anarchy of nations. The solitary and painful mystical sublimation of the saints of Christianity had not yet been born: before the refinement into purity, the force had to thunder to carve out the human spirit.

Moses' cosmogony is a rude and immense cyclopean construction, reduced to essential lines for it to be understood; it remains true even today, although it lacks architectural drawing details. God's creative gesture is material like the gesture of man, who projected the infinite multiplication of his attributes into the sky, not knowing how to speak of God except what his own psychic evolution allowed him to understand. That gesture is spiritualized today in the voice that descends to illuminate and animate the science and the Genesis thought returns, on a higher plane of knowledge.

The Genesis is the first book of the Pentateuch, followed by: Exodus, Leviticus, the Numbers and Deuteronomy, and was written under the inspiration of Moses, while wandering in the desert with the people of Israel. It begins with creation, then describes the deluge (submergence of Atlantis), the tower of Babel, the history of the patriarchs up to Joseph.

Exodus is the departure of the people of Israel from Egypt and the promulgation of the law on Sinai. The spirit of God is present every moment. In chapter 19 of Exodus, a continuous dialogue between Moses and God is described:

1. In the third month of the departure of Israel from the land of Egypt, on that same day they arrived at the solitude of the Sinai.
2. After they set out from Rephidim, they entered the Desert of Sinai, and Israel camped there in the desert in front of the mountain.
3. And Moses went up to God, and the Lord called to him from the top of the mountain, saying: These things you shall say to the house of Jacob and announce to the children of Israel.
(...)
9. The Lord said to him: I will come to you in a dense cloud, so that the people hear me speaking with you and will always

put their trust in you. Then Moses told the Lord what the people had said.

10. And the Lord said to Moses: Go to the people and consecrate them today and tomorrow. Have them wash their clothes

11. and be ready by the third day, because on that day the Lord will come down on Mount Sinai in the sight of all the people.

(...)

16. On the morning of the third day there was thunder and lightning, with a thick cloud over the mountain, and a very loud trumpet blast. Everyone in the camp trembled.

17. Then Moses led the people out of the camp to meet with God, and they stood at the foot of the mountain.

18. Mount Sinai was covered with smoke, because the Lord descended on it in fire. The smoke billowed up from it like smoke from a furnace, and the whole mountain trembled violently.

19. As the sound of the trumpet grew louder and louder, Moses spoke and the voice of God answered him.

20. The Lord descended to the top of Mount Sinai and called Moses to the top of the mountain. So Moses went up.

(...)

25. And Moses went down and told the people all things."

And thus the Decalogue was born, from the word spoken by God:

Chapter 20.

1. And the Lord spoke all these words:

2. "I am the Lord your God, who brought you out of Egypt, out of the land of slavery.

3. "Thou shalt have no other gods before me."

(...)

18. When the people saw the thunder and lightning and heard the trumpet and saw the mountain in smoke, they trembled with fear. They stayed at a distance.

Here is the narrative of the culminating moment of the most powerful *nouric* reception that man knows.

And the spectacle is truly of a terrible grandeur. The immense, severe and wild mountain of Sinai, reminiscent of Goethe's Brocken, the great mountain of granite, naked and dark, whose summit is the throne of Elohim, surrounded by terrifying legends, echoing rumbles of thunder; the peaks hidden in storms of roaring clouds, coruscating with lightning; the mountain's slopes blackened with human masses, effervescing with passions, hurled at the conquest of their own destiny. Here is the grandiose picture, the attunement environment in which the dialogue took place between the prophet and the voice of God and between the prophet and his people. The vibration remained in the naked power of primitive things. It was the first great cosmic clash of spiritual forces and converted into an atmosphere of revolt and blood, under a black sky of storm, with the slaughtering of the idolatrous rebels, disobedient to the law, before whom the prophet's wrath shatters the stone tablets, convinced of the absolute right of truth, of communion with the High, of protection of the supreme forces. Without this promptness and potency of action, Moses would never have imposed his authority and the new law of God. Human ferocity dictated the paths of terror.

The contact with the divine source extended continuously, within the Hebrew people, through prophetism.

This humble study of mine on the phenomenon of inspiration manifests itself, without my intending it to, with interpretative and demonstrative force of this great historical and theological phenomenon, which was

considered by apologists, alongside miracles, as the evidential pillar of the truth of Christianity. And here science, finally no longer an enemy, makes its contribution.

If the divinatory art is common to all peoples of Antiquity, prophetism, among the Hebrews, intensifying in the monotheistic conception, rises to a means of direct communication with the Divinity, goes on and translates the thought of eternity in the maturation of the destiny of a people and, in the expectation of the Messiah, the destiny of the world.

After the Pentateuch, the Bible continues and in the book of Joshua, written by Joshua himself, always through divine inspiration, the history of the people of God continues. Moses has died, but the divine colloquy does not cease.

In the four books of Kings, Samuel and the prophets Gad and Nathan speak. Precisely in the third of these books, chapter 19, there is a reference to the prophet Elijah who, retreating into the desert, "(...) wished for death, and said:

It is enough; now, O LORD, take away my life; for I am not better than my fathers. And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the LORD came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God. And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him, and he said unto him, What doest thou here, Elijah? (...)"

And the colloquy develops. Further on, still about Elijah the Book 4 of Kings, chap. 2:

“11. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.”

The first book of Ezra was written under inspiration by this very person, who was of priestly lineage and a scholar of the law of God.

The book of Judith, which follows it, is also considered divinely inspired.

In the book of Job, he frequently prophesies about Christ.

In the book of Psalms, King David, instrument of the Spirit, prophesies of Christ and writes wonderful hymns that are poetry, prophecy, wisdom, prayer. In David the premonition of Christ's new thought is alive. No one, before him, had dared to speak of God with so much love and trust, within the Hebrew people, who understood divine protection as a severe dominion, full of terrible punishments. David sang with his harp no longer of a God who subjugated by the terror of His wrath and vengeance, but of a gentle and good God who draws near to man in the splendor of His works:

**“The heavens declare the glory of God,
and the firmament announces His works.
One day speaks to another day,
and one night to another night reports.
Without words, without speeches,
His voice is understood,
which expands throughout the earth**

and resounds to the ends of the world.”

Inspired is the book of Proverbs, dictated by the wisdom of Solomon, a book full of sublime sentences.

Inspired was the book of Wisdom, also attributed to the same Solomon.

Also inspired is the book called Ecclesiastes.

And behold, in the Bible, Isaiah, the first of the great prophets, majestic in his predictions concerning the Messiah. He speaks after Jeremiah, a prophet since the age of 15, until after the destruction of the Temple and the city of Jerusalem, when, prostrated upon the ruins of the Holy City, he let his pain burst in Lamentations. Following him comes his disciple Baruch, also a prophet. Ezekiel began to prophesy in the fifth year of his captivity in Babylon; he was the mysterious inspired, taciturn, and terrible one, who saw the destruction of Jerusalem, the dispersal of the Hebrews and, after their return, the reconstruction of the city and the Temple and the Kingdom of the Messiah.

Prophecies concerning the Messiah appear in the book of Daniel, which he himself wrote at the court of the Chaldean kings. The minor prophets follow: Hosea, Joel, Amos (perhaps also a martyr); Obadiah, Jonah, the shipwrecked man vomited by the whale; Micah, to whom the famous prophecy about Bethlehem-Ephrathah is attributed, where the Messiah was to be born; Nahum, who predicted the destruction of Nineveh and saw on the mountains "the feet of Him who brings the good news"; Habakkuk, who, as is believed, was transported by an angel to Babylon to give food to Daniel, prisoner in the den of the lions; Zephaniah, Haggai, also prophet of the Messiah; Zechariah, in whom the prophecy of the coming of Christ becomes ever clearer, specifying his entry into Jerusalem, his death, the thirty coins as the price of betrayal, the de-

struction of Jerusalem and the persecution; finally, Malachi, who clearly announces the coming of the supreme Master.

For eight centuries the living idea of God has thus shone in the soul of a people and the same light always descends into the world, coloring itself diversely through diverse personalities, but never ceasing to be the voice with which God cries out, calling the astray men.

Inspiration manifests as auditory or visual depending on the conditions of the environment, but the current is only one, albeit taking on different forms of vibration. There exists a constant thought, developed through various means and fragmented over time, but, despite this, coherent and continuous, bearing witness to its origin from a single source. This unity of idea kept a people bound together through the most adventurous vicissitudes until the emergence of its magnificent flower—Christ, after Whom it disperses.

The Bible is the most vast document of *nouric* reception worldwide, reaching the highest sources. The Hebrew people give us an example of a gigantic inspirational phenomenon, lasting for centuries and centuries, serving as the preparation for the event that would give rise to the civilization destined to rule the world. No doubt or denial is possible in the face of historical facts of such importance. And Christianity was expected and prepared by this extremely high inspirational mediumship, which we are now studying, and from these superior contacts it has continually drawn nourishment and strength in its exhaustive journey.

In the face of the biblical narrative of the visions of prophets, such as that of Isaiah, who sees Babylon destroyed, recalling those of St. John; in the face of the terrifying visions of Ezekiel, as well as others, made of light and goodness, all grandiose; in the face of these pensive figures of prophets prostrated before the Infinite, invoking light and peace for the stormy human soul, I, who wrote the scientific demonstration of the reality of these tremendous forces and who feel them stir in me and in the

world, I hear strange resonances in the depths of my consciousness and am shaken by a chill of fear. Modern wisdom, which has killed this sensitivity, may smile skeptically. But in Jeremiah's tears, in the solemn gesture of Ezekiel who prophesies, in that concurring voice that from Isaiah to Malachi speaks of Christ, and that continues to the Voice of Joan of Arc, which creates a martyr and saves France, I feel something so terrifyingly powerful that I find no other attitude of mind than prayer. Everything else is unconsciousness. Unconsciousness at a time when all of Europe arms itself, even though it trembles at the specter of a war that it feels would be the end of its civilization³⁰. Every prophetic gesture is directed by the hand of God. And Europe will be divided, along a median front, into two parts, that of order and that of disorder, in which the cosmic forces of good and evil will objectively fight. If the disintegrating forces of evil manage to overcome the constructive forces of good, then the doors of disorganized Europe will wide open before the immense threat of Asia, the gigantic and terrible dragon which already raises its head, aiming at the succulent prey. But, a light blinds him, radiating from Rome, the spiritual center of the world. On Earth and in Heaven, a vast storm of thought erupts which, in great currents, struggles and launches itself towards the conquest of the spiritual unity of the planet.

* * *

³⁰ This book — “The Noures” – was written in the summer of 1936 and published in its first edition, by U. Hoepli, from Milan, in 1937. (Author’s Note).

The main idea developed by Hebrew prophetism, in an ascensional movement of evidence and power, was the idea of the spiritual centrality of Jerusalem and the coming of the Savior of the world. This vision becomes ever clearer, down to the details, and in it, in the contemplation of the sweet figure of Christ, the anguishing storms of the spirit are calmed. Nourished by the vibrant word of the prophets, the messianic image is engraved and grows in consciousness, up to the last times, in which it was felt, everywhere, vague but assuredly near, the so long awaited and foretold realization.

History, in the fullness of the Roman hour, contained the germs of dissolution and resurrection, as it does today. The pagan gods wavered and the world's balance shifted towards a new axis. Something shakes civilization to its very foundations, and the pagan world too awakens at the first shock, which is always of souls, and the gentle Virgil sees:

(Latin)

*Ultima Cumoei venit jam carminis actas,
Magnus ab integro soeclosum nascitur ordo,
Jam redit et Virgo, redeunt Saturnia, regna;
Jam nova progenies coelo demittitur alto.
Tu modo nascenti puero, quo ferrea primum
Desinet, ac toto surget gens aurca mundo,
Casta, fave, Lucina; tunc jam regnat Apollo.*

(...)

*Aspice, convexo nutantem pondere mundum,
Terrasque, tractusque maris, coelumque, profundum;
Aspice venturo laetantur ut omnia soeclo*

(VIRGIL, Eclogue, IV)

(English)

*Now the last age of the Cumaean prophecy begins:
the great roll-call of the centuries is born anew:
now Virgin Justice returns, and Saturn's reign:
now a new race descends from the heavens above.
Only favour the child who's born, pure Lucina, under whom
the first race of iron shall end, and a golden race
rise up throughout the world: now your Apollo reigns.*

(...)

*See the world, with its weighty dome, bowing,
earth and wide sea and deep heavens:
see how everything delights in the future age!*

(VIRGIL, Eclogue, IV)

With Christ comes, in its fullness, a concept that seems prepared long ago in the past of the entire spiritual evolution of humanity. Humanity is already matured to climb another step in its spiritual ascension, and the revelation initiates a new cycle. The concept of good and virtue acquires a new value and pain is sublimated on the cross as a means of redemption. The good news of a new kingdom of heaven is announced, which is, above all, in the hearts of men. It reaches a new power that Moses did not possess, the power of love. "Do not think that I came to abolish the Law or the Prophets; I have not come to abolish them, but to fulfill them", said Christ. (Matthew, V, 17). The revelation continued.

It would be absurd to want to reduce the idea of Christ to an inspirational phenomenon, so much does He transcend it, so inadequate are the resources of human observation and understanding, so deep and complete was His unification with the conceptual Center of the universe. For our understanding, we have the necessity of phenomena that are more accessible, more mitigated in potency due to human weakness, less transparent of Divinity, so that they do not seem to blind.

I have felt, in my profound states of inspiration, the closeness of Christ, not the Christ reduced to human image, but a real, cosmic Christ, a radiant spirit, center of spiritual attraction around which worlds gravitate, Christ who has inflamed me and given me the strength to live and work, and to Whom I owe everything. He draws me from the vertigo of the heavens to which He pulls me, from sphere to sphere, lashing my flesh so that I may lighten myself and ascend, in a vision of wisdom and kindness where my mind becomes lost. Another thing I do not know to say about Christ, another thing I am not worthy to say, and I fall silent.

I feel that enormous and terrible events are approaching the world, I feel a distant rumble of storm, a tidal wave that threatens the great civilization. And there are very few who see and know. I have begged for people to see and know. In this heavy environment of threats in which the world flounders, my oppressed spirit rests only in the sweet vision of Christ, who calms the raging waters and saves the boat that threatens to sink. Christ is truly a real force, ever-present, guiding the spiritual centers of the world, radiating His light. I take comfort in His words, cited by the Apostle John: "I still have many things to tell you, but for now they are beyond your understanding". (John, XVI, 12). "I have told you these things by way of comparisons. But the hour is coming when I will no longer speak in parables, but I will speak to you plainly about my Father" (John, XVI, 25). Those were the goodbye words. But before, He had said: "I will pray the Father and He will give you another Comforter, that he may abide with you forever, the Spirit of truth, whom the world cannot receive, because it neither sees nor knows him; but you will know him, because he will dwell with you and he will be in you. I will not leave you orphans; I will come back to you". (John, XIV, 16, 17, 18).

What will be the sign of the times? The complete discovery of the mysteries, which revelation gives to the human mind, already matured by science. Because, as we have already said, revelation is progressive and

proportional to the development of human intelligence, and Christ is with it, always present. The time has come when the change in civilization imposes a step forward in the slow and progressive realization of the Kingdom of God on Earth, of which the Gospel was only the announcement; it imposes its individual action and social organization in human collectivity, the advent of Christ to society, the descent of the spirit of truth, of love, of justice to institutions, to the life of the peoples. Pentecost, formerly limited to the chosen ones, now extends to all those worthy through kindness and matured by intellectual forces.

The first giant of Christian revelation is St. John himself. John, a profound soul, intuitive and ardent, enamored and sad, impetuous and dreamy, John, who leaned his head on the bosom of the Lord, lost in the silences of contemplation, penetrated the deep thought of Christ through a state of grace bestowed upon him by love. And even long after, until St. Francis, no force brought man closer to Christ, flinging wide open the doors of his heart, as did love.

The Apocalypse of the apostle John was written by him after his Gospel, around the year 96 of our era, during his exile on the island of Patmos. The Greek name "Apocalypse" means "revelation". This revelation, which had taken man by the hand from the beginning, to accompany him up to the birth of Christ, now continued to foretell the destinies of the Church, from its first battles on earth to its last triumph in Heaven. It is a grandiose vision, full of mystery:

Chapter 1

1. The Revelation of Jesus Christ, which God gave Him to show to His bond-servants, the things which must soon take place; and He sent and communicated it by His angel to His bond-servant John,

2. who testified to the word of God and to the testimony of Jesus Christ, everything that he saw.

(...)

9. I, John, your brother and fellow participant in the tribulation and kingdom and perseverance in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus.

10. I was in the Spirit on the Lord's day, and I heard behind me a loud voice like the sound of a trumpet,

11. saying, "Write on a scroll what you see (...)

12. Then I turned to see the voice that was speaking with me. And after turning I saw seven golden lampstands;

(...)

19. Therefore write the things which you have seen, and the things which are, and the things which will take place after these things.

Perception, initially auditory, transforms into visual. From time to time he says: "I saw". The source of the great *nouric* current, however, is the same, no matter in what form of sensory vibrations materialize to strike the senses. There is an explicit voice command: "Write". There is a daze of senses that makes John fall as if dead, but the voice tells him: "Do not be afraid, it is I, the first and the last".

* * *

Centuries pass by. The voice that had stopped Saint Paul on the road to Damascus reverberates in a multitude of martyrs. The first centuries of Christianity resound with voices, but, afterwards, the dark Middle Ages work hard to rediscover the sources of the spirit, and the tradition breaks.

Just as Socrates had his genius, the superior voice he heard speaking to him inwardly, giving him most noble advice, so too did the philosopher Philo have his genius. Porphyry and Plotinus declare that they possess in a familiar spirit their source of inspiration. Just as Mohammed hears the voice of his archangel, likewise Alaric, king of the Visigoths, claimed to be inspired by the voice of a spirit that incited him to march against Rome. 'A genius,' he said, 'always guides me: Forward! Forward! Destroy Rome!' This last voice perhaps was *barontic*, which does not rise through the nobility of moral and social objectives, nor through the purity of inspiration, therefore not deserving attention.

The elevated voices are only found in the bosom of a great faith, when inspiration is also a mission, apostolate, often martyrdom. Only these are worthy and interest me.

If the thread of revelation had been broken, perhaps for profound reasons, or perhaps just apparently, faith in Christ had not been destroyed. The spiritual ascension, culminating in the figures of the Saints who illuminate, in multitude, the Middle Age, was continuous and laborious. The currents always descended from Above for the union with the Earth, fertilizing it. And germinated examples of holocausts in the effort to embrace them. The great emanation of Christ spouted now here, now there, as revelation; no longer heroic and warlike, apocalyptic and thunderous, but passionate and gentle, taming the ferocity of the times with the sweetness of the evangelical love. And new souls arise, burning in higher passions. The Force dematerializes in a perfume of sentiment. The

voice no longer thunders the clamor of battles or the terrible fate of peoples, but sings the harmonies of creation.

And there emerges Francis of Assisi, as a distinct singer of God, who is no longer like the rude Moses, nor the tempestuous Isaiah or the fearsome Ezekiel, nor even the apocalyptic John! Truly, with Christ, the world of the spirit had transformed. Faith sweetens like the song of a poet or an artist's vision, as if truth itself transmutes into beauty and ascends to a higher plane. Faith sings and smiles among the sweet painters of the Umbrian and Tuscan schools, brimming with graceful and fragrant children of the soft countenances of the Madonnas. Whether reaching poets, artists, or saints, it is always the same inspirational source that descends from above, making the 'Trecento' the century of the purest spiritual creations. What does it matter the form in which this inspiration imprints itself upon matter? Greatly inspired was Dante, as was Giotto, and later Raphael. Always, wherever a new, profound, and noble thought manifests, the High vibrates and gives of itself. The 'Trecento' seems like a descent of angels to tear apart the darkness of a millennium. It was the first sweetening of manners in Christian faith, the first great wave of preparation for the kingdom of heaven. I speak of real, present, and decisive forces in the evolution of civilization. I speak of my mystical Umbria, where that dream of faith so gently blossomed!

The voice spoke for the first time to Francis (1182 - 1226) in San Damiano, in Assisi. Thus recounts the event - Fr. V. Vacchinetti in his "Life of St. Francis":

"Back then, as it is still today, on the slope of the mountain (Subasio, near Assisi), there was a chapel dedicated to St. Damian. St. Francis liked to retreat into the shadow of that abandoned little church, to pray before a Crucifix. One day, he was kneeling before that image of the Redeemer... and he was imploring to finally know what the divine will was regarding him. Lo and behold, while still bathed in tears and with

his heart stirred by the fervor of the prayer, having his eyes fixed on the Crucifix, he sees it approach him and from its divine lips, he perceives a voice coming forth saying: "Don't you see that my church is falling apart? Go, then, and restore it for me!" And for three times the bitter appeal is repeated, the divine prayer: "**Vade igitur et repara illam mihi!**" ("Go, then, and restore it for me!"). (That image is still preserved today in the Basilica of St. Clare, in Assisi). At that voice, Francis, trembling with astonishment and emotion, responded enthusiastically: "I will do it willingly, Lord!" "**Liberter faciam, Domine!**" And he immediately stood up, to begin the work."

This is the narrative.

The Voice from Above descends to save the destinies of the Church. The impulse of Christ once again manifests itself as present. These phenomena of exception do not happen by chance, but at particular moments with exceptional objectives. The pure currents do not descend to our plane out of scientific curiosity, but obey deep balances that guide them to nourish the spiritual values of the world, when these waver.

For a long time, Francis had been searching, but he had not yet found himself. He had forgotten, in the joyful period of youth, but the forgetfulness was momentary: at the first shock his soul awakens and from the depths arise the realities of the spirit for which he was matured. And in the prison of Perugia and later in the illness in Spoleto, the first visions reveal to Francis his true self. I believe that these initial inner contrasts are the most decisive psychological moment for understanding that type of personality and all the supra-normal phenomenology that formed around him. These shifts in inner balance, which lead a soul from the world to God, projecting it into the vertigo of mystical inspiration, have deep roots where the key to the mystery is found. These sudden psychological crises are nothing but the precipitating of normal biological balance, as a result of impulses matured in the eternal. And, as always,

it is necessary to study and understand the subject to understand the phenomenon. Francis isolated himself in the silence of the woods and mountains to pray and to listen; this need for solitude, typical of the inspired, was fundamental for him, especially in the most important moments of his mission.

“Vade igitur et repara illam mihi!” (Go, then, and restore it for me!). In the vicinity of San Damiano, heaven and earth, all smile in a new light, as if impregnated with the great spiritual emanation of the Saint. The natural beauty seems to shine in the most profound beauty of the soul. All creation around is vivified in spirit and also prays in an impulse of faith, bending in tune to feed the phenomenon of Francis and his vibration of love for God. In the moments of his great inspiration, nature too is called to collaborate, in harmony of faith and love, as a living, ardent reality, also enamored of God, because the great *nouric* reception is an immense concert in which all creation sings in God. The sweetest inspiration of the love of Christ occurs, here, not amid the storms of Sinai, because the note of tuning is completely different, but in the gentle musicality of the Umbrian landscape, which still today sings and rises, simple and meek, as if out of humility, getting lost in the blue splendors of mysticism. Truly, I have never found a more appropriate environment for spiritual tuning than this Umbrian landscape.

Francis, however, had not fully understood. The awakening of a soul immersed in the flesh, even if it is strong, cannot be instantaneous. His gaze is, at first, exterior also in concepts, it is materialized by sensations, and only later does it reach the deep meanings of spirit. The same also happened with Joan of Arc. But, afterward, the environment purifies, the contact becomes more vivid, the perception more transparent. Here, too, even though caught in a whirlwind, the phenomenon is progressive. It was not, therefore, the material restoration of the Church of San Damiano, obtained with the transportation of stones, but the spiritual restora-

tion of His Church that Christ indicated. "I will not leave you; I will return to you," He had already said. Universal voice, active and present, filters into the world through the paths of those who feel, respond, and speak, according to each one's ability to hear it. What evidence should, therefore, be reached through a soul like Francis'!

Everything is in relation to individual capacity, to spiritual sensitization, and this is related to the degree of purification achieved. Here, highlights in the foreground the relationship, already noted, between moral elevation and the perceptive power of the soul, as a state of vibratory affinity is necessary in order to obtain attunement. Thus, the three Franciscan vows—poverty, chastity, obedience—are understood, which bridle in the body and in the passions all human animality.

To feel the word of Christ, Francis had to become similar to Him in pain and in love, and so intensely he had them united to Him that they were imprinted on His body with the stigmata, in the spiritual fire of Verona.

In the Franciscan spirit there is a profound knowledge of the paths of this laborious effort of spiritual ascension. It is enough to remember the episode of perfect joy³¹, in which, faced with the cruellest attacks and the most radical severings imposed on human nature, Francis always concludes, with an impressive crescendo of examples: "Oh Brother Leo, write that in this lies perfect joy" (I Fioretti, VII). However, a genuine technique of spiritual ascension, a description of the methods used by destiny to impose it upon man, is described in Chapter XXV of I Fioretti (Chapter XXVI of *The Little Flowers of St. Francis of Assisi*). Therein is narrated, in the symbolic form of the time, the effort of the evolutionary

³¹ The teaching of perfect joy is one of the chapters of "I Fioretti". In Rizzoli's Italian edition ("I Fioretti di S. Francesco e le Considerazioni delle Stimmate") it is found in Chap. VIII. In the English translation by Dom Roger Hudleston (*The Little Flowers of Saint Francis of Assisi*) the narrative is found in Chap. VIII. (Translator's Note).

process of the human psyche, which in "The Great Synthesis" is scientifically³² explained, concordances that mutually illuminate each other. A brother dreams that:

“(...) he was rapt in spirit and led up into a very high mountain, on the side of which was a deep precipice bordered with sharp stones and large rocks all broken to pieces, so that the precipice was frightful to look at; and the angel who conducted the brother pushed him with such violence, that he fell into the abyss, and rolling down from stone to stone and from rock to rock, he reached the bottom shattered all to pieces, as it seemed to him. As he lay on the ground in this pitiable condition, the angel said to him:

— Arise, for thou hast a much longer journey to take.

And the brother answered:

— Thou art both cruel and unreasonable. Thou seest that I am about to die from my fall, which has shattered me all to pieces, and thou tellest me to arise.

On this the angel, coming near him, touched him, healing all his wounds. He then showed him an immense plain, full of sharp and pointed stones, covered with thorns and brambles, and told him that he was to run all over the plain, and cross it barefooted till he reached the other end, where was a burning furnace, which he was to enter. And the brother having crossed the plain with great pain and suffering, he heard from the Angel:

— Enter this furnace, for so it is necessary for you!

The brother replied:

³² In chap. 78 — "The Ways of Human Evolution". See also "The New Civilization of the Third Millennium", by P. Ubaldi. (Translator's Note)

— Alas, what a cruel guide thou art! Thou seest that I am nearly dead, having crossed this horrible plain; and to rest me thou commandest me to enter this burning furnace!...

And looking up, he saw all around many demons with iron pitchforks in their hands; and as he hesitated to obey the angel, they pushed him into the furnace (...).

(...) Then the angel who conducted the brother drew him out of the furnace, and said to him:

— Prepare thyself now for a very horrible journey.

Then the brother answered him sorrowfully:

— O cruel guide, thou hast no compassion on me! Thou seest how I am almost burnt to death in this furnace, and thou preparest for me another horrible and dangerous journey!

Then the angel touching him, he became whole and strong; after which he led him to a bridge, which it was impossible to pass without great danger, for it was slightly built, very narrow, and very slippery, without any parapets, while underneath there flowed a terrible river full of serpents, scorpions and dragons, which produced a great stench. Then said the angel to him:

— Go over the bridge, as by all means thou must cross it.”

And the brother answered:

— How can I cross it without falling into that dangerous river?

The angel said to him:

— Follow me, and place thy foot where thou shalt see me place mine, and thou shalt cross it safely.

Then the brother walked behind the angel as he had ordered him, and reached the middle of the bridge, when suddenly the angel flew

away, and leaving the brother, went on to a very high mountain at a great distance from the bridge. When the brother saw whither the angel had flown, being without his guide and looking down, he saw all those terrible animals with their heads out of the water, and their mouths open ready to devour him, if he were to fall into the river; and he trembled much with fear, not knowing what to do or what to say, as he could neither go back nor go forward. Seeing himself in such tribulation, and having no refuge but in God, he bent down, and clinging to the bridge, with all his heart and with many tears he recommended himself to the Lord, praying him to have mercy on him. Having finished his prayer, it seemed to him as if wings were growing out of his back, and he waited with great joy till they should be large enough to enable him to fly away from the bridge, and go to the spot whither the angel had flown. After waiting a little time, his impatience to leave the bridge became so great that he tried to fly; but his wings not having reached their growth, he fell on the bridge, and the feathers came off; upon which he clung again to the bridge, as he had done before, and recommended himself to God. Having finished his prayer, it seemed to him as if the wings were growing again; but losing patience a second time, he tried to fly before the wings were fully grown, and falling down on the bridge as before, the feathers came off. And seeing that it was his impatience to fly away which made him fall down thus, he said within himself: — If my wings begin to grow a third time, I will most certainly wait until they are large enough to enable me to fly away without falling.

And having come to this decision, he saw the wings begin to grow for the third time, and waited so long that they might attain their growth, that it seemed to him as if more than a hundred and fifty years had elapsed between the first growth of his wings and the third. At last he arose for the third time, and exerting all his strength, he flew up to the spot whither the angel had flown before him; and knocking at the gate of the place into which he had entered (...), he began to examine the won-

derful walls of the palace which appeared so luminous and so transparent, that he could see through them the choirs of saints, and what they were doing (...). Then as soon as he had entered, he felt such consolation and such sweetness, that he forgot all the tribulations he had gone through, as if they had never been (...).”

Here is the path of spiritual subtilization, here is the experimental chamber in which the states of mind are prepared for the reception of the highest *nouric* currents. Behind the narrative full of images, one feels the effort, the struggle, the lived case, the direct perception of the spiritual forces of life, one hears the echo of the terrifying trials of Egyptian initiation, carried out in the great temples of Thebes or Memphis by the priests of Osiris; there is in it a diffuse sense of the science of good and evil that the soul painfully learns, as already narrated by the Eleusinian Mysteries, the fall of the virgin Persephone, by the work of Eros, into the dark realm of Pluto. And truly the divine Persephone, fallen into the suffering of hell, was the symbol of the human soul, which atones in life and in the struggle for its redemption, which falls and purifies itself from low passions and regains the vision of truth. As I have already said and I repeat, the *nouric* phenomenon that we are studying is nothing but the phenomenon of evolution, the phenomenon of the ascension of the human soul. Let science not isolate it, but understand that it is a phenomenon of immense vastness in which the biological equilibrium of an entire past is precipitated, stabilizing itself in a higher equilibrium of spiritual forces; understand that the soul only attains inspirational perception through the painful elaboration of millennia. This flash of intuition, which allows you to sit on High, before the throne of God, finally worthy of knowing the truth, is at the apex of the scale of human evolution. I conclude with the "I Fioretti" of St. Francis:

“The eagle flies very high; but, if it had attached some weight to its wings, it could not fly very high”.

The apotheosis of Francis is at Verna. The divine current descends in the new form of love desired by Christ, and Francis' soul only reaches it completely in the fullness of his maturity, at the end of his earthly journey:

**“On the crude rock, between the Tiber and the Arno,
He received from Christ the final seal,
That his limbs carried for two years.³³”**

Here, briefly, is the vivid narrative of the I Fioretti:

"(...) and St Francis was praying before daybreak at the entrance of his cell, and turning his face towards the east (...). And being thus inflamed in that contemplation, on that same morning he beheld a seraph descending from heaven with six fiery and resplendent wings; and this seraph with rapid flight drew nigh unto St Francis, so that he could plainly discern him, and perceive that he bore the image of one crucified (...). And in that perplexity of mind it was revealed to him by him who thus appeared, that by divine providence this vision had been thus shown to him that he might understand that, not by martyrdom of the

³³ The author cites the "Divine Comedy", Canto XI of Paradise:
"Nel crudo sasso, intra Tevere ed Arno
Da Cristo prese l'ultimo sigillo
Che le sue membra du' unni portarno".

body, but by a consuming fire of the soul, he was to be transformed into the express image of Christ crucified.

In that wonderful apparition, all of the Mount Alvernia appears wrapped in intense fire, which illumined all the mountains and valleys around, as it were the sun shining in his strength upon the earth, for which cause the shepherds who were watching their flocks in that country were filled with fear, as they themselves afterwards told the brethren, affirming that this light had been visible on Mount Alvernia for upwards of an hour. And because of the brightness of that light, which shone through the windows of the inn where they were tarrying, some muleteers who were travelling in Romagna arose in haste, supposing that the sun had risen, and saddled and loaded their beasts; but as they journeyed on, they saw that light disappear, and the visible sun arise.

In this seraphical apparition, Christ, who appeared under that form to St Francis, spoke to him certain high and secret things, which in his lifetime he would never reveal to any person (...). Then, after long and secret conference together, that marvellous vision disappeared, leaving in the heart of St Francis an excessive fire and ardour of divine love, and on his flesh a wonderful trace and image of the Passion of Christ (...).”

The phenomenon was so strong that it took on visual and auditory form and reached permanent physical effects. The spirit of Christianity reached on Verna one of the highest peaks of its realization.

Having reached its spiritual apex, Francis' life no longer had a reason to continue on Earth, and he yields to the fatigue of the body, worn out by the great fire, and extinguishes itself singing the harmonies of creation.

In the "Canticle of the Creatures" unification is achieved, the soul harmonized with the symphony of the universe, everything revives in the

spirit, and to the great spiritual current of Christ's love that descends into the human heart responds, in tune, the canticle of all creation:

“Praised be You, my Lord, with all Your creatures, especially Sir Brother Sun, Who is the day and through whom You give us light (...).

Praised be You, my Lord, through Sister Moon and the stars, in heaven You formed them clear and precious and beautiful.

Praised be You, my Lord, through Brother Wind, and through the air, cloudy and serene, and every kind of weather, through whom You give sustenance to Your creatures (...).

Praised be You, my Lord, through Brother Fire, through whom You light the night, and he is beautiful and playful and robust and strong.

Praised be You, my Lord, through our Sister Mother Earth (...).

Praised be You, my Lord, through our Sister Bodily Death, from whom no one living can escape (...).”

The Lord's Lauds for His creatures are the last hymn of the great inspired one, with which the inner voice becomes silent. The radiant emanation of the divine center of the universe, the spiritual vibrations full of reflections of the animating principle of all creatures and of all things, have merged, in a unique harmony, in the spirit of the one who was, at the same time, a great sensitive, artist, poet and saint. And the charm of this harmony in which all creation sings in God, will have had its paradise in heaven as it had on earth.

I spoke about Francis with a trembling soul of veneration and love, as one who looks at a giant who stands at the vanguard of the path of life, who moves on the dizzying heights of the perfection we would like to achieve, but in the face of which poor human forces fall, prostrate.

* * *

To talk about all the inspired individuals from the Middle Ages to our days would be an enormous task that could not fit within the brief pages of this volume; it would be a pointless display of erudition, easily acquired, moreover, in the pages of an encyclopedia, as well as being an overly dense treatise for the reader. I prefer to wander, arm-in-arm with the attractions of my sympathy, which, incidentally, assures me my understanding, allowing me a warmer and more intimate view.

Shortly after Francis, in Foligno, there appeared a woman remarkable for her inspiration, so much so that she was called *magistra theologorum* (teacher of theologians), although devoid of formal studies—the blessed Angela of Foligno (1249-1309). Faced with certain exceedingly lofty truths, it is often better to dream, because the poet discovers them more easily than the scientist, or else, the scientist must become a poet in order to view the world with the naivety of a child.

In Angela's life, there is also a preparatory period of maturation, made up of doubts and contrasts, of worldly life that, in a twist of fate, transforms into a life of moral perfection. And at that moment, a voice also speaks, produces a shock and the being transforms. There is always a critical moment in the evolution of souls where preceding equilibria collapse to reestablish themselves on a higher plane. The dawning of the inspirational state appears to be the fundamental note of the phenomenon of mystical genesis; we always find it linked to the emergence of moral

states of elevated perfection. Those relation that we already observed from the beginning reappear. Angela heard the voice of inspiration in the Church of St. Francis in Foligno, just a few steps away from her palace, while she prayed. That voice inflamed her with divine love and marked the change of her existence to a life of poverty and contemplation. The memory of Francis, recently deceased, was close; his Assisi was also close. The worldly life transforms into a life of penitence, and at the same time inspiration explodes. It is said that she would walk to the famous basilica of Friar Elias and Giotto, covering a distance of about fifteen kilometers, always absorbed in meditation. Once returning to Assisi, just beyond Spello, where the road begins to climb, she hears the Spirit say to her: "I will accompany you to St. Francis, speaking with you, making you taste divine joys (...). It is I, the same who spoke to the apostles (...), it is I, the Spirit (...), do not fear (...)". Awakening from her ecstasy upon entering the temple, she began to cry out in the presence of all about her ensuing disillusionment. She then concluded, like St. Paul, who, rapt away to the third heaven, confessed: "the eye has not seen, nor the ear ever heard the mysterious words..."³⁴. The concept expressed in traditional religious terminology would remain true, even if translated into modern, demonstrative, and exact scientific nomenclature.

Always more purified by suffering and renunciation, Angela becomes a famous woman, such as Rose of Viterbo and Catherine Benincasa, daughter of Jacob, the dyer of Fontebranda (St. Catherine of Siena). There are countless cases of people who, without the slightest cultural preparation, often illiterate, know how to argue about high theological problems.

Again I think of St. Félix from Cantalice, of St. John of the Cross, of St. Bridget, who claims to have received from the voice of Christ the rules of the order founded by her, of St. Augustine, who in his "Confessions"

³⁴ I Epistle of St. Paul to the Corinthians, 2:9. (Translator's Note).

also asserts the presence of a voice that guides him. I think of so many that it is impossible to enumerate them.

Certain paths, which open to the humble, seem to ought to be closed to the wise. "**There are truths that refuse those who investigate them to be granted to those who feel them,**" said **Carlos Delcroix**. Truth is not conquered by force of will, but by states of subtle penetration of the soul." Adds Schuré, in his work "**Grands Initiés**," in a note on page 649:

"Les annales mystiques de tous les temps démontrent que des vérités morales ou spirituelles d'un ordre supérieur ont été perçues par certaines âmes d'élite, sans raisonnement, par la contemplation interne et sous forme de vision. Phénomène psychique encore mal connu de la science moderne, mais fait incontestable. Catherine de Sienne, fille d'un pauvre teinturier, eut, dès l'âge de quatre ans, des visions extrêmement remarquables".

(The mystical annals of all times demonstrate that moral or spiritual truths of a higher order have been perceived by certain elite souls, without reasoning, through internal contemplation and in the form of vision. A psychic phenomenon still poorly understood by modern science, but an undeniable fact. Catherine of Siena, daughter of a poor dyer, had, from the age of four, extremely remarkable visions.) — The Great Initiates, Schuré.

These exceptional beings rise in divine grace, absorb its essence, and then descend to be among men to give them the wisdom and happiness with which their being is flooded. All of this was called hysteria. But does science know what hysteria is? If it did, it would cure it. This I call simplistic. And if from this supposed pathological evil come products so elevated that they command the attention and veneration of the world and

overshadow human wisdom, if all this is imbalance, then blessed be this disease, blessed be this imbalance, for they are the pathways to that light which is not reached by the senses of the sane and normal. On the contrary, what we see here are the signs of true maturity of spirit, which means the achieved conquest of the highest moral, individual, and social values, those for which conquest humanity, still unevolved, lives, suffers, and works; all this signifies evolution realized at the highest biological levels, which are those of the spirit, from which the common man, still very close to animality, is immensely distanced.

The soul of Angela matured not in study, but in pain. Illiterate, perhaps, she left no written works directly. The evangelist of the word of her high intellectuality was her brother Arnaldo, a Franciscan from Foligno. In a state of ecstasy, she spoke to him of the lofty matters she heard and that the word was not sufficient for her to translate. Arnaldo wrote, attempting to capture her thoughts without succeeding, and when he presented the writing to Angela, she was surprised, barely recognizing it, and said, "Did I say this? I did not say this to you. I do not recognize having thought as written." Often, she would become absorbed for days in her visions. In this case too, Christ is the center of radiation; Christ, who was preceded by a current that awaited Him in Hebrew prophetism, is now, in Christianity, followed by a current that recalls Him and in which He lives anew. Thus, this distinguished woman from Italy reached, through conceptual elevation, the most arduous speculative fields; she reasoned, with subtle ingenuity and with calm sublimity, about the essence of the Divinity and about His mysteries; she achieved, in the theological field, an orientation that scholars did not possess; she sailed, securely, in a sea of conceptual abstractions that were absolutely above her normal psychic powers. She flew, thus, by intuition, constituting herself as a living model, she who was an uneducated woman, of mystical theology, of transcendental things of the spirit, to the point that she was called "*magistra theologorum*," that is, considered a great example of mys-

tical wisdom. In life, many came from afar to confer with her about difficult problems of the spirit and faith; and after her death, she received the homage of science and letters from Italy and Europe.

Another great woman appeared soon after, on the scene of life, to influence and impose herself to the world's attention: Catherine of Siena (1347-1380). Very well-known, with no need to repeat her history, she makes one think of the crown of delicate flowers that the Middle Ages knew to produce. Avid for solitude since childhood, she took refuge in it to delight in her visions. "*O beata solitudo! O sola beatitudo!*", could also be said of her. But this isolation is not empty; it is just the search for an environment appropriate to inner perception. At 16, she took on the habit of St. Dominic; embarking on a life of sacrifice, her visual potency refines, intensifying her mystical visions. Nourished by these, she later descends to the world to do good. Thus, her personality began to be understood, and a crown of understanding and admiration formed around her, and she fully dedicated herself to the work of material and spiritual comfort: she teaches, defends, encourages. Thus, her public life expands, and from it arises a vast correspondence, addressed to popes, cardinals, kings, princes, mercenary captains, statesmen, nobles, common men, grand ladies, and humble nuns. She does not write, although she had miraculously learned to do so, but dictates, as was customary in her time. In this way, a voluminous correspondence is born, which, along with the "Dialogue," entirely written in ecstasy, forms a monument, admirable for the purity of language, beauty of imagination, depth of concept, and height of moral perfection. She propagates around her the fire of her lofty passion and finally induces the Pope, exiled in France, to return to Rome, thereby accomplishing a political mission similar to that of Joan of Arc, who is revered by biosophy as its Patroness.

Catarina pronounces, later on, a speech in the Consistory, in the presence of the college of cardinals, to save the Church from schism. She

lived a life of immense struggles and efforts, in which she was sustained by her intimate contacts with the Above. Christ is always, as for Francis, the great animator of these lives that move as an emanation of his strength and thought. This time, the current of thought and passion descends to save the Church in peril. The phenomenon always obeys a logical law of purpose to which it is proportionate. Hysterisms, therefore, also these, that had a social mission, that inspired art, that produced literary work, that captivated the world, that are venerated by the crowds on altars among the holy things?

There is a fact that stands out clearly in all these cases, but especially in this one: the *nouric* currents never manifest through those who seem the most prepared, that is, the powerful and the wise, but prefer the simple and the humble³⁵, choosing as instruments those who appear to be the least among mortals. A characteristic of the phenomenon, which has its meaning, because culture is a prejudice and power, a rebellious will, that obstruct the free flow of the currents and their acceptance.

There is a need for solitude in the search for receptive attunement: and the solitude of the anchorites in the desert, of the hermits in the mountains, of the monks in the cloisters, a need for silences from the world so that in them one may hear the voice of the soul. Then comes pain, renunciation, which distance the spirit from the earth and, often, a progression of receptive power and of perceptive clarity, proportional to the purification achieved through pain and renunciation. There exists in the soul a sense of mission that justifies pain, effort, life, that animates

³⁵ This is the case, among us, of Francisco Cândido Xavier, the most faithful spiritual instrument who has transmitted such high literary, philosophical, and scientific works to the world, through psychographic processes. There are about 400 (four hundred) works in prose and verse, which convey the noble and evangelized thought of hundreds of Spiritual Entities, a thought that is in perfect harmony with the spirit of Christ. (Translator's Note, rewritten for this Edition).

and sustains the arduous work of apostolate, that guides everything to the plan of action.

Appears, then, frequent and evidently, the critical moment of spiritual crisis in which the voice makes itself heard, distinct, igniting life and never falling silent. There occurs, simultaneously, a continuous moral ascent and, at the bottom of everything, the great animating force that speaks, that vibrates, that ignites is Christ. From Moses to our days, we have seen, always identical, this power of divine thought descending and governing the world. It is a historical reality that cannot be destroyed. And frequently there is, in the face of this great force, an immolation of the entire being, a brief or prolonged martyrdom of an entire life. Always the same pain and the awareness to overcome it in a higher world, which the average does not see. Only this seems to give the right and the supreme courage to speak in the name of God. Will evolution, therefore, alone, solve the great problem and achieve victory over man's eternal enemy — pain?

The number of mystics is great, and when we say mystics we say inspired: from Saint Clare to Saint Gertrude, to Saint Teresa (the Carmelite of Ávila, reformer of orders, famous for her mystical visions; 1515-1582), to the ecstatic of Paray-le-Monial — who was compared to the ecstatic of Patmos, the apostle of sweetness, John, who had rested on Christ's bosom —, the mystical spouse Margaret Mary Alacoque (1647-1690). In her, the dialogue with Christ is continuous, intense, painful, and ineffable of spiritual joys. Like the prophets and apostles, Margaret Mary speaks with God and receives a revelation that she transmits to humanity³⁶; but, all this she does humbly, silently, in an affectionate minor tone. Her ascent is graduated through successive dialogues in which the plan of her mission is revealed. By inspiration, she receives messages and transmits

³⁶ See “The Autobiography of Saint Margaret Mary”, written by herself. (Translator's Note).

them, among which one for the Sun King, Louis XIV, who does not listen to her. It is a characteristic of these centuries, especially in Latin lands, this blossoming of mystical women, to whom seems to be entrusted the dissemination of the new sense of love brought by Christ; the woman, who had not appeared in the midst of the severe and tempestuous pre-Christian prophetism, can now make blossom her flower of most delicate fragrance. The gentle poem of Francis continues, and through the centuries extends a symphony of souls harmonized around a single thought and a constant mission: to revive Christ on Earth, to keep Him present, so that his word may be fulfilled: "I will not leave you orphans; I will come back to you" (John, XIV, 18). And the new canticle that continues the Hebrew prophetism, the canticle of the realization, on Earth, of the Kingdom of Heaven.

* * *

Thus we arrive at modern times, where the phenomenon takes on new aspects. I could refer to many others, such as Catherine Emmerick, the great German seer of the 19th century. And what to say of Therese Neumann, from Konnersreuth, the famous Bavarian seer, the stigmatized who in her visions follows the passion of Christ, relives it in her body, hears and repeats words in Greek, Hebrew, and Aramaic, languages she does not know? Also in this case, there is passion, love, and pain, sublimation in the spirit, the moral element elevated to the foreground, the

heroic virtue of sacrifice for the good of others. There is a spiritual contact with Christ, so deep that it constitutes for Therese her main nourishment and replaces the food that, by organic law, everyone absolutely needs to ingest to live.

The fact, which is a general tendency of mystics, to neglect material food, preferring the spiritual, suggests that in the highest degrees of evolution, the being may manage its dynamic replenishment directly from immaterial sources, without having to go through the long path of the digestive organs. However, the study of these collateral issues would lead us a great distance.

I omitted, to now particularly speak of her, since she rises like a solitary peak among the multitude of the inspired, either by the potency of perception, or by the vastness of the mission and the tragedy of martyrdom, the great inspired one, the heroine of France, Joan of Arc (1412-1431). Her case, which is inspirational par excellence, stands out against the same mystical background by the heroic character that her particular mission imposed by the times bestows upon her. This distinction is necessary for us to outline, with examples, the fundamental notes of the phenomenon, the same ones that will give us the expression of its law.

Let us observe how in this case the superior forces organized the mission and arranged the decisive elements in the destiny strategy of Joan. These are, whether we want it or not, the elements that individualize the phenomenon and accompany its development. It is to an awareness of the causes, which are these currents that illuminate, guide, and will, that we must join the logical and undeniable concatenation of the effects. And to this inner history that I see, to this drama that agitates in the depths of the external historical plot that everyone knows, that I give the greatest importance. Reading again, in this way, the life of Joan, on the higher planes of the spirit, we can understand her. To understand these phenomena, it is important to have penetrated the personality and

the entire spiritual life of the subject; it is necessary, when facing these lives of mission and martyrdom, to possess a soul sensitive to this world of subtle vibrations. Otherwise, we will be as incompetent as a mathematician who wanted to solve problems without possessing a sense of mathematics. Such was Anatole France in his "*Vie de Jeanne D'Arc.*" In these cases, thought remains negative and only achieves destruction. We reserve ourselves, however, for the more difficult task, which is that of affirming and creating.

We find here again, as we have already seen in many other cases, the elements of the inspirational phenomenon, which prepare it and accompany it. To understand it, I reduce it to its essential structure, which is a calculation of forces, imponderable and real, originating from superior centers of *nouric* emanation, and which descend to unite and combine themselves with the spiritual currents of History and individual destiny.

The elevated origin of these forces, their provenance from the highest spiritual planes, leaves no doubt in the case of Joan of Arc. She had painted on her flag, on one side, the words: "De la part de Dieu" (On behalf of God), and on the other the motto "Jhesus-Maria" (Jesus-Mary). This motto she wrote in her letters, as did Saint Catherine of Siena. This demonstrates that here too, the thought of Christ was dominant in the spirit of Joan. She loved her flag immensely and wanted it by her side in the cathedral of Reims, in the fullness of the fulfilment of her political and warrior mission, during the coronation of Charles VII. From her banner it said: "Il avait été à la peine, c'était bien raison qu'il fut à l'honneur" (It had been to the trouble, it was quite right that it should be to the honor). (Proc. 1, 187). The last word that Joan uttered, on the stake, in the face of death, when one can no longer lie, was Jesus. Furthermore, that "I come on behalf of God" is the supreme invocation that brings God as a witness, it is the oath that commits an entire life to martyrdom. An instinctive terror prevents lying, from speaking in the name of God when

one is not worthy of it. Joan, who was an inspired one and gave her life to testify to the truth of her voices, could not fail to feel how tremendous is this expression: "I speak in the name of God."

The Church, which never mutilated human intellectual capacities, resorting, in the interpretation of the phenomenon of Joan, to the thesis of the suggestion of hysterism and neurosis, not even at the moment of greatest blindness, when Joan was condemned to the stake (a great moral responsibility for the University of Paris), the Church had but one concern, which was to know whether the currents came from Above or below, from God or from Satan, whether they were, therefore, of truth and good or of error and evil. This is the fundamental question. And if, at first, in the condemnation process of 1431, the serene judgment is obscured by factional hatreds, by interests, by envies, by errors of the local clergy, that impose themselves, while the papacy (Eugene IV) is far away and uninformed, perhaps in the very impossibility of saving Joan, the Church prepared itself for the most complete and explicit reparation in the rehabilitation process, undertaken almost immediately, in 1456. This process of review, initiated four years earlier by the will of Pope Callixtus III, of King Charles VII, and Joan's mother, concludes with a sentence of rehabilitation, in which the inspired already appears in her line of sanctity, which places her at the elevated levels of Christian inspiration. Finally, the Church itself, after the beatification (1909), proclaimed the canonization in 1920 and Pope Pius XI, in 1922, declared her a saint.

In the inspirational phenomenon of Joan of Arc, this characteristic shines forth immediately, and increasingly intense, which I considered fundamental for the purity of the revelation — the spiritual altitude of the source. Let us not be surprised by the different understanding of that time. An idea cannot be understood in its century if this one is deaf to the resonances it excites. When souls are deaf to this kind of vibrations, then the majority denies, the phenomenon is restrained in an appearance

of falseness, disappearing into silence only to raise its voice again later, when the souls know how to respond. Not all times are capable of understanding. Thus, Joan slept four hundred years and then awoke; she was forgotten by the frivolity of the 18th century, denied by materialism, but awoke in religion and awakens in science, which can no longer deny. When the times are deaf to understanding, the phenomenon knows how to wait for the era of its resonance, where finally the slow collective soul has known how to reach its altitude, a necessary condition for the contact of understanding.

This moral side from which science abstains is for me fundamental in these phenomena, because it is that which defines the timbre of the voices and establishes their value. The moral elevation of the source is entirely mirrored in the subject, in the kind of life imposed upon him by inspiration; it thus projects also into our world, in acts that are a guarantee of *nouric* purity, the sign that guarantees us that we are far from those horrible *barontic* communications, which I dread much like an incubus. And the moral grandeur of Joan is triumphant at every moment. Alone against all, she imposes France's salvation upon it. She is humble and obedient to her voices. Never does she request anything for herself, but gives herself in complete abnegation to her mission, and to not deny her truth, confronts martyrdom. The same forces from Above keep her on this path of purity, but, as soon as the effort of victory is accomplished and the threat of repose among human glories is overcome, they withdraw from Joan, causing her to fall into a prison. The moral ascent shines more intensely in the final phase of Joan's mission, which, shortly after the apotheosis of her heroic triumph on earth, is suddenly launched to conquer spiritual victory in heaven. It is the law of the higher currents to always give to the spirit, denying everything to the body. On the human level, Joan, fighting the English, who were injustice and oppression, fought for legality, which was then, the basis of power and the form justice assumed at that time, and for this reason Charles VII is consecrated

in Reims. Only a king thus crowned could, according to the concept of the time, govern legitimately before God and men. Joan uses and endures war as an indispensable resource and an inevitable evil, in the face of the justice of her objectives. War for the salvation of the homeland, for the glory of Christ, for the triumph of a principle of collective good. Joan is not a proponent of war to extermination; although a skillful strategist, innovative, swift, intelligent commander, she did not love war, but peace. Fair war and offers of peace — this is her system. In short, although in the war hell she had to descend into for the good of her homeland, her moral position always encloses the maximum altitude that the conditions of the imposed work allowed. Elevation that was of every moment, never contradicted, coherent and immutable, elevation that advances even to passion and martyrdom. There is also an ascending progression in Joan's spiritual path, marked by the intensification of her pain. Suffering and detachment, also in this case, parallel the advance of spiritual perfection. Always the same process of purification, which is sublimation of spirit. It is always the pain that emphasizes the intervention from Above, proportioned, in its intensity, to the altitude of the source. Overcoming the falls of human frailty, pain is the indisputable guarantee of the value of inspiration, for the spirit only beautifies itself if it is flagellated. Ascension is the effort of its reaction; pain is the force that strips it, purifies it, and gives it shine like a diamond.

Having demonstrated this point of the inspirational elevation of Joan of Arc in the progression of her moral ascent, a phenomenon parallel to an intensification of her pain, after having recalled, in the present case as well, the relationship previously described between suffering and spiritual progress, let us now observe how her voices behave, how they act as conscious forces. What is the scientific technique of their descent is another problem, which we will address later.

In the case we are examining, the *nouric* currents reveal an awareness of the historical moment; their supranormal intervention is justified by an exceptional and urgent necessity; their direct action, which guides a peasant girl, an almost illiterate child, is proportionate to the events, timely, victorious. The cause, therefore, is supremely intelligent, of a volitive and comprehending potency superior to men, including the elite of the time, who form the gray and low background of vileness over which moves the radiant destiny of Joan.

The historical moment could not be more tragic for France. There exists a proportion and a timeliness between it and the work of Joan, although the complete historical picture of her time she could not see, not only because she was ignorant, but also because it contained germs of distant developments, for whose comprehension it would be necessary to distance oneself from the contemporary moment and obtain that overall vision that only at a distance of centuries one can possess. In fact, Joan's historical mission was not understood until much later; contemporaries, attentive to nearby things, generally see little or nothing of these avant-garde destinies.

At that time, European civilization, which is Christian civilization, was threatened with ruin. From Italy, from Germany, from Spain, nothing could be expected. Europe was confused by schism, by continuous wars, and the infidels threatened from the East. France, exhausted by the Hundred Years' War, amid heresies and lootings, was both materially and spiritually prostrate. It was necessary to restore peace to Europe, to put an end to the English invasion that, by submerging France, threatened its destiny and its mission for the development of European civilization. These things contemporaries could not see. Souls, prostrated by very long and exhausting struggles, were downcast and anarchy triumphed. The spark that would rekindle hope and courage was lacking. Joan responds to the impelling need to lift the collective soul to the

Above. History is not made by man, but by the imponderable forces that guide him. And they intervene in an evident manner when there is a great reason, and in the case we are examining, it was urgent to save a civilization that, created from the Above, has always been guided and protected from Above.

Let us look more closely at the historical moment.

Betrothed to Charles VI, Isabeau of Bavaria, avid, vicious and treacherous, as mad as the king was, imposes upon him the Treaty of Troyes, which, in 1420, opens the doors of France to the English. The king is abandoned, and Charles VII, his son, comes to be the Dauphin of France in 1416. One only needs to look at his portrait. Out of a love for a tranquil life, he allows himself to be dragged, like dead weight, heavily, by Joan, thereby squandering the fruits of the heroine's conquests.

In 1415, Henry V of England lays claim to the throne of France and prepares to conquer it, with the aim of merging it into a single kingdom with England. The soul of France is torn apart by rivalries and party discord. The English advance. In 1420, Charles VI signs the Treaty of Troyes, by which the crown of France passes to the King of England. In 1422 Charles VI dies and Charles VII becomes king, but is not yet legitimized by the coronation at Reims, which will be the work of Joan. The petty lords are divided, unaware of the moment, ambitious, passive in the face of danger. Who will save France, governed by an irresolute king, impoverished, abandoned? Urgent was a military and political action, an impulse that would change the course of History. This impulse could not come from any part of the earth.

Joan was born in 1412. At the age of 13, in 1425, she hears the first voices. For nearly four years, from 1425 to 1429, she listens to them, maturing her own spiritual preparation. And at the dawn of 1429, the seventeen-year-old heroine springs into action. There are four quick and progressive stages: meeting in Vaucouleurs with Captain Robert de

Baudricourt, meeting in Chinon with the Dauphin, liberation of the city of Orléans from the English, coronation of Charles VII as King in Reims. This consecration took place in July. Three and a half years of incubation of the phenomenon, five and a half months to translate the thought into reality. The impulse, which could not originate from the earth, descends from Heaven. The spark that was lacking in the national consciousness, Joan finds it in the spirit, a great force also in political events. Political and martial were the needs of the moment, and this is the form that inspiration takes. The source of the inspirational currents is not only morally elevated, but also supremely intelligent.

The work of Joan is thus felt here as an active force that intervenes and acts in History. The *noures*, which were kindness and justice, thought and conscience, were also will and energy for action. And Joan's case is not unique. History, like all phenomena, has its goal and unfolds according to a logical principle of development. I see in this development of all phenomena, including historical ones, an ultimate substantial term, which is the force that moves them. There is a law of balance between the impulses of all phenomena, and all are immaterial, connected, obedient to a single central law, which is God. In moments of depression in the directive forces of human events, the void of the inferior on Earth attracts by balance a spiritual current from Heaven, and this descends through inspirational paths. The impulses of evil must be balanced with those of good. This is the law that gives rise to heroes, geniuses, saints, when a redemptive mission is urgent. At the decisive moment of the crisis that threatens the sacred values of the spirit, which synthesize a civilization, something "has" to be born. Therefore, Joan was born.

Christ, the great force that had founded Christian civilization, watched over, always present, for its conservation. Destiny awakens, then, and shakes the sleeping souls. Charles VII, although king, substan-

tially he was a nothing; Joan, despite being a shepherdess, substantially was the force that exploded at his side.

In History, in decisive moments, the reality of value comes into action and not the appearance of social position. And what a difference in weapons and methods! Joan walks quickly, straight, and securely because she wields the forces of good, justice, and truth; the king and his courtiers go by the tortuous roads of doubt and betrayal, uncertain, empty, disunited. The spirit and the good govern everything, and Joan possessed both. She was a living flame, the others a snuffed-out torch. This is the secret of her triumph.

The intelligence of the inspirational center, in this case of Joan, is not only proven by the timeliness of the intervention, by its proportionality to the events of the time, but also by the undeniable logical development which that center imprints on Joan's destiny. The inspiration had an exact, constant goal, a complex action plan that changes in nature over the course of its development, it has a preparation period for the gradual formation of the instrument.

Let us closely observe how Joan's inspiration is born and develops, as the spiritual engine behind all her active mission. We will reencounter many of the concepts already observed. The form imposed by the circumstances on the development of this mission, which is entrusted to a teenager, could not allow for the long periods of maturation through pain that we find in other cases. The distribution of the phases is inverted, and the pain factor is entirely condensed at the end. And this is because the first scope, in order of time, is the salvation of France; the second is the spiritual purification of the heroine. Pain, therefore, only reaches in the second phase of the individual development of the mission, when the completion of the political work has taken place.

At the age of thirteen, in the summer of 1425, Joan hears the voices in the garden of her father's house. These voices are the "leitmotiv" of

Joan's life, always present, especially in the most decisive moments. They are situated at the rear of the events, they are the driving center of her entire mission. From thirteen to seventeen years old, from the summer of 1425 to the end of 1428, that is, three and a half years, lasts the period of preparation of the instrument, three and a half years for inspiration to fully seize that soul. The phenomenon is progressive. Before the struggle manifests itself on Earth, through concrete facts, it must be completed in the spirit, it must be first solidly stabilized the inner balance of the driving forces of the phenomenon. Here is how Joan describes her first perception of the voices:

"Losque j'avais 13 ans, j'ai eu une Voix de Dieu pour m'aider à me gouverner; et la première fois, j'eus grand peur. Cette Voix, vint vers midi, en été, dans le jardin de mon père; jen'avais pas jeuné la veille. J'ai entendu cette Voix sur la droite, du côté de l'église, et je l'entends rarement sans voir une clarté. Cette clarté est du côté où la Voix se fait entendre et elle est habituellement très vive". (PROC. 1, 52)

("When I was 13 years old, I had a Voice from God to help me govern myself; and the first time, I was very afraid. This Voice came around noon, in summer, in my father's garden; I had not fasted the day before. I heard this Voice on the right, from the direction of the church, and I rarely hear it without seeing a brightness. This brightness is on the side where the Voice is heard, and it is usually very bright." Process, 1, 52).

The first feeling is one of fear, and here also the first warning from the Voice is: **"do not fear": "ne crains rien."** Later, when habit has already calmed Joan, the Voice will become stronger and more confident, initiating its commanding appeals: **"Va, va, fille de Dieu, va (...)" ("Go,**

go, daughter of God, go (...)") and it adds: "the mission comes from God": "**De la part de Dieu**".

The voices are diverse. The first is that of St. Michael, the warrior angel, the saint of battles, who guides the armies. Then comes later, to her aid, as if to better complement, endearing themselves to Joan's femininity, are two other voices: St. Catherine and St. Margaret. Exist there, also, reasons for sympathy, for attraction, and for affinity of mission.

This latter saint was represented in the chapel of Domremy, Joan's birthplace, by a statue that she venerated. The warrior Voice of St. Michael then disappears, in the trenches of Melun, at the end of the heroine's warrior mission, when her destiny ascends through the mystical paths of martyrdom. Then, only the two saints of sacrifice and virginity speak.

Joan also sees a radiance in the direction of the Voice. She hears, sees, even has tactile and olfactory sensations: the currents take on the most diverse forms of sensory vibrations, but, above all, she hears. The tuning environment is flooded with an idyllic peace, with simple rural musicality, full of poetry. In this environment, the spiritual currents saturate with their energy Joan's soul, the instrument that should, later, communicate the spiritual transfusion to the soul of France.

The woods must have been her preferred attunement environment, for during the process, immersed in lower and opaque vibrations, Joan expended greater effort to listen and in one session even came to say, "If it were in the woods, I would hear my Voices." Joan, in those three and a half years of her spiritual preparation, being the peasant girl that she was, lived in a rural environment, among woods and small churches of tranquil villages, in the most harmonious vibratory atmosphere. In this environment, she assimilated the currents, intensifying her resonance qualities, perfecting her affinity with the same currents until merging and becoming, herself, the impulse that was transmitted to her.

The first voice manifests itself in the garden of the paternal home, continuing the contact, proceeding with the initiation, no longer with interruptions, but constantly, several times a week, a little everywhere, through the hills of the Meuse, where Joan led her herd to graze, under the tree called "Fairies' Tree," through the woods that covered the region, next to the springs, amid the singing of the birds and the scent of the flowers, to the sound of the bells that Joan greatly loved and that truly, especially if large, are endowed with an extraordinary potency of vibratory harmonization. These were the sweet vibrations that the spiritual currents followed as paths of descent, as a foundation of resonance, constituting the harmonious motif of matter upon which the divine symphony relied. The concert had to be perfect, without dissonances, even to its distant echoes in the physical world.

Thus descended the *noure* into the spirit of Joan, through the inner voice of good and sweet things that inclined themselves around her in a crown, offering themselves as channels of attunement. In this way great things are hidden in humility.

The environment of the Voices is, therefore, almost always in the fields and in distant and solitary places, where Joan liked to take refuge. And the meadow of Domremy, where Joan lived, is even today truly evocative for its tranquillity and silence.

The Voices, however, also speak in the church, another excellent mystical environment, that is, in the small church of Domremy and in the neighbouring shrine of Our Lady of Beaumont. In the former, there was the statue of St. Margaret, and before it Joan prayed. The shrine of Beaumont, isolated in silences, among trees, was the ideal secluded environment for her inspirations. The solitude of those silences was necessary for Joan, in order to hear better, and she sought it for her preparation. Engaged in her profound inner work, her soul needed peace on the outside. In this environment, the little peasant girl from Lorraine would

have made her solemn promise, accepting her mission and committing herself to Heaven to follow it to the end. History does not witness this intimate scene, in which Joan's soul must have spoken and perhaps also struggled long with her Voices. Certainly, They were present, as they were on Sinai, in Patmos, in St. Damian. There exists in the chapel of Beaumont a suffering and sorrowful Christ at Whose feet the young girl must have pronounced her yes, a solemn vow collected by the moribund Christ and from which she could no longer turn away. That vow was also of pain and of passion.

The Law of God descends and humbles itself before the consent of the soul, because, respecting the freedom of the latter, it respects itself. Only now, Joan developed above all inwardly, could venture onto the paths of the world. The sweet period of spiritual effusions is over. The great battle of conquest and martyrdom will now begin.

She said, **struggling** (with her Voices). Yes, because Joan does not passively accept, but argues and often resists her Voices. She opposes them with the reasoning of her good sense, which calculates the difficulties as much as her own strengths. The Voices were always distinct from her self, with which they sometimes clash, without ever becoming confused. There is an encounter between her human will and the superior will, one like a progressive taking of the latter over the former; but, there is no violence that nullifies will and freedom. If Joan obeys, it is because she previously argued, understood, convinced herself. A pact is formed between two free, conscious, and consenting beings. The forces of heaven and earth are distinct, they meet and slowly merge into a single force. For this, a long incubation period was necessary, much longer than that of the warrior conquest and the martyrdom; a period of invisible preparation before the phenomenon could explode in its maturity; a process of progressive development before it could reach its fullness.

If the two wills come into agreement, they nevertheless remain distinct, just as the tasks to be accomplished are distinct. The higher and wiser will remains in charge and guides; the other follows it. In the case of Joan, the Voices do not reveal the entire plan, but, although demonstrating full knowledge of it, only communicate to her, at opportune moments, the part of it that is relevant to her execution. The inspired one is, therefore, always guided by the hand, like a child. The mission is gradually revealed, and communication is limited to the necessary minimum. It seems almost as if the Voices love to hide in silence what the soul would not have the strength to accept, gently guiding it, with the least possible expenditure of energy.

Let us observe how the Voices behave in the life of Joan. Once the task of preparation is completed, Joan is launched by the Voices into her mission and departs at the exact moment. She knows nothing else but this: "Va, va, filie de Dieu, va (...)" (Go, go, daughter of God, go ...). The Voices, however, know and need, immediately, four objectives: Vaucouleurs, Chinon, Orléans, and Reims, connected to each other by a proportion and logic of development that ascends to a single goal. When the Voices do not have to be precise, they are not. There is an agreement between the wisdom of heaven and the demands of events.

They know that Orléans is the key to the entire position and that, if this is lost, the mission would collapse, which is to save France from English domination. Orléans has been under siege since October of 1428. As 1429 begins, Joan is already in motion. Reims is the political objective that can only be reached in a second phase. First, the victory that allows legitimization, and then the legitimization that confirms the victory.

The heroic march unfolds with a sureness of guidance that the great leaders of that time did not possess. Everything is foreseen. Joan, in the chaos, proceeds straight as an arrow. **"In spite of the enemies, the Dauphin will become King, and it is I who will lead him to the con-**

secreation." (Proc. II, 450). Thus declared the little shepherdess. How could such a humble creature assert this without being mad, and if she was mad, how could she be so precisely accurate?

In March, Joan is in Chinon and recognizes the Dauphin among the crowd of courtiers:

"Par le conseil de ma voix, qui me le révélait." (Proc. I, 56) *"Quand j'ai vu le Roi pour la première fois il y avait là plus de 300 chevaliers et de 50 torches sans compter la lumière celeste. E j'ai rarement des revelations sans qu'il y ait de lumière".* (Proc. 1, 75). *"Je l'entends rarement sans voir une clarté..."*. (**"By the advice of my voice, which revealed it to me."** (Proc. I, 56) **"When I saw the King for the first time, there were more than 300 knights, under the light of 50 torches, not counting the celestial light. And I rarely have revelations without there being light."** (Proc. 1, 75) **"I rarely hear it without seeing a brightness..."**). — Joan had already said regarding her first appearance. When speaking with the Dauphin, she reads into the depths of his spirit, reaching his secret doubts, that is, whether he was the legitimate son of Charles VI and Isabel. And Joan tells him that precisely because he is, she will have him crowned in Reims.

Another sign is added: the miraculous finding of the buried sword of St. Catherine, something that Joan could not have known and that was

indicated to her by the Voices³⁷. In Orléans, the inspiration sustains strategy and military technique with a capacity that Joan could not possess and that surpassed that of the leaders of her time. In a few days, a 17-year-old peasant achieves what the seasoned men of the era could not do in several months. Orléans is liberated. The Voices had an exact confirmation. Joan, however, knew that everything had to be accomplished quickly and is in a hurry to complete her warrior mission. It was important to consecrate the king with the achieved victory, to complete it in a legal plan. And she advances against Reims. On the afternoon of July 16, Charles VII enters the city, as the Voices had predicted. Immediately, on the following day, a Sunday, the coronation is carried out.

"Gentle King," — Joan says to him, — "the will of God has just been fulfilled, who wished that the siege of Orléans be lifted and leads you to this sacred city of Reims to receive the Holy Consecration, thereby showing that you are the true King to whom the kingdom of France must belong." (Proc. IV, 186).

France was saved. The Voices, which had reached their first objective, no longer have, for some time, the precision and power of Domremy. In fact, to what avail, if their objective is another? The Maid had awak-

³⁷ It is a reference to a truly remarkable fact. The Voices told Joan that she should use, in the fight against the English, the same sword of Charles Martel, who in 732 (seven centuries before!) had expelled the invading Muslims from France in the Battle of Poitiers (between Poitiers and Tours). And the same Voices indicated to her where she would find it, buried and forgotten, under the altar of a small country church. Regarding the fact, says Léon Denis, the French philosopher, great friend of Kardec: "It was also in Tours that the intrepid girl received her military equipment, the sword and the flag. Following her indications, an armorer from the city went to look for the sword that Charles Martel had deposited in Saint Catherine of Fierbois. It was buried behind the altar and no one in the world knew it was there. For the heroine, this sword will come out of the dust of the centuries and will again expel the foreigner. (LEON DENIS — 'Joan of Arc, Medium,' Ed. FEB, 1932, p. 111). Denis also says, referring to Joan's itinerary, which she wanted to follow: I saw, in the depths of Touraine, the tiny church of Fierbois, from where they removed the sword of Charles Martel." (Id. p. 20). (Note from the Translator).

ened the national soul. The French retribution prepared by her will advance and liberate her homeland. All her prophecies will be fulfilled. The spirit of Charles VII will resurge and four lustrums later, France will be free. That spark was enough. The forces had limited their intervention to the bare minimum.

After Reims, the objective of the Voices is different, and towards this new goal they direct themselves and harmonize with it. The Voices remain in their method of speaking, guiding, encouraging, and bringing about events, step-by-step. There begins a new destiny for Joan, but They do not reveal it to her; they will only speak clearly at Easter 1430 in Melun. Her fate rises, slowly and unnoticed, from human triumphs to divine triumphs; it is no longer a matter of the salvation of France, but of the sublimation of Joan's soul through pain. And her passion begins. It is a greater victory, which must consolidate the first and make Joan a saint. Ascensional progression of the phenomenon, which leads it to a limit immensely higher, where suffering, as we have already seen, is the fundamental factor. For Joan, it was necessary to consolidate and consecrate her idea in martyrdom, which contained something greater than the salvation of France and which, in the testimony of death, should extend to the entire world. However, for Joan to accomplish her ascension, it was indispensable for her, the failure of her human triumph, it mattered that her earthly greatness would flounder in betrayal and abandonment, by the ungrateful for whom she had fought. It should not be she who would reap, for herself, earthly glories. Her glory should be her purest sacrifice for France. Rewards and human pleasures would have completely dissipated this subtle fragrance of the spirit.

Once more, we see, at the bottom of all missions, Christ in radiance, Christ who draws to Himself, in renunciation and martyrdom, the chosen souls. There is, therefore, a logical development in the intimate progression of the phenomenon: the first caution of the superior forces was,

thus, to strip the Maid of all human triumphs, which naturally were about to envelop her, threatening her greater triumph. It was necessary to advance even further. The Voices, however, guide with delicacy, without crushing the spirit with an immediate perspective, excessively vast, that disorients it, that incites revolt or fear. They guide it toward the inevitable road, remaining always present, although at times they seem absent, but only employ the intelligent strategy of silence.

In the eternal life of Joan, the time for the great victory had arrived, and it was necessary to confront it with a great trial, because this is the law of mature souls. Until the end, the Voices use the mercy of the mystery, making her glimpse liberation, understood, however, in a spiritual sense, not revealing to her the horrible death that awaited her, precisely the one she most feared. They speak to her, but they soften the pathways of pain. The High, unlike the lower planes, knows this mercy, and if it cannot avoid suffering, it is because this is an essential and integral part of the ascent that the same High desires, for it is the path to happiness. How many subtle and profound things this measured advance of the Voices teaches us along the paths of the Lord!

Only when the soul has acquired the strength to look, face to face, the martyrdom, do the Voices speak more clearly. When Joan was able to understand the true meaning of her liberation, only then did the Voices tell her: "**Face all of this with good spirits. Do not worry about your martyrdom. You will, finally, enter the kingdom of Paradise.**" And this is because the profound meaning of the phenomenon we are studying is found in the evolution of the spirit, in the work of its potentiation, which allows it, as we have seen in the "Little Flowers of St. Francis" of Friar Francis, to take flight towards higher planes of life.

Let us, however, look more closely at the events. After Reims, Joan's strategy is left to her human resources. She had worked in the lower human world and it is law that this world should react: she had tri-

umphed too much and could not avoid arousing jealousy and envy from many. Greatness isolated her. The common levels of human consciousness are low, and men know how to ally themselves only by interest, rarely by an ideal. It is natural that Joan's limited understanding, no longer supported by superior forces, would soon have to shatter against the cunning of people given to all kinds of deceit, and she falls victim to betrayal. Men were blind: they only saw petty interest, for it was near and individual. Only the powers from Above had demonstrated a superior consciousness of the historical moment, dominating in space and time. The inferior men are, however, the most tenacious and armed with will, cunning, and lies. Joan's logical plan was to advance immediately on Paris and there conclude peace, as the victor. Charles VII, for whom she fought, personally frustrates her plans, preferring an armistice with Paris and a complacent peace. All the moral impetus given to France by Joan is broken: she is betrayed by her own king. At the moment of decisive action, which should gather all previous efforts, the king dawdles and waits. In September, Joan attacks Paris. There the first betrayal occurs. Several commanders, not wishing for the victory of the enterprise, withdraw from the fight. The next day it is announced that it is the express will of the king to abandon the offensive.

And the betrayal continues. The first defeat dims the halo of the heroine. The people want triumph, the overwhelming persuasion of concrete fact, which justifies everything, be it crime or miracle. In the face of defeat, the saint is transformed into a witch. Joan remains increasingly alone, against everyone. The king only wants to dawdle, he does not take care of Joan, who dreams of peace. In those times, no one suspected the destructive hypotheses of materialism. Today, Joan would be among the mad. But, at that time, she could only be either a witch or a saint. For the French, as long as she was useful with her victories, she was naturally a saint. For the English, as she was an enemy to their interests, she was a witch, a thesis they held dear and would make triumph. Nations,

like men, believe that God is always on their side, which they imagine to be always the side of right and justice. The worst part was that, out of envy, the French, since the first defeat, began to consider her a witch, tightening around her a complete and fatal circle that would eventually strangle her. However, if the centuries remember that time and all those insignificant characters, it is solely due to the persecuted heroine they wanted to crush. Only pain, never cunning or strength, creates eternal things.

The hour, however, of the greatest betrayal precipitates. Destiny has resolutely taken a new path, and the Voices speak again. Until then, they had remained silent. Facing the defeat of Paris, silence. **"When I was marching towards Paris, I had no revelations from my Voices"** (Proc. 1, 146), says Joan: **"it was neither in favor nor against the command of my Voices"** (Proc. 1, 169). The Voices, thus, allowed her martyr's destiny to be fulfilled, allowing the betrayal that conditioned it to proceed, just as Christ also allowed Judas during the Last Supper. There exists, in this way, a sense of fate in destiny, which, once set in its causes, can no longer be interrupted.

The Voices find again the power of Domremy, in a new decisive turn. **"In the week of Easter, when I was in the trenches of Melun, it was announced to me by the Voices, that is, by Saint Catherine and Saint Margaret, that I would fall prisoner before the feast of Saint John and that it should happen thus; that I should not be surprised, but take everything in good spirits, for God would help me."** (Proc. 1, 115-116). It was April of 1430. These periods of silence are a verified fact: it seems that the Voice is absent and extinguishes itself, however, at the opportune moment, it resurfaces, vibrant; it is then understood that it was always present, guiding everything without revealing itself. Necessary silences, which are part of the directive plan, of the strategy of repose and of returns in which the highest impulses mature. Joan, there-

fore, was to fall prisoner: this is the will of God. A new acceptance is required, but, at the same time, divine aid is encouraged and promised, which, after Orléans, will bring about the second miracle of Joan's unshakable steadfastness to the stake.

Indeed, Joan was taken prisoner in Compiègne, due to a new betrayal. She enters the besieged city, suspecting nothing, but, upon making an incursion in its vicinity (the enemy perhaps was in collusion with the very leaders of the city), the English cut off her retreat. In the meantime, Compiègne raises its bridges and closes its gates. Joan had to surrender and was imprisoned, by virtue of the betrayal of the French themselves. It is said that the betrayal was royally rewarded.

Prisoner! Thus, from hand to hand, she is passed on to the English, to whom she is sold, and who pay a high price for the rich captive. The events accelerate. Joan drags her passion from one prison to another, until her trial begins. In the hands of the English, Joan should be considered a witch—this is the conclusion predetermined for the entire process, because it should serve the interest of nullifying the consecration of Reims, thereby reducing it to a sacrilege, destroying with it the authority conferred upon Charles VII by this new judgment of God. In the uncertainty of human vicissitudes, the people had perceived this miraculous divine intervention, which was a guarantee of royal legitimacy. However, the three hundred men involved in the process, so fierce in wisdom, did not understand this elementary truth—that all their cunning and violences, if they could annihilate Joan, the king, and France, they had no power to violate God, nor those who were protected by Him, that is, bound to the circle of the superior forces of the Divinity. The judges, in seeking the point of contact between Joan and Satan, instead marked the point of contact between the Saint and God. Against her, the words of Saint Paul were used. Her perseverance was considered a sin of pride. One could not lie better. Despite so much dialectic, so much pomp of ju-

dicial staging, so much fury of force and cunning, they could not erase a syllable of the simple and sublime truth of Joan. To destroy what represented the salvation of France, the judges sought to annihilate the heroine and the saint, putting in her place the figure of a witch. It was important to invert the situation and replace God with Satan. Poor myopic ones who did not see that this inversion of values was precisely the pedestal of the greatness of the saint, because it was the condition of her martyrdom! They were the oblivious force that the Above used for Joan's victory!

In the Middle Ages, the accusation of witchcraft was easy. The atmosphere seemed to be saturated with the idea of the demon and, truly, with all those violent and cruel deaths, with so many hatreds and revenges, it must have been spiritually unbreathable, deeply impregnated with *barontic* emanations.

Joan is alone, oppressed, deprived even of the comfort of religion; alone, before the insults of the jailers and the attacks on her purity; alone, before a terrible assembly of intelligent and bad-faith judges, who tried, by all means, to tear from her the renunciation of her Voices, so as to have, thus, the legal means to condemn her and so that the form of justice might be saved. They believed that that illusion of form could suffice to sustain a fact that was a lie and hypocrisy. The real forces of life, however, later rise up and impose rehabilitation. When will these laws be understood?

In the present case, we are seeing, however, to what extent of injustice human justice can reach.

The Voices, however, spoke with Joan, and she responded to everyone, simple and sublime. This is the great strength without weapons, the strength of the just and the true. When certain paths are initiated, one can no longer turn back. Two dramas unfold in this last phase: the external drama — which is that of the trial where blind authority, full of

preconceived ideas, in bad faith, rushes from error to error, until hitting its head on the pyre, in front of which one of the English judges will cry out: "We were mistaken! We burned a saint!" Bishop Cauchon, judge in the trial and whom Joan had admonished more than once, will cry. Beside all this unfolds Joan's inner drama, which shines against the gray background of so many basenesses. In this drama, the grandeur of heaven magnifies and Joan, destroyed, dazzles, replete with the potency of the infinite. She is alone, but her Voices are with her. This is enough for her. The unification was completed in Vermont and can no longer be broken, not even at the hour of Gethsemane and Golgotha. These are bonds that do not unravel in time and remain beyond death.

The Voices are merciful: they support, they do not frighten. They promised liberation and did not lie, for they were referring to the greater liberation. They did not take away from Joan the hope of a human liberation, so as not to distress her prematurely, to offer her an opportunity to understand her new effort and gradually mature toward the great idea of martyrdom. She seeks escape, she hopes for material salvation, and this interpretation is left to her as a sweet mercy that mitigates her passion. Ignorance of destiny's plans is often beneficial; certain illusions of the soul are frequently necessary for it to confront situations that would frighten it. The Voices encourage her to resist until liberation. Only later would she come to understand. "Ne crains rien" ("Fear nothing") — They had said from the beginning.

The supreme proof was necessary to give the world testimony of the divine origin of the Voices. Joan's destiny was not only to achieve the goal of saving France, of sanctifying her soul, but also of affirming to the world the truth of the spirit. Joan gave her life for this affirmation. She never renounced her Voices and always repeated her motto: "**De la part de Dieu**": On behalf of God. And she repeats in the end: "If I were to say that God did not send me, I would condemn myself. Truly, God sent me."

Only on the journey to the cemetery of Saint Ouen does she have a moment of human weakness. Her fatigue yielded in the face of so much pressure and cunning, perhaps she had been deceived with substitutions of texts or perhaps she had been mistaken thinking that this was the expected liberation. She wavered for a moment, overcome by the tenacious will of her judges, which, however, was nothing more than a force wishing her retraction to condemn her anyway. These discouragements that obscure the sense of responsibility are very human. Joan, however, as soon as she regained some strength, feared, in the face of her Voices, for having denied them, even for a moment; and immediately regained spirits. And her last cry, the greatest cast into the world, among the flames of the pyre of Rouen, was: "**My Voices came from God.**"

Solemn testimony, made in the face of death, when one cannot lie; flash of eternal truth, descended as always from a cross, truth proven by martyrdom.

What does science say of this kind of evidence? In the apotheosis of sacrifice, Joan reaffirms, giving her life for it, the supreme truths of the spirit, testifying that they exist and are reached through pain.

At the supreme moment, the Maid of Orléans finds the point of contact that unites her to Christ; she again penetrates and settles, as a throbbing force of life, into the divine plan of His redemption. And Christ is her final cry, which is one of victory.

Never in History, as in this case, have the forces of the spirit come so close to Earth and in a hand-to-hand struggle so resolutely imposed themselves on human events; never has the contrast been so vivid, the intervention so evident, nor have the events been so intensely violated by the impulses of the imponderable. The two worlds confronted and looked each other in the face, defying one another. And the spirit triumphed.

5

THE NOURES TECHNIQUE

When from the study of my small case we elevate ourselves to the interpretation of the gigantic cases of inspiration, we should have perceived that science with its conceptions is very much too small to contain them, for they involve something of the superhuman, indispensable for their understanding, and transcendental factors that science ignores. There exist in the phenomenon, substantial and determining elements that we find in all cases, which therefore represent their fundamental characteristics, elements no less real for being imponderable, although modern science, due to its premises and orientations, has become incompetent to appreciate it.

To bring the phenomenon into the terms of modern scientific psychology, a reduction is imposed, almost a mutilation of the phenomenon itself, in its technical and mechanical aspect, which is that of psychology. It is this particular, technical, and scientific side of the problem that we will delve into in this chapter. We will seek, simultaneously, to elevate science, still in its infancy in this field, to the understanding of these phenomena and the imponderable forces that govern them.

We have moved, until now, in a super-scientific field, in a world of dreams, of emotions, and of hopes, the world of the spirit. For those who feel it, all this is already supremely persuasive in itself. Now I am going to change the gears of my thought and speak to those who do not feel, to those who, in order to be convinced, need to touch, measure, experiment. However, it is important to consider those spiritual factors, even though

there are those who deny them for not possessing them in their own consciousness, for they constitute integral factors of the phenomenon, fundamental in defining its development. Furthermore, I have already stated that they are the product of evolutionary states that have risen beyond the average. It is obvious, therefore, that only through a descent can they be reduced to the limits of the normal psychology of sensory reality.

So, therefore, when we speak about vibrations and waves, let us remember that we are only touching the human perceptual phase of the phenomenon, the last and lowest zone of *nouric* transmission, its inferior term and its final moment of arrival, which is the most comprehensible for being the closest to the sensory phase that comes into human contact. The higher phase is an abstract emanation, super-sensory and super-conceptual, that occurs in another dimension of consciousness and in another plane of evolution, a phase that science and the normal human psyche cannot perceive and conceive due to a lack of means, unless there is a dimensional reduction, which is precisely what inspirational reception operates in *nouric* currents.

When, at the source, we find ourselves on a super-temporal and super-spatial evolutionary level, it is absurd to aim to fully comprehend it in terms of a mere technical matter. In its state of emission, the *noure* is not yet thought, as we normally conceive it. To speak in terms of the normal psyche, I myself have to perform a reduction of the original emanation and of my perception of it to the dimension of thought, which is a much denser vibratory state; I will carry out an involutory³⁸ return to the more concrete world of material oscillations, dressing the primitive irradiation in a physical envelope that allows it to stimulate the sensitive reaction of the psyche immersed in the cerebral centers. Let us remember, therefore, that this study of the phenomenon in its least technical

³⁸ The term "involuntary" is used here to describe a process that is opposite to that of evolution.

aspect only encompasses it on the human plane of arrival, and not on the superhuman plane of departure. In this study, in order to reach the solution of these unexplored problems, for which I find no guiding elements in human knowledge, I will use, when culture and reason are not sufficient for me, the intuitive method and research by capturing *nouric* currents. At this moment, I feel that I only have a vague and initial idea of the subject, but I know that, as I write, I will receive answers to each question.

In studying the phenomenon, in its large and small cases, I have already outlined a summary interpretation of it; in the characteristics, which we have seen return with a constancy that has a meaning, we have traced a fundamental line of its figure. Among these characteristics, we have seen to be in the first place the progressiveness, by which I defined the inspirational phenomenon 'as a normal case of sensitization by continued biological evolution in the superior stages of psychic evolution and spiritual ascension. The case, as evolution, is normal; as position, in face of the relative ordinarieness, it is supranormal. It is a matter of an evolutionary process of dematerialization of the being in super-biological planes, of a process of psychic and organic purification, whose factors are pain, renunciation, a regimen of passional purification, and dietetics. On this subject I have already spoken in the chapters: "The Phenomenon" and "The Subject."

We find these elements in the history of the great inspired ones. Eliminating these determining factors, naturally the phenomenon stops or regresses. These concepts, although they go to a super-scientific field, they have scientific bases, as they represent the continuation of Darwinian biological evolution, organic evolution which, if it must continue, as logic imposes, can only be psychic and spiritual.

It is necessary that materialist science, if it wishes to continue its progress, understand precisely this problem of the dematerialization of

the human organism, achieved slowly by progressive atrophy of organic functions and hypertrophy of psychic functions. I refer to positions relative to the current evolutionary moment. This, too, is logical, and on this subject I have already spoken. These general principles, as always happens in nature, undergo adaptations in the particular case, which is always that of a specialized type, and remain true, although they do not appear in the brief scope of a lifetime.

I spoke of a progressiveness of sensitization. And what is evolution if not a continuous process of sensitization? On an initial plane, we have the mineral, which also knows how to shape itself, sensing the resistance of the environment in crystalline formations, then the plant, with a sensitivity that encompasses vegetative life; next, the animal, which sees and hears and in which the sensory world is outlined; shortly after, the human, who, from sensory synthesis, rises to a rational interpretation of life; then, the super-human, who, with the capacity for intuition, surpasses the limits of reason and directly senses the universe. And we could continue with the incorporeal beings called angels, throughout the entire hierarchy of their elevation.

The mineral orients itself, the plant feels, the animal perceives, the man reasons, the super-man knows through intuition—such is the evolution of sensitivity.

If with civilization ferocity diminishes, it is because sensitivity increases, to which it is inversely proportional. Just as plants are cultivated, so too are spirits cultivated and animals domesticated. And the cultivated plant loses its thorns; the domesticated animal, its ferocious instincts; civilized men are ennobled in thoughts and acts. It is an identical and universal process of sensitization, this one, that absorbs ferocity. For this reason, the painful sensitivity of animals and savages is much lower than that of civilized man. The reaction always invests more in the deep

strata. The limits of the universe are given solely by perceptual capacity and expand as this capacity increases.

We also notice another characteristic of the inspirational phenomenon, common to certain inspired individuals, that is, the spiritual crisis in which the phenomenon explodes, after a long and invisible maturation. This explosion is linked to deep shifts in evolutionary balances and to new stabilizations on higher planes. We then saw the issue of the best environmental conditions and the importance of this for the purity of reception. There is always, for all those inspired, a need for solitude, which functions as insulation. And also of prayer, which is elevation of spirit, which puts the psyche in a state of receptivity, which means a negative electric current, necessary to close the circuit with the current of the *noures*, which is positive and active. Prayer can also be a desire, which assists the elevation of the necessary nervous tension to reach the superior planes of consciousness, more subtle, yet, more potent, and that represent, therefore, in the face of the nervous currents in the normal state, currents of high potential. Everything that elevates the nervous potential facilitates *nouric* reception, as it energizes; and in evolution, dematerialization is proportionally compensated by this its dynamic inversion. The *nouric* perception, in fact, gives a feeling of joy and potency to the spirit, being verified in organisms purified from animality and representing, in itself, a range of action and sensitization much broader than the normal.

I described my progressive positions until reaching synchronization with the *nouric* emanation, a process of dormancy of the consciousness at a normal potential and of activating the consciousness at a high potential, which momentarily neutralizes and reabsorbs the functioning of the other. The meaning and the reason for the conditions of the phenomenon begin to be outlined here.

In this first part of the chapter, I sought to eliminate the more spiritual and less technical aspects of the issue, in order to probe the phe-

nomenon down to its simplest and most schematic aspect, therefore more easily analysable. Of the other characteristics, summarily indicated in the first chapters, such as conscious and active capture of *noures*, individuality or nature of their source, my capacity for oscillation between consciousness and super-consciousness, attunement by affinity between transmitting centre and my psychic registering centre, etc., we will speak in the technical study that follows, which could not be done in the first part, predominantly descriptive, but only now, that I have already exposed and established the factual elements.

There are two moments, these, which had to be very distinct: first, the description and then, the interpretation of the facts; external observation of the whole, initially, and penetration of the meaning, in the end. One will understand, then, the necessity of a well-tuned environment, like that of forests and mountains, of a temple or of the very office saturated with *nouric* emanations; the need for states of mind of peace and the distancing from interferences of low psychic vibrations, which disturb the purity of the registration; one will understand the necessity of organic and psychic purification, an evolutionary process that leads to affinity with the source, therefore enabling the attunement, with it, of the resonant instrument, which is the whole personality of the medium; one will understand the parallelism that exists between spiritual ascension and receptive sensitization. One will understand how the instrument, as has happened with some mystics, may initially misinterpret, if it is not yet well matured; one will understand, in my case, the progressive transformation of my mediumship, from passive and unconscious, initially, to an increasingly more active and conscious form, subsequently. One will understand, finally, how all these *nouric* phenomena, notwithstanding the individual differentiation that separates them, find their unity in the great central current called GOD.

Let us delve deeper, then, into the technical aspect of the phenomenon, refocusing our attention once again. Any source of emanation radiates around itself an impulse that is transmitted. Let us call this source the transmitting centre. It is verified by a general law, across all planes of evolution, including the super-psychic and, therefore, super-spatial, this phenomenon of kinetic expansion, which is a principle of unity and love that unites together in its parts and elements the entire universe. I lack super-spatial, super-temporal, and super-conceptual words that would allow me to express myself; but, I avoid any reference to the dimensions of space and time, which no longer exist in the transmitting centre. To also understand this technical aspect, it is important to have understood the universe, scaled as it is in its evolutionary phases, which signify planes or levels of existence, of sensitivity, of conception. The most conceivable and closest phases of our universe are matter, energy, and spirit: the physical universe evolves into the dynamic universe, which evolves into the psychic universe; beyond that, it evolves into super-psychic planes that, currently and normally, are inconceivable to man. It is necessary to have understood and to have in mind the theory of the evolution of dimensions, as developed in "The Great Synthesis,"³⁹ because, the passage, through evolution, from one plane to another, triggers a change in its dimension or unit of measure. Returning to the initial concept: that principle of irradiation launches, in the various dimensions of evolution, emanations that, upon encountering a sensitive centre, can be registered. We will see later, whether it is a matter of passive reception or of active capture. This second centre is the receiving instrument.

Thus, the two terms of the phenomenon are determined, which is essentially a phenomenon of transmission and reception, that has its correspondence in the lower plane of the dynamic universe, in acoustic

³⁹ The theory of the evolution of dimensions is developed in Chapters 35, 48, and 53 of "The Great Synthesis" and Chapters 18 and 19 of "FUTURE PROBLEMS." (Translator's Note).

transmission and, at a relatively higher level, in radio transmission through Hertzian waves, a more evolved form of acoustic waves.

It is always a matter of oscillations in the transmitting centre, communicated by vibrations of the medium (air or ether) to the receiver (ear or radio device). The variations or modulations of the original impulse are exactly repeated by the arrival organ, for the two distant centres are brought close through the medium, which truly makes them communicative and merged in a union of movement. The acoustic or radio-like simile does not harm the spiritual immateriality of the transmitter, because, effectively, the universe, in its various planes, responds to a single principle that, although inconceivable in the Above, is reflected in our physical universe, albeit made coarse by its denser coating. In Above, although we move in super-spatial dimensions, there still remains, even when distilled as pure kinetic emanation, the principle that, in lower planes, is spatial transmission by spherical waves. The analogy implies a reduction of potency and purity, but it is exact, considering that the wave-like vibration is the arrival form (thought) and not the *noure* form, of departure. Therefore, we only call it **emanation**, to express the same principle of diffusion, bearing in mind, however, that we are beyond the spatial, dynamic, and even the psychic plane.

There exists, however, a significant difference between the inspirational case and the confronted one. While in the latter, both transmitter and receiver are situated on the same plane of evolution (dynamic), in the inspirational case the two communicating terms are located on two different planes of evolution and, therefore, in two different dimensions. In radio reception, the final stage is acoustic just like the initial one; the original acoustic vibration is transformed into an electrical vibration to ultimately return as acoustic; and the reception will be all the better the more the final phenomenon identifies with the initial one. There was only a transformation from a less evolved dynamic form and, therefore, slower,

less agile and less quick because more confined in matter, — the sound —, into an electrical form, more evolved, quicker, freer from the spatial dimension and which, therefore, dominates a much broader spatial field. And in this consists precisely the utility and the progress of the discovery.

In the *ultraphanic* reception, we have much more. There is not just a temporary transformation, with the sole objective of transmission, to return to the starting point. In radiophony there is a permanence within the space-time dimension of the dynamic world. In *ultraphany*, one undergoes a much more substantial and deep mutation, which is not a simple transformation of acoustic waves into electric and vice versa, nor a simple spatial transmission. The inspirational source is located in another dimension, and the transmission does not occur in a spatial sense, that is, in the field of the same space dimension, but through various dimensions.

As I have already said, here, scientific concepts are not enough, and it is necessary for science to make these transcendental concepts its own, indispensable for understanding also the technical aspect of the phenomenon.

The genetic centre of *nouric* emanations does not possess either the characteristics of the dynamic world or the conceptual ones of the human psychic world, but is situated in a super-conceptual dimension of abstract character, where universal principles are found. The source does not vibrate, does not radiate vibrations in the sense known to us, even if they are of thoughts; it does not transmit wave-energy in the space-time dimension, but emanates an absolutely immaterial **quid**, an impulse, a potency that cannot be defined with the attributes of the dimensions of our universe. From this higher dimension, the emanation must descend; this potency must precipitate itself onto the conceptual dimension of

human thought, and the so-called reception can only occur by virtue of this descent.

The much more complex phenomenon of inspiration, which distinguishes it from radiophony, is precisely this. The two terms of the circuit are qualitatively distant, and therefore, the communication, which determines the repetition of the originating impulse in the receiver, can only be established through a process of dimensional transformation. This *nouric* process could be compared to that of a transmitter that thought or composed "directly" in Hertzian waves, which, to be perceived on the sensory plane, must undergo an *involutione*⁴⁰ transformation until they become mechanical energy (vibration of the microphone membrane) and, finally, auditory.

To unite the two poles of the circuit, it is necessary to carry out this extraordinary operation, which is the passage from one evolutionary plane to another, meaning a change of substance, from one form to another. In other words, to express the original emanation as thought, within what is conceivable to humans, it is important to undertake a reduction in dimension; this descent to Earth means that said potency must go through a regressive, involutory process: this is the condition for it to be able to manifest itself in the human dimension of the intelligible. This reduction of dimension and this involutory return are a process of intimate transformation of the kinetic substance of radiant form, and it takes place not in space, but by traversing various dimensions of diverse evolutionary phases to arrive, alone, at the end of its transformation, to our dimension and phase of evolution. The path is not, therefore, travelled in a spatial sense but, rather, in an evolutionary sense, that is, by traversing the evolutionary dimension, evolving ascends towards the transmitter and regressing descends toward the receiver.

⁴⁰ Opposite of evolutive

As we can see, notwithstanding the correspondence between the various planes, inevitable in an organic universe governed by a unitary principle, the inspirational phenomenon is much deeper and more complex than the radiophony phenomenon. If, for example, in telepathy one can speak of thought-waves because thought exists, speaking of vibrations in inspiration is an absurd, insofar as the dimension of the psychic-conceptual zone has been surpassed. I will say more precisely: in the inspirational phenomenon, we do not find the vibratory form of the thought-wave except in the extreme phase of reception, at the end of the involutory reduction, as the last derivative, by continuity, of the original emanation translated into terms of human thought. For all these reasons, it is understood how these phenomena surpass experimental psychology of the laboratory, and how necessary it is, for their study, that science refines and makes its own these elements of the transcendental.

The two stations are, therefore, situated, one, in the evolutionary phase or dynamic plane (if it concerns mediumship based on sensory perceptions) or psychic (if it concerns concepts like in intellectual-inspirational mediumship), this on the human side; the other, on the super-human side, is situated in the dimension of super-consciousness, which surpasses that of human psychism. I am not referring to *barontic* or physical mediumship, where the transmitter can be on the same human level or even lower than it. And if evolution is dematerialization and spiritualization, communication between the evolved transmitter and the relatively unevolved human receiver can only be achieved by materializing the emanation, which means a reduction of potency and the coating of the abstract, synthetic, instantaneous concept with the form of objective, analytical, and progressive thought in words, as is the human one.

Let us see, now, how communication can be established between the two centres. It is evident that, the universe always being wholly present in its various evolutionary phases and dimensions through which beings

traverse in the infinite, the limit of the perceptible exists only in the individual means of perception and not in the phenomena. Thus, for example, the human ear encompasses only a certain range in the frequency of sound vibrations, beyond which there is no perception. It is also obvious that, just as the creation of new instruments and research resources has led to the revelation of a new world, in the same way any extension of sensitivity shifts the limit of the knowable, which is precisely a function of the former, a relative susceptible to continuous evolution. The perceptible, therefore, has no boundaries in itself, but only in the relativity of our evolutionary position; if this rises, the perceptible automatically expands as well.

I've already explained how evolution is a progressivity of sensitization. The perception and conception of the universe are, therefore, relative to individual sensitivity, and change, expanding, with the progress of this. The vision of the universe enlarges as consciousness evolves. In the same way, also, the conceivable is progressive, the vision of truth is relative to individual potency and cannot be reached except by successive approximations. If we wish to graphically translate the concept, we could graduate the progressive sensitivity of the evolving being along a scale, in this order: mineral, plant, animal, man, super-man, — capable of responding to an ever broader and deeper range of radiations. This equates to the process of kinetic externalization, which is the substance of evolution; it is simultaneously an expansion of consciousness along the line of psychic sensitization and a manifestation of Divinity, a dual process of approximation of the two extremes, through which the creature returns to the Creator.

One can, therefore, establish for every individual, according to the highest point they have reached on the scale, a range of perceptive capacity that comprises all the lesser ones, but from which the broader ones are excluded. For two beings, even in the human world, to communi-

cate—that is, to understand each other—it is necessary that they use the same language and express the same sensation of the universe, which means that their sensitivity encompasses the same field of perceptive capacity. Understanding is only possible to the extent that the field overlaps, to the extent that there is a coincidence of amplitude. Thus, the greater can understand the lesser, but not the other way around. Let us try to explain an abstract concept to an ignorant person; they will not understand it unless we know how to reduce the abstract idea to their conceptual dimension of sensory representation. This is the condition for communication.

All of this can also be said in another way. If, placing two tuning forks vibrating at the same note, we strike one of them, causing it to vibrate, the other will also begin to vibrate, emitting the same sound. This principle of resonance is universal and true in both the acoustic and electric fields as well as in the psychic and super-psychic ones. The contact of consciousness with the external world through the paths of the senses is precisely due to a phenomenon of resonance. On this radiophony and telepathy are based. Often, when a person is about to tell us something, we already feel it in our own thought. "The phenomenon of resonance consists in the fact that two organs susceptible to oscillations, having the same characteristic or frequency (in the case of a tuning fork, the number of vibrations per second) can influence each other reciprocally, if one of them, through its own oscillations, produces waves in a medium that encompasses both." (Eng. E. MONTÚ, "Radio," p. 31). Thought can also be transmitted by resonance when the cerebral centres, in the atomic movements of their cellular structure, are susceptible to oscillations that possess identical characteristics. Then, the two psychic centres can influence each other mutually, through a common medium that receives and transmits their vibrations. It is undeniable that thought is a vibration, albeit reduced to an extremely subtle and highly evolved dynamic form, in the process of overcoming the space-time dimension. In-

deed, the human psyche is an organ capable of vibrating and entering into resonance, of normally transmitting and registering psychic currents, because this is how thought is formed, projected, communicated, and received, which, like light, circulates everywhere in the human atmosphere and beyond. Thus, states of mind and feelings, as well as concepts, are transmitted. The secret of orators, of leaders who move the masses, lies in knowing how to awaken these resonances. Thought vibrates in the universe, reverberates, reacts, returns to the source, unites distant centres in harmony, nullifies itself, accumulates, sums up, disintegrates; we radiate and receive radiations from the human environment, from lower planes, from Above, in a sea of *noures*, of infinite vibrations. Each one corresponds as one knows and as one can, according to their capacity; but, the consciousness of the sensitive is a vibrating harmonic box of all the radiations of the universe.

Telepathy is nothing but a phenomenon of resonance. Resonance means tuning into the same vibratory state, the basis of synchronous perception. It signifies sympathy, affinity. And through resonance, not only is transmission accomplished, but thought also operates, driven to move by a connection of ideas, which is its path of least resistance. Ideas spontaneously attract each other through affinity. Their reappearance in consciousness is due to the excitation of a vibratory state that propagates to similar forms capable of resonance. The pathways of mnemonics are those of this resonance through connection. The real roads of collective consciousness are those of resonance. Understanding is a phenomenon of resonance. The thought, finally, tends, like all lesser forms in the dynamic world, toward diffusion and, once projected, is indestructible.

All of this leads us to the same conclusions as in the beginning. For communication to take place between the two centres, the same capacity for resonance is indispensable, that is, they must be susceptible to kinetic displacements, endowed with the same characteristics. Now, to achieve

this, it is necessary to start from the same kinetic equilibrium, that is, it matters to find oneself at the same degree of evolution and sensitization that encompasses the same field of perceptual or conceptual capacity. Only then can attunement take place. The basis of this, therefore, is affinity. For communication to be established, attunement between the medium's consciousness and the emanation centre is necessary, a state of sympathy that allows attraction, a complementary and similar state that establishes fusion. The laws of affinity are at the base of all phenomena, including those commonly controllable, of psychic attraction. This is why I have insisted so much on the parallelism between suffering and inspirational mediumship, precisely because the former is an instrument of evolution, which is sensitization leading to affinity with the higher transmitting centres. The *Nouric* reception, which is communication with super-evolved centres, requires spiritual ascension to that level. In order for contact to be established with the source, it is necessary for consciousness to sensitize through evolution, to the point of reaching an amplitude of perceptual capacity that overlaps that of the source: this is the condition for understanding; it is important to acquire through spiritual ascension the capacity that allows one to respond to subtle *nouric* emanations. "To communicate, the disembodied spirit identifies itself with the medium's spirit, and this identification does not occur unless there is sympathy between them, it can even be said, affinity," says Allan Kardec in his "The Mediums' Book," page 319. "The soul exerts on the free spirit a kind of attraction or repulsion, depending on the degree of similarity or difference between them; now, the good feel affinity for the good and the bad for the bad, hence it follows that the moral qualities of the medium have an essential influence on the nature of the spirits that communicate through him. If he is vicious, around him gather inferior spirits, always ready to take the place of the good spirits that were called. The qualities that preferentially attract good spirits are kindness, benevolence, simplicity of heart, love for one's neighbour, detachment from material things;

the defects that drive them away are: pride, selfishness, envy, jealousy, hatred, greed, sensuality and all the passions through which man attaches himself to matter. All moral imperfections are so many open doors that give access to bad spirits”.

We have, therefore, two centres, transmitter and receiver, situated on different planes of evolution. They communicate through the principle of resonance, which occurs only when there exists the capacity for vibration in unison, which in turn happens only when the two centres are on the same evolutionary level, that is, of sensitization, moral perfection, and conceptual perceptual potency.

Kardec particularly considers the moral aspect of affinity, but evolution is the ascension of the entire being and also implies a sensitization to subtler resonances, a perceptive expansion, and a conceptual potentiality. The phenomenon of inspirational intellectual mediumship is, therefore, a phenomenon of attuning, whose condition is affinity. The problem of communication, therefore, lies in affinity. There is a qualitative distance, of capacity for correspondence, between the two centres, and it must be filled. For their union, in tuning, a transformation is then imposed, and there are two cases: either the transformation is carried out by the work of the transmitter, who envelops his emanations (both centres are active and conscious) up to the sensory perceptual level of the receiver, and this is the case of acoustic hearings, optical visions, and other sensory perceptions of various mystics, whose source, although of physical effects, is always distinguished from *barontic* productions by the elevation of the provenance demonstrated by the type of appearance and by its high moral content. The encounter can, thus, also take place on the human sensory plane, if this is the path of least resistance, given the characteristics of the medium. This can be a saint of feeling and kindness, and not of intellectuality, therefore not specialized in the psychic side, up to super-consciousness. Or else, — second case — the transfor-

mation is carried out by the work of the receiver who, by his degree of evolution, knows how to elevate himself on his own to the conceptual plane of the transmitter. This is my case of inspirational and conscious intellectual mediumship. Now its structure and complex functioning are beginning to be understood.

In this case, the medium's capability consists in knowing the distance that separates him from the inspirational source, ascending himself on the evolutionary scale and achieving affinity, which is the basis of the resonance phenomenon, and this in the particular field (moral, intellectual, artistic, heroic) that pertains to the communication⁴¹. The inspired one must know how to emerge actively and consciously in the conceptual dimension proper to the transmitting centre, and, to reach it, he must have gone through all the torment of his purification, because only this can sensitize him to capture the highest *noures*. If, upon immersion in a rarified atmosphere, the reception is spontaneous, pleasant, energizing, the effort, not only of long evolutionary maturation but also the immediate one, of positioning in high-tuning phase and of achieving the necessary nervous tension at high potential, is all up to the medium. And he has to maintain himself, protractedly and normally, in cases of voluminous recordings, in that state of tension; he has to endure alone, without comfort and without human compensations, the subsequent organic exhaustion and the sadness in solitude that follows the supranatural effort. Having reached the *noure*, he must maintain the contact in perfect consciousness, relating everything and fully retaining his own lucidity and analytical power. Finally, although immersing in a different location in the phase of consciousness, the inspired one must not close the bridges behind him but must keep united his super-consciousness and his normal consciousness, so that it is possible, after having ascended

⁴¹ These preliminary concepts will be completed and clarified in the development of other concepts and theories in the volumes of the II and III trilogies by the same Author. (Author's Note).

evolutionarily, to descend involuntarily to transmit to his common consciousness and with this to his fellow human beings, the content of his vision.

It is therefore indispensable to know how to keep one's consciousness awake on different planes, not only on the Above, but also on the lower planes, and to know how to maintain the aforementioned union and communication so as to always be able to surface to the level of normal human consciousness. The dynamism of these shifts, which allow for the translation of sensations and concepts from one plane to another, continuously needs to be in place. The inspired must, therefore, not only master an extremely broad perceptual range, where his sensitivity is put to a harsh test; his psychic ear must not only capture an immensely broader musical range than that of conceivable human experience; he must also possess quickness in internal mutation, agility in shifting along the line of evolution, and readiness to adapt to the successive focalizations of various visual perspectives. Without these qualities, his work would be impossible. And he must perform these shifts without discontinuity, without zones of unconsciousness, always consciously. He must comfortably move from one extreme to another, be it in the small sensory and rational consciousness, suited to analytical concepts and tied to human life, or in the intuitive consciousness, suited to grand distant, abstract, and synthetic concepts of the absolute. Only in this case can one speak of conscious inspirational mediumship, which dominates the phenomenon, feels, sifts, and chooses the currents, controls its thought, judges it, and accepts it. When the evolutionary level of the *ultraphanic* is inferior to that of the captured *noure*, then the dimensional reduction cannot take place in his consciousness, and one has the more common, passive and unconscious mediumship, in which the subject is a mere instrument that records without understanding. The true conscious *ultraphan* must carry out, in the depths of his self, a laborious effort, for he functions as a transformer of *noure* emanations into thought-vibrations,

as an instrument of reducing the inconceivable superconscious to the conceivable conscious. If he did not perform this psychological descent, he would not know how to express himself, and if he managed to express himself, he would be considered mad. In addition to all this, he must also possess accurate memory of his complex states, to be able to offer them as elements of observation; he must also have qualities of self-analysis and introspection, which allow him to analyse and interpret the phenomenon and to present and use the intuitive method in the systematic research of the unexplored scientific realm.

In my case, the registration of concepts is not passive reception, but active capture, of a signal not negative, but positive. My inspiration can then be defined as intellectual mediumship (registration of concepts), inspirational (that is, coming from the highest planes of evolution), active (that is, by capture) and conscious (in the various planes and dimensions). All of this becomes for me a normal method of research by intuition, a true technique of thought for me, an intellectual and cultural system that I master perfectly.

I have already described the means by which I achieve and preserve this. If particular conditions are required, this does not detract from the practical results that I obtain with it, and which constitute a fact.

In the described states of dormancy of normal consciousness, I carry out, by my own initiative and effort, the above-described transformation, which elevates my conscious self to a superior dimension. And when the super-spatial, instantaneous, abstract vision crosses my sensitivity, I must know how to descend again to the normal psychological level, accomplishing the transformation in the opposite direction, for without this it would not be possible for me to communicate or make myself understood. Thus, I must know how to oscillate along the scale of evolution and involution, with different focalizations of consciousness, that allow

me to express, in rational and analytical terms, the synthetic intuition that in its original form is inexpressible.

What I have described is, above all, the functional technique of my phenomenon, which I know better than anyone. Thus, entrusting myself, at the most salient points, to intuition, I have defined the problem, for me also hitherto uncertain, of my inspiration.

* * *

Established, thus, the central structure of the phenomenon, let us complete its interpretation in its other aspects.

Thought is, therefore, entirely a *noure* and communicates and echoes from centre to centre; the universe is saturated with conceptual emanations that are perceived every time that the being, through evolution, has reached the degree of sensitization sufficient to enter into resonance. In the dynamic and psychic plane, the universe appears to the sensitive as an unlimited ocean of radiations of all kinds. These emanations, each at its own level in various forms, obey the same universal principle of expansion, connect the universe in all its parts, and represent the organ of its physical and psychic sensitivity. The higher one ascends evolutionarily, the more subtly one feels the universe, the more clearly one perceives and conceives oneself. The highest consciousness that knows the entire functioning of the great organism is the guiding idea of God. And this is

the Centre to which the various planes of evolution ascend, the distant goal toward which these surmountings of consciousness and dimensions tend. This is why the content of inspirational mediumship is revelation, this is why it leads to unity and truth.

This makes us understand how only in our unevolved world, where thought is continuously hindered in its circulation by the resistances of matter, it can be conceived as imprisoned, separated in the form of human individuality. Only in these lower planes can thought remain differentiated, confined between personal barriers; higher up, it circulates freely, easily merging in the same resonance the hypersensitive centres, which thus unify in the same mode of being, and whose tone is defined by the current of their plane. At this level, the form of being is psychic, no longer physical; it is no longer a body, but a state of consciousness, and is defined by the naturally dominant irradiation in that plane, where beings automatically balance themselves, by their specific weight, on the scale of evolution. As we are seeing, it is possible to confront and solve problems of high theology with the most exact concepts of scientific psychology.

It is now possible to better understand what has already been said about the problem of the individuality of the transmitting centre, which has already been perceived by others, that is, that this inspirational voice “should not be understood as an individual invisible being, but as an emanation of spiritual energies fused into a bundle.” (Ferder, “The Progressive Cycle of Existences”).

When inspiration reaches a certain level, one can no longer speak of an entity as a psychic centre, in a personal human sense, one cannot define nor limit the source to a name; one can only indicate the direction of origin and speak of planes of evolution and *nouric* currents that traverse and define them.

It was in this sense that I spoke of Christ as the centre of emanation, source of revelation, a constantly present current of thought that governs the world. Only this cosmic conception of Christ, far superior to the historical and human one, can give us the sense of His divinity and His presence, activity, and historical-social function. The South American press, with much haste and simplicity, attributed, without further ado, the "Messages" and the "Great Synthesis" to Christ for their evangelical flavour. However, it is necessary to understand how dangerous and unscientific it is to define so categorically an origin that reduces Christ to a common human historical conception; it is necessary to understand that the real Christ cannot have, in His essence, any form in our conceivable realm, which only minimally captures and encloses Him. In my case, therefore, one can only speak of the direction of the descent of the *noures*; it can be said that, from the direction, no one knows how distant and from what dizzying height, which has its beginning in Christ and in Divinity, proceeds a *noure*, passing through an unknown number of planes and undergoing unknown reductions of adaptation, up to the plane where my highest inspirational consciousness, laboriously ascending, can capture it, to undertake the last and certainly the quickest path that should lead it to the form of human psychology.

"I come to you from Above and from afar" says His Voice in the Message of Forgiveness⁴². "You cannot perceive how long is the path that we, pure thought, must traverse in order to overcome the immense spiritual distance that separates us from you, immersed in the muddy earth. Your psychological distances are greater and more difficult to overcome than the distances of space and time."

This means conceptual distance from the source and a long path travelled, that is, dimensional reduction operated to overcome that dis-

⁴² This Message of Forgiveness and six others are compiled in the volume 'Great Messages'. (Translator's Note)

tance and descend from that altitude to our plane of evolution: psychological distances, evolutionary, of conceptual dimension. Only now, that we outline this technical study on the *noures*, can we understand what reduction process implies this descent of spiritual currents, what series of filtrations is necessary, through various planes, so that the light is perceptible and the irradiation accessible; how many intermediaries, of gradual spiritual transparency, must collaborate so that the spiritual blindness of the intermediary can reach the high and the conceptual potency can arrive, clear, without becoming dazzled, to the earthly plane. In this complex process, many aids are necessary alongside my effort and, notwithstanding my form of conscious inspirational mediumship, a large part of the transformation has to be realized outside of my consciousness, in planes higher than those accessible to me; a preparatory work, which I am unaware of, must take place above me, to bring the *noure* to the plane of my capture. The phenomenon is vast, made of various collaborations, through gradations of purity and elevation of which I am only the last term, the lowest and least evolved. In the Above, as an objective and scientific reality that I feel, there is a choir of hierarchies that gravitate, from sphere to sphere, in the great light of God; to the lower planes extends the hierarchy and the Earth receives the irradiations from Above and is guided.

After all this, it is always better understood that the fundamental problem for me, as the first condition for my *nouric* capture, is that of spiritual ascension; it is understood how, for me, the question of mediumship and that of spiritual refinement must coincide.

If the source of inspiration is on High, I must always live stretched towards the High, in order to reach it. I am an antenna, sensitized by pain, and must elevate as much as possible to the superior planes, in order to bring their conceptions to our own. The more I purify myself, the higher I can climb, and the wider my range of attunement and reception

will be. In *ultraphany*, the law of affinity prevails. It is a general principle that each medium can only consciously attune into *noures* of their own evolutionary level. This is because inspirational reception is not due to individual transmission, but is my immersion in a current of thought or conceptual atmosphere, in attunement with which the form of my consciousness is determined. Therefore, if I descend morally, I also desensitize and lose consciousness of that plane of *noures*, I densify my specific weight and lose the ability to move in those heights. I must daily fine-tune the delicate instrument of my resonance in suffering and detachment, in order to easily overcome, without correspondence, the sea of unevolved and *barontic noures* that surrounds me. I must sensitize, each day, the environment so that, by difference of its nature, it remains deaf to lower vibrations and launches itself, on the contrary, towards the high, only vibrating when struck by elevated emanations. In the same way that the electric wave, for being more evolved, is also more potent and freer than the acoustic wave, that is, it dominates a wider range of action, arrives faster and further because it surpasses the space-time dimension more, so too the *ultraphanic* emanation, captured by my reception, the higher it is evolutionarily situated, the more powerful and free it is, and the more widely it surpasses the limits of lower dimensions, the more vast is the conceptual field it dominates. In any case, the higher it is, the more powerful it will be. The higher I climb evolutionarily, the more potent will be the source I can reach, thus, my conceptual reception range will expand, my vision of absolute truths will be deeper. The progress and strengthening of my inspiration come entirely from my spiritual progress, **for it is enough to climb to know**. I do not study in books, but read in life. **“There are more things in God's book than in yours”** — said Joan of Arc — **“and I can read in a book that you do not know how to read”**. The deepest wisdom is given by evolution and not by culture. This may seem absurd in the face of practical psychology, but phenomena have a logic and I must follow it to the depths.

Thus, it is understood how I situate the problem of my inspirational mediumship, and why I believe that this is the way one should orient the study of cases of elevated *ultraphany*. Whereas the great distinction of common mediumship lies between earthly life and the beyond, my fundamental differentiation is between the unevolved and the evolved; my mediumistic issue is an ethical issue, it is the problem of the ascension of the universe and, while it sinks its roots in the lowest of animality, it expands its ramifications in the sky of super-conceptual dimensions. In my case, therefore, there is no sense, leaving me indifferent, in communicating with the spirits of the deceased who, situated more or less at our level, know nothing, have nothing to tell us, repeating the old and poor human things⁴³.

For me, it is urgent, on the contrary, to overcome this human plane in which the living and the dead stir, and where one always remains down here, in the shadow. Hamlet used to say, "**to be or not to be.**" I say, "**to ascend in order to know, that is the issue.**" Having estab-

⁴³ This is the general aspect of European mediumism and also ours. And that's the one vain and often dangerous exchange that Prof. Ubaldi refers, according to his experience in the old world environment. He knows, however, and it could not be otherwise, that the true instruments of the Superior Light exist. Several times, here in Brazil, he had the opportunity to refer, not only in intimate conversations but also through the spiritualist and lay press, to the mission of Francisco Cândido Xavier, of whom he has already read several mediumistic books, about which he wrote the most enthusiastic praise. Several messages from the book "Speaking to the Earth" deeply impressed Prof. Ubaldi. I remember that, in our talks in Campos and Atafona, he told me about the conceptual depth of the Messages of Teresa d' Ávila, Cardinal Arcoverde, the Marquis of Maricá, João de Brito and others. He lamented that our Catholic brothers could not accept the great truths of Arcoverde's Message (page 108 of "Speaking to the Earth") and commented, finding it very admirable, Maricá's reflection on Diogenes and man (idem, page 150). It also impressed him vividly, with its beauty of expression and its high wisdom, Saint Teresa's "Reminder", on page. 179 of the same volume. This note is given so that it is not believed that Pietro Ubaldi includes among the countless number of low mediumship practitioners the true instruments of the Superior Light, interpreters of Divine Truth, following the example of Francisco Cândido Xavier. (Translator's Note).

lished the premise, demonstrated in "The Great Synthesis," of the evolution of dimensions and the ascent of beings through planes of sensitivity, moral perfection, and conceptual potency; having also established monism, also demonstrated in "The Great Synthesis," that is, a universe generated by a single principle — God — and finally, having admitted this theory, now evidently clear, accomplished by me, of *nouric* perception through attuning, it is understood that my mediumship can only be the form of the psychic and spiritual evolution of man, the repetition of the aspiration of the entire universe, directing oneself towards its centre, God.

My mediumship, therefore, is religion, it prays and worships; and thus it stands before science, for it possesses and demonstrates the truth. The phenomenon of my *nouric* capture is laid open before eternity. I feel that, through it, from current to current, from sphere to sphere, I ascend to that divine centre of power and concept. I feel that He calls me from the depths of my self and from the depths of beings. Immersing through my mediumship into the innermost strata of my consciousness, I feel that, through them, I ascend to the various evolutionary planes and that my spirit finds unity, the principle, the substance, the absolute. In the bowels of the relative and beyond it, I feel the immovable truth around which it revolves in the vortex of evolution. Because the direction of the *noures* lies in the depths of our self and of things, where God is found.

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Let us now turn our gaze towards the other, lower and more accessible, end of the phenomenon. It is evident that, in its superior zones, the phenomenon cannot be reached by observation and that, beyond these statements that only I can make, the phenomenon remains in its phase of origin, scientifically uncontrollable. Let us consider the relativity of our position on the scale of intellectual evolution of beings, and how our greatest genius represents a reduction of dimension, a dense and material medium compared to more evolved and spiritual phases. We are already astonished by the instantaneousness of thought and prophecy, which dominates the future, and these are only the first victories over the temporal dimension. Science, a product of the human psyche, cannot possess the means to observe what surpasses the capacity of the psyche itself.

In its origin, the elevated *noure* of revelation is not thought that is transmitted spherically, by waves, although through an extremely subtle medium, to the farthest limits of the spatial dimension; it is, however, an emanation of a superior kinetic state of substance that, transported to our conceivable, constitutes an unimaginable reality, because extended in a range of kinetic states with which the normal human psyche does not know how to resonate (comprehend).

The *noure* penetrates the zone of the normal perceptible only in its arrival phase, assuming the vibratory form of thought only after the *involutionive* transformation process in the medium's consciousness is completed. Science does not have, therefore, any other means of research, it can only reach the phenomenon through this instrument. There is no mechanical vehicle that allows someone to traverse the **evolution** dimension, except for the self itself that evolves. There are no means to capture the super-sensory except for this *ultraphanic* organ that functions as a *noure* transformer or dimension reducer. Science is left, therefore, with

only an indirect observation of the phenomenon, as it appears reflected in the psyche of the inspired medium. For this reason, I wanted to analyse my case because only I have it, complete and at hand, for observations. Only by combining in the same person the function of the observing science and that of the *ultraphanic* that feels and records, can the problem be intimately studied. Another person, even wiser, does not have direct contact with the facts of my inner world. Only I witness the process of my *nouric* capture, and I am not permitted to make others witness it except through these my descriptions. For these, there is only the possibility of studying my statements and the psychological structure of the conceptual registrations made by me. They will remain on the outside, however, because the same laws of thought, which also now remain real, do not allow me to communicate my sensations except to those who are capable of resonating with such an order of vibrations; and those who cannot, will not understand. It is natural, therefore, that many deny, because they find no correspondence in their own sensitivity. There is nothing I can do for them. One cannot make the deaf hear sound nor make the blind see light. The facts, however, remain, representing an enigma, and the accusation of neurotic imbalance will be attributed to me as the absolute parentage of the "Great Synthesis," which it denies with all the evidence. For everyone, the indestructible product of the inspirational process remains, the verification that it is difficult to achieve it with normal cultural resources remains; the logic of this my interpretation remains, a conceptual construction that extends throughout this entire volume only to support an inexplicable humility that renounces to make one's own an intellectual product that was within my reach.

Let us descend, now, from the height of *nouric* emanation to the human level, where the transmission stops and the reception is fixed. The final term of the *nouric* transformation, the lowest in the phenomenological process, the zone of maximum involution, is in the nervous-cerebral organism of the medium. I have already shown that it is important to ele-

vate the nervous potential to achieve *nouric* perception. For this, I require an increase in electrical tension, which allows me to resonate with the *nouric* current, assuming a higher frequency (intuition) than the normal rational. The period of dormancy of normal consciousness, which initiates the reception, is the work of phase positioning, with a perception frequency higher than the normal one, leaving the order of common vibrations to tune in with another more powerful. The will is a more unevolved irradiation, originating from a lower vibratory frequency, and whose presence has a destructive power of those more evolved and delicate vibratory states that allow attuning with the *nouric*. Therefore, the inspired one is a sensitive and rarely a volitive, dominator, and apt to direct, a type who, in the face of such problems, is in turn powerless.

All of this explains the work of environmental attuning that aids my registration, the necessity I have to channel it toward a vibratory harmonization of my own self, and the higher this rises, the deeper it must be. Hence the fact that a loosening of tension on my part, due to fatigue or disturbances in the environment, can produce true phenomena of evanescence, analogous to the phenomenon of evanescence (fading) in radio-transmissions. In its lowest zone, the phenomenon has electrical characteristics and is constituted, actually, in the cerebral plasma by arrangements of atomic kinetics, and the atom is an electrical organism.

This oscillation, then, that my psychic being must perform along the scale of evolution and involution to ascend to a superior dimension and then reduce it to the normal, is reflected in its lowest zone, in changes of potential, tension, and vibratory frequency in my nervous and cerebral system. The transformation of dimension, initiated by the originating emanation through immaterial super-sensory processes, uncontrollable by observation, as it descends *involutively*, gradually becomes accessible to the methods of science, because it manifests, finally, in the form of wave-thought in my brain and ends through muscular movements of the hand

on the tip of the pen. This is the final phase, the densest, of the materialization of the *noure*. The thought, which was before mobile and fluid, now solidifies in the word, crystallizes in an immutable form. The thought, which I felt before as complete, instantaneous, and contemporary, precisely because in a super-temporal dimension, I must transform it, in the reduction, into consecutive and filiform, as in the word: reduction from volumetric dimension to linear.

The moment in which the phenomenon becomes tangible is that of the coagulation of the exceedingly mobile and evanescent substance, extremely quick to escape, which I securely bring, in a state of extreme perceptive delicacy, that is also nervous vulnerability, making me shudder at every disturbance or interruption. This appears logical as soon as one thinks about the process that must take place in my psyche and in my brain. I accompany the *nouric* current as if raptured in ecstasy; I must restrain and dominate its contemporaneity in the filamentary genesis of thought; I must make the modulation of the original super-conceptual emanation transparent in rational and linguistic modulation; I must maintain the super-sensory psychic and abstract perception through my tension as a very delicate connection that breaks at the slightest shock. Reflect on how distant the emanation of origin is from the final recording and, yet, they must be united in resonance, and the arriving modulation, although reduced, must coincide, without distortions, with the departing modulation. The slightest disharmonic vibration (the higher one rises, the more the harmonic state is necessary, because it is an approach to unification), any heterogeneous, acoustic or psychic shock that penetrates the environment can produce distortions by interference. In this case, I suffer and tire (and there should be no tiredness), for I have to restore the tension.

A concept is an individuated and extremely delicate vibratory state that, once lost, is no longer found either with logic and much less with

will, only returning when excited by a connection of ideas, that is, by a new, nearby passage in an akin vibratory state. For this reason, I write quickly, leaving the form to the automatism; my culture is necessary to me, for this reason, because certain lower knowledge in order to reach the goal more quickly must be instinctive. In this case, cultural capabilities represent the exercise and the crucible of the instrument and are necessary by the law of the minimum mean⁴⁴.

If the tension is equal, the attuning adherent, without disturbances and interferences, the recording proceeds securely, perfect in concept and in form. That's why, I take my precautions and write at night, either due to the absence of noise or the assurance of not being interrupted, but above all due to the tranquillity that, with sleep, comes over the general psychic state, which, during the day, due to violent emanations, is truly bewildering to me, finally, because I feel that the sun rays themselves have a destructive power.

I know that many writers and artists worked at night (for example, Debussy). I even feel the electrical disturbances of the atmosphere. Everything that disrupts the radio also harms me, albeit relatively. Because electrical discharges, although powerful, originating from different planes of evolution, dynamic and not psychic, being of a diverse nature, are qualitatively further away from me, while a *barontic* state of mind (equally unevolved) from my fellow beings, due to greater affinity with my human nature, more easily infiltrates my vibratory state. For this reason, an impulse of anger that occurs in the vicinity, the emanations of the intoxicated, and any morally less evolved environment harm me. All of this, especially if unexpected, can constitute for my nervous system, a shock that is acute suffering. Certain music, on the other hand, especially if

⁴⁴ The principle of the minimum mean "regulates the economy of evolution, avoiding unnecessary expenditure of forces." On the subject speaks 'The Great Synthesis' in its chap. 40 ('Minor Aspects of the Law'). (Translator's Note)."

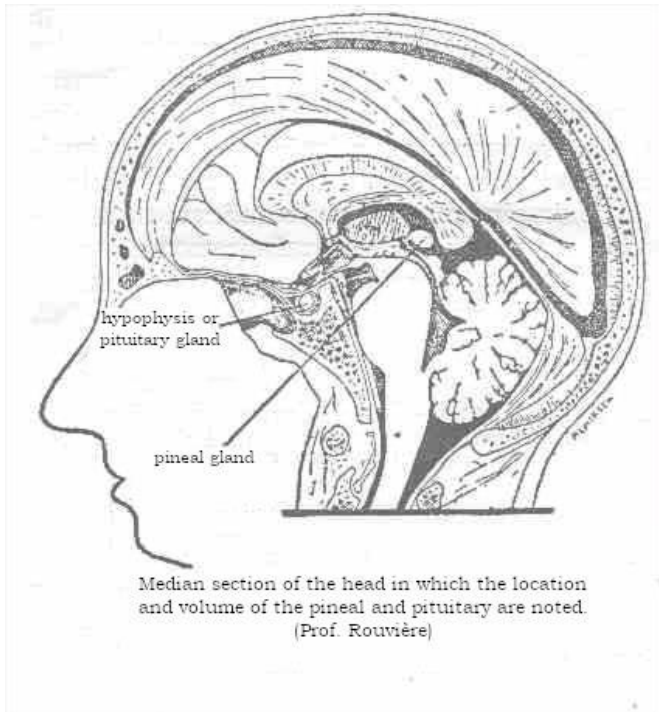
deeply orchestrated, has for me an accentuated attuning power, like Bach, Wagner, the piano of Chopin and Liszt, Rimsky Korsakov, Musorgsky, Glasunow, Albeniz, Palestrina, Debussy, and many others, whereas Stravinsky, for example, irritates me, the potency of Beethoven as that of Michelangelo overwhelms me, Mozart does not suffer and does not cry out as I would wish. I need composers whose psyche is attuned with mine, so that their music can help me, merging into my attunement.

In summary, then: the more abstract the thought, the more it is dematerialized by the dynamic form of the wave of its vibration. The concept, in its origin, does not even clothe itself in words, has no language, regressing itself, in a descent increasingly greater, down to sensory perception and to immobilization in writing.

The more the phenomenon descends, *involutively* (regression), the more it is appreciable in the wave-like form of Hertzian waves and of sound, of light, etc., also specifically localizing itself in a physical location: the brain. Here one can seek the specific organ of *ultraphanic* inspiration: the pineal gland. The pineal gland can be defined: “the organ of the brain, not yet sufficiently known, and which is indicated, *ultraphanically*, as the mechanical means through which *noures* are received by the hypersensitive.” (TRESPIOLI, “**Biosophy**,” p. 232). The organ of *nouric* attunement is located in the brain and is particularly the pineal gland⁴⁵. I said — “particularly”. We must immediately understand the principles of physiology. Materialistic science had the mania for localizing cerebral functions, engaging in the hunt for the physiological location of psychic functions through localized experimental extractions. All of this is the result of its materialistic orientation and could only reveal to it superficial

⁴⁵ Through the mediumship of Francisco Cândido Xavier, we have a perfect confirmation of the fact, in chapter II of the volume by André Luiz, 'Missionaries of the Light': “The pineal gland is the gland of mental life”. “... The most advanced laboratory of psychic elements of the earthly creature.”. “Let us analyze the pineal gland as the gland of the spiritual life of man.” (Translator's Note).

relationships and associations, never the functional principle of the brain. This is only the organ of psychic functions, and its structure is effect and not cause of functions. The thought is not a secretion of the brain, but rather, the brain is, if one could say, a secretion of thought.



The cerebral organ is the highest product of biological evolution; it is the organ through which the inorganic chemistry of the pre-vital world, later entering into the complex metabolism of organic chemistry, reaches a state of super-chemistry in which the intimate atomic planetary movements shift to the dematerialization of matter.

Science neither admits nor possesses the means of observation to understand the forms of invisible yet real life that biological evolution has produced beyond the brain, that is, consciousness. Thus, it finds itself studying the brain under the same conditions as a savage observing a radio device without understanding its principle. It is pointless to externally examine wires, blades, and valves if one is not familiar with the principle of Hertzian waves. It is futile to weigh the brain, measure its volume, when it is the quality and not the quantity that matters; pointless to study its anatomy, count its convolutions, locate cortical centres, trace the centrifugal and centripetal electrical circuits through the nervous system. Science will always and solely find itself facing the foundations of the building, not seeing its evolutionary superelevation in the world of the imponderable, another living organism, in operation, throbbing with vibrations, but immaterial, whose anatomical knowledge is reached by other paths and with other instruments, because it is situated in hyperspatial dimensions. The brain is the material substrate of these super-biological forces, their point of contact with the animal organism; it is the organ through which the psychic organism comes into contact with the sensory world of matter. The brain, then, which has been a constructive mean for the psyche, is also its outer casing, its material and functional support and stands in relation to consciousness as the skeleton stands to the human organism it supports, but can never reveal either its principle or its complex functioning. To understand the cerebral organ, it is not enough, therefore, to superficially look at its exterior with puerile simplicity, but it is necessary to delve into the kinetic orientation of the planetary movements of the atoms of its cells, observe the shifts that the wave-like vibrations of thought bring about in these arrangements, and the changes that occur there through the *nouric* emanations, when they reach, by involuntary reduction, this plane of dynamic oscillation. Anatomy must descend to the analysis of the magnetic nature of these imponderable currents that emanate from all things and

affect these centres, where sensitivity is at its peak, because they are situated at the apex of biological evolution.

One will understand, then, how the brain, the normal organ of consciousness, in certain moments and cases cannot fully contain it, and from it bursts forth, overcoming the limitations of the environment with a direct, super-sensory soul perception. And consciousness so transcends the environment that it only revives upon its destruction, with the degree of sensitivity that is given, as we have seen, by the plane of spiritual evolution attained in life, that is, proportional to the degree of dematerialization achieved.

I read in a treatise that consciousness can also persist despite the destruction of an entire cerebral hemisphere. This demonstrates the madness of the theory of localizations and how absurd it is to attempt to establish the central lobe of consciousness. The brain cannot be reduced to the mechanical function of a muscular organ. Consider that it operates not only driven by internal nervous electrical currents, but it is also struck by undulating currents that travel, without material support, through space, under the influence of which it also vibrates.

All of this I have set forth to demonstrate that the location of the *nouric* reception in the pineal gland is relative and approximate, or better said, is preponderant, for the entire brain vibrates in resonance, the entire nervous system, the entire organism. The pineal gland is the central organ, the variable condenser of tuning and, we can also say, the organ of amplification of *nouric* registration. But, the entire organism collaborates more or less directly, in connection, functioning as a resonant box in which the radiations reverberate and harmonize.

In the pineal gland, *nouric* perception is realized through a different orientation imprinted by the vibrations of the *nouric* current, degraded in waveform, in the internal planetary movements of the atoms of the molecules, released into the cellular metabolism of the pineal glandular sub-

stance. The final term of phenomena is always in atomic kinetics. The entire brain, however, is always struck and traversed by psychic currents that keep it in continuous oscillation, and it constantly functions as a transmitter of thought-vibrations. Just as the eye always vibrates to light and the ear to sound, so does the brain vibrate to thought. This general principle applies in the case of *nouric* reception, in which resonance stands out, evidently. In sensory perception, resonance occurs directed by a conductive medium; in *nouric*, it occurs freely, but it is always a matter of vibration through attuning. This is understandable today, when telegraphy has also become wireless.

In my case, the pineal gland must have reached an evolutionary degree of potentiality (not volume, but atomic kinetic orientation) and of sensitization, in order to function as an antenna in the dimension of evolution and as a transformer, that is, as an *involutive* reducer.

The other related problem is that of knowing how these organs reach this evolutionary degree. The functioning and evolutionary development of an organ are given by the nervous current that sustains it and stimulates its exchanges, providing it with dynamic nourishment. When these nervous currents no longer descend from the centre, the organ atrophies, conversely, it develops when the currents intensify.

These currents are nothing more than electrical impulses that modify the orientation of the intimate movements of the atom, which is an electrical organism, thus altering all the chemistry of the exchange, which can thus be directed toward atrophy or toward higher forms of evolution.

The radiating centre of these currents lies beyond the nervous system and the brain, which are two lower intermediaries; it is consciousness itself that is at the forefront of the evolutionary march and that, as it rises, withdraws the currents from functioning at lower levels, centralizing them in a higher evolutionary functioning. In this way, in the in-

spired individual, the organism tends toward muscular thinning, the digestive functions no longer admit heavy labours, everything tends toward the atrophy of what is physical to nourish what is psychic. It is absurd to seek in the intellectual and the genius a more voluminous brain, when they are precisely on the path of dematerialization. We are at the antipodes of science. In the case of the cerebral organ, the progressive dematerialization of functions through evolution is, as I have already said, a problem of atomic kinetics and it is in this sense that I have spoken here of spiritual functions.

The pineal gland is, therefore, the central organ of psychic resonance and *nouric* attunement. In my case, this gland is the principal organ of super-conceptual resonance and, simultaneously, of dimension transformation, that is, the organ in which is formed, through kinetic displacements in the intimate structure of the atoms, the reduction of the *nouric* emanation into the form of thought.

However, the resonances are not all the same across the various *ultraphanes*. Some of them have a wide range of attunement possibilities, although remaining at a lower level; and among all, there often exists a preferred attuning, which is the one of greater affinity. My case, on the contrary, could be called — of fixed attuning, of unique resonance — because, by instinct of sympathy, I connect to the maximum contact that my evolution allows me and I reject all the others. Through the phenomenon of resonance, which is a unification of vibrations, a sort of fusion of my higher self with the emitting centre is established, a reabsorption of my personality into the *noure*, by which, at that level, there is no longer a distinction between the self and the non-self, and everything becomes the same force, the same thought, the same current.

The matter separates, but when we rise and approach unification, evolution leads us to the divine centre.

On that plane, I no longer make a distinction between the inspiring entity, the captured *noure*, and my deepest self. It is natural that the greater absorbs the lesser, that the poor little flame of my spirit becomes confused in the blaze and I no longer know how to say — **I**. The distinction is reborn, quickly, only when, in the reduction of dimension, I descend again, *involuntively*, to my human personality. My case is, therefore, one of specialized *ultraphany* reception in conceptual capture, and this is truly the hallmark of my registrations.

I tend toward the maximum connection because it gives me the maximum concept. This does not prevent resonance from forming, and indirectly harming me, also with beings and things from lower planes. However, I only accept them as secondary environmental elements of harmonization; they could be useful for artistic and musical inspiration, but not for the conceptual. There also exists in the depths of my psyche the selective power, without which there would be, as in some old radios, a confusion of harmonies. There is in my pineal gland a selection organ, which I use, not to capture, but to distance, after having recognized them, the resonances that depart from my conceptual registration and that sound to me like *barontic* dissonances, like disturbances from which I seek to isolate myself.

If the pineal gland or epiphysis, the organ of *nouric* attunement, cannot stand out radioscopically, due to the transparency of tissue to rays, however, areas of greater shadow in the positive photograph and greater light in the negative, in the central cranial zone (in photos 1 and 2 a little above the centre, between the eyes; in photos 3 and 4, at the centre of the cranial box), indicate the location of the *nouric* function, at the central point of the cerebral and cranial sphere, which functions as an outer protective and resonant shell. If, at the centre of these zones of higher density, are located the variable condenser of attunement and also the organ of amplification of *nouric* registration, the near-sphere of cere-

bral matter, delineated by the near-spherical cranial box, as specialized tissue, performs its function as a harmonic resonance box and second organ of amplification. The geometric structure of this first enclosed environment is suited to the potentiation of the transmitting wave and the captured wave, which is verified in the *nouric* emanation and reception. Especially in this latter case, of the registration of emanations coming from super-conceptual dimensions, when the current reaches the dynamic phase by dimensional reduction, taking the form of a wave, which transmits through spherical pulsations, then, the cranial box, closed in itself, multiplies and amplifies, by internal refraction (in the cerebral environment particularly apt to enter into vibration, if excited by the action of such psychic waves) those waves that, precisely in the cerebral zone, carry out the final phase of their dimensional reduction, already initiated earlier, outside of space and later in the psychic emanation space of the subject. Thus transformed and potentiated in the brain, where they are enveloped, through absorption, by nervous energy, reverberating, finally enclosed, in the insulating and internally near-spherical cranial box, the waves can much more powerfully impress the *nouric* epiphysis.

In lateral radiography, the bony box is visible, as if in section, at the edge, serving as an insulating envelope for the amplifying cerebral environment. This mass opens up to an area of greater transparency and lower density, which in the positive is an area of greater luminosity and this in the upward direction, which is the direction of the *nouric* currents. And this would be, for reasons of direction and lower resistance, as well as vibratory balance, the normal zone of *nouric* penetration, the open door through which the pineal gland can externally communicate with waves that, in the closest dimensional phase, are spatial. And this would not only be the zone of penetration but also the open window of *nouric* projection, the point at which spiritual radiation surfaces and projects outward. When, through this research and this technique, the emanation reaches the subject and penetrates his cranial box, the *nouric* current,

degraded into wave form, is capable of imprinting, and does imprint, a different orientation on the planetary movements of the atoms of the molecules of the brain cells. Then, pure *nouric* excitation materializes even further, cloaking itself in psychic and nervous energy and becoming practically perceptible, even with instruments and as a sensation, and then, having reached its final phase of transformation, it is sufficiently dense to thus impress the pineal gland, which, pulling along with it, in its attuning, the brain and the nervous system, directs the mechanical muscular function of writing.



Figure 1 Frontal radiograph of the author's skull.



Figure 2 The same radiograph in negative.

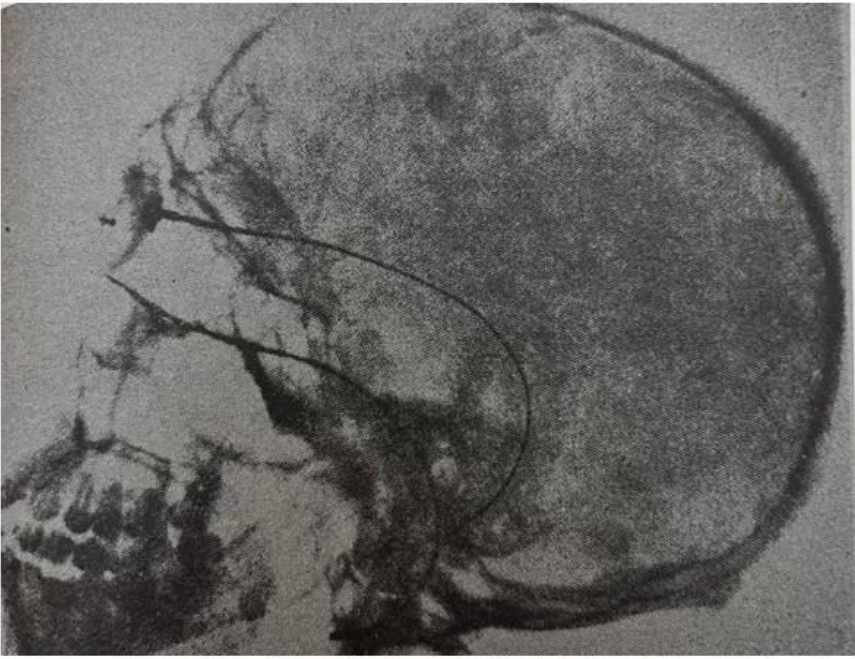


Figure 3 Lateral radiograph of the Author's skull.

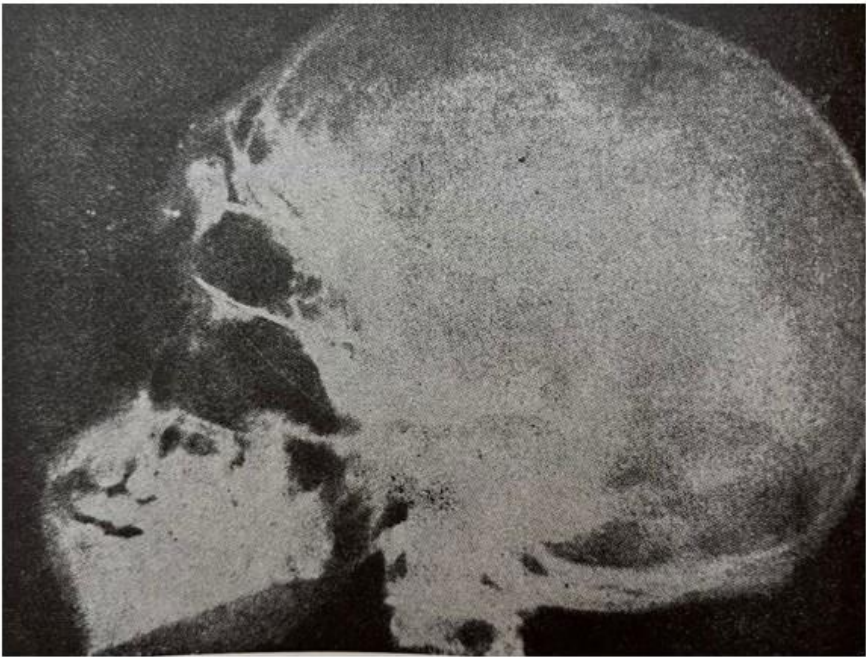


Figure 4 The same radiograph in negative.

6

CONCLUSIONS

This world in which we have been agitated until now is not a fantastical world. In a much less elevated field, dowsing, reborn today under the name of radiesthesia, demonstrates that if the sensitive individual who passes over a water source or a mineral deposit feels something that can be specified with great accuracy, this means that they emit something, some radiation of electromagnetic waves that the human nervous system, sensitized, perceives. The minerals, therefore, also emit currents and within the universe resides an entire immaterial emanation. And if minerals emit currents, plants also produce them, and a landscape will be a symphony of vibrations that the musician may transform into musical harmonies. And currents all beings transmit, and among all, the most dynamic centre is the human psyche.

The problem of *noures* thus acquires an importance far broader than the mediumistic. The problem of *noures* is the problem of artistic inspiration, which only they can explain; it is the problem of the psychic development of humanity, of systems for cultural acquisition, of new research methods necessary for the further progress of science, methods of conception that give new directions to philosophy and to all human knowledge, with repercussions in the direction of social life, so as to make possible the foundations of a new civilization.

Let us observe these last consequences that we have outlined.

It is a verified fact for those accustomed to intellectual and artistic creation that this does not truly occur through the pathways of normal daily consciousness, which is so useful to us for the needs and relationships of life. It almost seems that the process of conscious and reflective rationality is as if suspended so that, through higher constructs, a more intimate and complex mechanism is set into motion, in a deeper zone of our self, operating with super-volitional and super-rational methods.

The inspired ones have always had a voice; the poets, the muses; the musicians, the inspiration.

Wagner said in his Venetian life diary, regarding a passage from his "Tristan": "That passage appeared clear to me; I transcribed it quickly, as if for a long time I already knew it by heart."

Perosi says that composing is for him an impulsive necessity of temperament, which has a need to produce.

Chopin composed in a kind of ecstasy.

In reality, artists and geniuses are *ultraphanic* recorders of *noures*.

It is a fact that all minds, be they of artists, sages, or saints, each in their field, every time they truly projected themselves in the direction of the high to snatch a fringe of the great mystery of things—true tentacles that evolution launches, in advance, against the infinite—they have used these means that escape common rationality; this appears, in contrast, as something vulgar, inferior, condemned by nature to never know how to rise above the plane on which it moves in the infinite labour of analysis, without hope of synthesis. It's a matter of degree, however, the artistic inspiration blends into mediumship, as in the case of Rosvita Bitterlich, the girl from Innsbruck, whose canvases, both in concept and in technique, astonish painters and confound psychiatrists.

There is another fact, which is the fundamental inner unity of inspiration, identical for all in its origins and that shatters and modulates into

various forms only when it descends to the external world, through the paths offered by the subject's capacity. This corresponds to that unity of principle, of which I have already spoken, and to which one tends through evolutionary ascension.

In this way, the abstract idea of good can become music, poetry, or painting, renounce, martyrdom, or heroic action, depending on the human environment in which it materializes. Each concrete realization is an *involution* process in which unity branches off into the particular. For this reason, colours and sounds and the various human sensations are equivalent on a higher plane, thus becoming different garments of the same concept. This concept was perceived by Franz Liszt when, from Rome, he writes to his friend Berlioz, telling him how he felt a secret kinship between Raphael and Mozart, between Michelangelo and Beethoven, between Titian and Rossini. It could be affirmed that in the depths of consciousness the superior planes touch each other, where the idea, before descending and differentiating itself into concrete form, is abstract and exists in simple and unique types for many groups of diverse manifestations; and that, the more we ascend towards the centre, the more the original idea becomes abstract and unique, until it identifies itself in that absolute monism, which is God. Thus, art and faith, science and action are nothing but differentiations produced by the descent of that one and only principle.

These elevated problems of psychology also have great practical importance, because their understanding and solution revolutionize all the intellectual and scientific directions of our times. They revolutionize the methods of scientific research, as much as the systems of cultural acquisition.

I am persuaded that human knowledge, in all fields, can no longer advance with the old methods and that an imminent and necessary change of course is required. It is evident that the truth, which is so la-

boriously sought after, already exists in its entirety, complete, functioning from all eternity. The universe is, not just from now, a perfect organism and therefore does not wait for human understanding. It possesses its own wisdom and laws and knows how to apply them with consciousness and balance. It is not, therefore, a matter of creating anything, but of knowing how to see what already exists, of reaching concepts that are distant from our relative. It is absurd for us to continue to observe phenomena eternally and externally, multiplying observations and classifications, and to remain crushed under the divergent mass of the particular. It is important to refine and potentiate this research instrument that is the human consciousness, if we want something that produces a practical result.

To me, the analytical rational method is nothing more than an *involution* reduction of the synthetic intuitive method. The psychic evolution of man demands an ascension to this deeper method. I am convinced that the solution to problems is not found in the sensory exterior, but in the intuitive interior and can only be reached if we project ourselves within ourselves through introspection, and not outside of ourselves, through observation.

I feel that the principles can only be found through vision, through a transformation of consciousness that identifies with the phenomenon, through a transfer of the self to a new conceptual plane; while remaining in the current dimension of reason, certain problems will remain unsolvable. It is a proven fact that the highest truths, the conceptual syntheses, are always discovered by strokes of genius, that is, by revelation through inspiration and not by objective and rational analysis. The latter knows only to take charge of the methodical development of a principle, once this principle and its orientation have already been presented.

The audacity of my conclusions lies in proposing to science the research method through *nouric* inspiration as a normal method, so that

the method of intuition complements the deductive experimental one; I am convinced that the concepts already exist in the form of radiant emanations, of currents in expansion, and that it is enough to capture them; I feel that the problem of knowledge is only solvable with this new method of *nouric* attuning that I have lived, applied, and here extensively described. Certainly, it is a delicate and complex method. It is necessary to first understand it in order to know how to use it. It requires psychological delicacy so as not to mistreat or harm the extremely delicate research instrument that is the psyche of the *ultraphan*. Time will be needed; resistances opposed by the misoneism of the past must be overcome; it will be laborious to reform the psychology of science, but there is no other way to advance.

The very evolution must lead, inevitably, to the normalization of intuition.

Man, having reached a certain stage in his psychic evolution, must attain, normally and naturally, knowledge through the pathways of *nouric* capture.

The times already sense, confusedly, these imminent revolutions that will shake the foundations of human thought; vague words are already being uttered that express attempts and tendencies. It is important to indicate precisely, to delve deeply, to talk about real things and lived experiences, having already applied the method and achieved the results. The inspired ones have so far commonly remained in the field of general principles, in the vague terms of sentiment, in the elevated but imprecise aspirations of mysticism; if they have stayed in the line of artistic inspiration, they have not made intuition a true technique of thought, methodically directed toward scientific research. It was important to arrive at an exact scientific revelation, giving to *ultraphany* a vast and concrete content, making of it an instrument that carries tangible contributions to science.

In this effervescence of the times, anxious for new directions, a current of ideas has been launched that cannot be stopped. It will find resonances that will amplify it. It will reverberate in the consciousnesses that, making it their own, will elevate it to great distances.

The future of humanity is biologically in its spiritualization. Either spiritualize or die.

The materialism has imprisoned and compressed the spirit in matter, perhaps only so that it could better explode. A new breath must energize everything in the spirit, because, otherwise, life will go out. And it must be a spirituality not vague, sentimental, sickly, but rather, virile, operative, scientific, volitional, aware of the titanic constructive work that awaits it and that it will take upon itself. The struggle for the spirit will be the most dignified struggle of life.

Still other consequences of a practical nature can be extracted from these concepts. Frequently, I have asked myself: — Do we know how to think and learn? Will we not find in these psychological depths new methods that are easier and more productive in favour of cultural acquisition?

In studying and learning, we adhere to the most empirical systems, such as reading, repeating, memorizing, without realizing the essence of thought and psychic phenomena, nor what complex interweaving of vibrations and resonances they may be the synthesis of, without worrying about what wave interferences and how many *nouric* captures the mind may be susceptible to. Do we not perhaps haphazardly throw before the mind some nourishment for it to assimilate, in an unknown way?

I recognize well how immature the human psyche is, in the common mass, for these subtle operations of thought, and my audacity lies precisely in thinking about the standardization of such methods. However, I am certain that man finds himself on a great curve in his evolutionary

path, that eternal biological creation is currently operating at the psychic level, and that new methods are imposed by the law of the minimum mean. Why should the intuitive method be limited only to artistic and poetic forms? And why could not there exist a new and standard philosophical, mathematical, social, moral, and scientific inspiration? Why don't we acknowledge that wisdom is not found in books, rags of the past, dead crystallizations of thought, but rather, in the living conceptual currents in which the entire universe throbs and sustains itself? And that, to know, this great book of the infinite is the only one that matters to be read? And for cultural formation, why would the long and exhaustive paths of study not be preferred over those of the purification of consciousness, of evolution, which leads it to the super-conceptual dimension, where the vision of truth is spontaneous? On Above, the wisdom is free, and through its progressive spiritualization, man will acquire, one day, knowledge by immersion in vibratory states and by exposure of the psyche to *nouric* currents.

Why, instead of a mnemonic effort to accumulate notions, should cultural formation not be a process of sensitizing the psyche, allowing it to capture thought-waves through attunement?

I have the sensation of a fundamental error in the entire modern cultural system, consisting in the decentralization of knowledge into the particular, which leads to disorientation in specialization; I have the sensation that under the overwhelming weight of an enormous series of notions, instead of the conceptual centralization that, in principles, provides us the key to all problems, dispersion is achieved. Knowledge is not a conglomeration of information: it is a surface that one does not master by remaining on the ground, traversing it in all directions, but, only, by rising to the height of a superior dimension. True culture is something qualitatively different from erudition, it is a sense. Are libraries not enough for the registration and storage of erudition? The psyche has

more important directive functions to fulfil than mechanical registrations, similar to a heavy burden for intelligence, corresponding to the material work of inferior character.

In fact, today one begins to think, but how? The production is chaotic, paleontological, clamorous: it is not a concert. One tries, but does not master. The cultural mass is cumbersome, not aiding, rather hindering synthesis; knowledge is external and disoriented and does not distil into transparency that allows one to see the principles. Rare is the case of intuition that frees itself from the past, ceasing to repeat old things that exist in all books and launches itself, virgin, through the paths of creation. The materialistic orientation of the century has also mechanized knowledge, created a type of utilitarian wisdom accessible to all, a garment that anyone can wear; however, culture is an inner impulse, whose secret lies in the strength of the soul.

It is necessary to propel the current unfurling of competitions in a different direction, it matters to shift the psychological centre of life. Currently, thought is an effort, because it has to emerge from the blindness of matter; however, in higher phases of sensitization, it is spontaneous, jubilant, restful. The more rarefied atmospheres of evolution are constructed of thought; it is enough to reach them.

The school should be a lecture for the formation of consciences, never for weary carriers of knowledge, oppressed by the acquisitive work of notions.

The stifling modern superculture must be lightened into simpler and more synthetic truths. These may seem like distant matters, but perhaps they are less so than one believes. Life moves on and cannot stop. Evolution will necessarily lead to the normalization of all these audacities; science cannot forever remain so narrowly utilitarian and will feel the need to complete itself. And the world will explode into these superior psychisms. Thought will surpass its current paleontological period and

will be the power of the man of the future, for the world has always lived and will always live on overcoming.

I have already said everything regarding my case. In “The Great Synthesis,” I described the *noures* as I felt them; here I describe my sensations upon feeling them. We have observed the inspirational phenomenon in many other cases, separated it technically, and now we conclude with the practical consequences. Now one can understand what “The Great Synthesis” is. Externally, it is a new philosophy of science, with ethical-social conclusions, a rational demonstration of scientific and ethical problems hitherto not resolved and demonstrated. It is a reconquest of all scattered human knowledge to bring it to unity. It is due to this breadth of conceptual vision that it brings together religious thought and scientific, Mosaic genesis and Darwinian evolutionism, already expressed by the Egyptian sphinx, since by reconnecting to all revelations it reaches the unique truth and is indeed the work of unification. A deeper unification of human thought, a more complete fusion of science and faith could not be imagined. Biological evolution has its continuation in the spiritual ascent of religions, along a single line. “The Great Synthesis” has carried out the audacious work of making science flank revelation on the same line of development. It is also the complete fact to demonstrate the practical applicability of the method of intuition, which therein offers its products, concrete, useful. It is a new stone of the inspirational edifice, which proves the reality of *nouric* capture and, further, of psychic evolution on various planes of consciousness.

“The Great Synthesis,” however, is something more. It has its own inner aspect and is the document that proves the real existence of the super-sensory, achieved through inspiration. All of this may seem like exaltation, however, everything is bound in chains of logic. The stones are inert, the spirit is alive and daring, and I have confined it in a prison of rationality so that this would offer the guarantee of seriousness.

In its inner and profound aspect, the "Synthesis" is a revelation. In a world where every being is constrained by a fierce law to claim from the flesh of his fellow its own sustenance, this is a Voice that has a different timbre. It is a revelation consciously attained through precise methods of which I have presented the technique. Its scientific garb is external and truly covers an evangelical substance that links the "Synthesis" to the gradual development, on Earth, of the thought of Christ, which, as we have seen, is a continuous emanation. The "Synthesis" brings back to the bosom of life the Gospel, which today appears to constitute the supreme utopia, united with the great enemy — science — as a new step on the millennial path that leads to the realization on Earth of the Kingdom of Heaven.

Serious assertion! It vaguely rippled in the depths of my consciousness, throughout all this writing, and only now, as I must conclude it, has it found a path to explode in its fullness. I myself had not assessed the profound significance of this or that sentence uttered by me, and only now do I understand this concept, as it invests me like a revelation. The form of mediumship has an evolutionary gradation: it regresses in the direction of the physical form; it evolves in the sense of the inspirational form.

Now I understand the meaning of pain, of purification, of moral ascent, placed on the path of the evolution of my mediumship, the sole path that can allow me to reach these higher *noures*, which are my goal. **Now I understand** why, among the group of the great inspired ones, I instinctively chose, out of sympathy, the inspired individuals of the Christian revelation, setting myself apart from the others, although they are also great. Thus, **I now understand** that I move in the line of Christian inspiration and recognize with what immense *noure* I find myself in harmony. I understand why, when tracing the history of the great inspired individuals, whether prior or subsequent to Christ, I have always seen

them moving toward His figure, central in the world, and they appeared to me naturally united in a current along the line of logical development of this great *noure*, in whose wake my own inspiration also drags. **Now I understand** the entire meaning of "The Great Synthesis" and how there truly exists this great Christian *noure* that, from Moses to today, has never fallen silent.

With all this, I wish to indicate only the direction of origin of my *nouric* source, which, being located on High, is close to that unification in which everything merges into God. Is He not the source of all things? What is extraordinary about an inspiration descending from Above? Why should this great central power be absent, distant from the Earth? Does it not exist there to continually raise creatures on the path of spiritual ascensions? I speak of the cosmic Christ, immensely greater than the historical Christ. With this, I repeat, I only indicate the direction, because, as I have already said, the light, filtered through intermediate powers and *noures* of reduction, I do not know how much it had to dim to reach me, despite my ascensional tension and this because of the opacity of my mediation; in the registration, certainly the original thought will mark traces of my fatigue and of my human inferiority. Nothing about this is prodigious; everything is logical, normal.

Martyrdom was a fierce means, necessary in fierce times, to make a fierce humanity understand the truth. It is no longer necessary today because the psychology of reaction that persecutions generate has been understood, and is therefore considered an act of poor policy. Nowadays, it is important to work not with blood, but with thought.

The historical moment justifies this descent of thought from the superior planes, and we have already seen that history is a living consciousness that casts its own forces and produces the events necessary for its evolution. The historical moment is grave. In its events, there is a preparation of maturation as solemn as there has never been at any time.

We find ourselves at a major curve in the history of the world, and everyone senses it. Humanity is laying the foundations for the new millennium, it is playing the card of its salvation or its ruin. There is today that same plenitude of Roman civilization that precipitated into barbarian invasions, the same plenitude of the royalty of France that precipitated into the Revolution.

It is important to give Europe back the awareness of the unity of civilization and destiny; after the political reconciliation between the State and the Church, in Italy, there now urgently arises this greater spiritual reconciliation between science and faith, in the world⁴⁶; it is necessary to find in God the fundamental unity of truth and thought. There exists, however, in souls the desire for truth, and the division between science and faith is a case of involution. Evolution, on the other hand, is the great law of life, it is an irresistible law of unification.

The civilizations grow tired; only the spirit can give them the strength capable of rejuvenating them. And the spirit is on High, in the direction of Christ, Who is present, knows, and watches.

Once understood the inner mechanism of life and its evolution, all of this is logical. This sincerity of mine is also logical. Now one can understand how this second volume is necessary to clarify, in the most intimate way, "The Great Synthesis," which, otherwise, could remain unintelligible, poorly interpreted in its language, at times bold and apocalyptic, to the point that it could seem like irony if accepted as a product of my normal consciousness.

I myself should and only I could explain certain things. Through this folding upon myself, I had to come to understand them.

⁴⁶ See, on the subject, what 'The Great Synthesis' says in its final chapter - 'Farewell'. (Translator's Note).

With the present volume, I not only fulfilled a new duty, but this work of reflection was indispensable primarily for myself, for my own understanding.

I made, in this writing, serious affirmations: they commit me. I destroyed the bridges to my rearguard: it is no longer possible for me to withdraw. This was also a duty of mine.

What will happen now? Where will the evolution of my mediumship lead me? What new concepts will my *nouric* capture record? What new spiritual maturity and perceptive sensitization will the future bring me? What happens in the depths of my destiny? Toward which goal, in eternity, do I approach?

I await the maturation of my inner states and through it, the contact with new currents of thought that reveal, first to myself, what direction my work should assume. I know that the source of thought is inexhaustible. However, whatever may happen, of one thing I am certain: the past does not die; the past is the basis of the future in which it always re-emerges, and for that reason, it has never been lived in vain.

REPORT OF THE JUDGING
COMMITTEE

Contest for the Biosophy Collection 1937

The first topic that won the award intended for Authors of Monographs and Essays that will constitute the "Biosophy Collection" refers to the *noures*, a hypothesis of the "spiritual currents", emitted by invisible forces, by Essences that once animated human beings or that never incorporated into physical organisms, living and acting in the infinite span of time and space and that influence, very frequently, our Earth.

A single competitor, respecting the rules of the contest, timely submitted his work, marked with the number 6 and the motto: "*Inhoc signo vinces.*"

After a unanimous judgment, the envelope was opened: Dr. Pietro Ubaldi, Gubbio (Perugia).

A very pleasant surprise, although the literary value, eminently biosophical, and references to *ultraphanical* production, which are frequent in this work, had already given hope that the author was precisely Pietro Ubaldi.

If it were permissible to speak of "luck", we should exclaim, for how great the "luck" that the "Biosophy Collection" would begin with such a monograph, from a hyper-sensitive individual, endowed with such unique faculties that we cannot confuse with those of the most powerful and experienced *ultraphanes*. We can never, however, really speak of "luck", more or less blind; we know that our works are ordered and directed by a superior Force, which measure, establishes, chooses the instruments, guiding them, and through them accomplishes what needs to be done.

It may not seem superfluous to dwell on this matter, because the episode is immensely beautiful and eloquent and cannot remain ignored.

The author of these pages one day had an idea, a desire: that a great publishing house would undertake a series of monographs on the most torturous and hidden problems of the life of man and the cosmos. Dream! It had not arisen, had not shone with all the enchantment of its

beauty and grandeur, which would disappear before the unexpected vision of all impossibilities, a publishing house that, precisely at the most atrocious time of moral, social, and economic crisis, would expend vast sums to publish a collection of biosophic books? Who would read them? But above all, who would write them?

"A few days" later, however, an Emeritus Member of the Biopsychic Society, who lives far from Italy, directed to the one writing these lines, a letter that said more or less the following: "I have thought it would be useful and right for the biosophic problems to be the subject of as many monographs; examine the matter, gather the necessary information, and, under the auspices of our Society, hold annual contests for as many themes as there are. Everything necessary is already available to reward the worthy and for the dissemination of the monographs, without specifying a number.

The one who had received the unexpected assignment immediately consulted the Spirit-Guide (The Master) of the ultraphan Bice Valbonesi; here is the response: "All of this is a superior determination; it was I who connected your thought to the mind of your distant Brother, who, otherwise, would not align with your desire; both of you will simply fulfil a duty. Obey and work."

Behold, now and here, Pietro Ubaldi chosen with the first of the works and precisely with a work that refers to the main, fundamental argument of ultraphany; Pietro Ubaldi, who is endowed with an exceptional hypersensitivity, not to be confused with that of the greatest ultraphanes. Socrates also heard "His Voice", but perhaps he would not have known how to speak — due to the conditions of his time, the environment, the evolutionary degree of that moment, the state of science of his era — like Pietro Ubaldi, using a scientific method, about the phenomenon of which he is an instrument, but an instrument aware of the value of the production that manifests through him.

Ultraphan in the truest and broadest sense of the word, both in form and substance of his perfect work, the Author of "The Noures" can speak about spiritual currents in a way that no thinker, however brilliant, could ever articulate, because Ubaldi "lived" his work, surrendering his own Self to the commands of an Entity of superlative intelligence, which he calls "His Voice" and which comes to him from the Mystery. He obeyed, collecting and repeating to men the profound words that he did not think, but heard. And he was able, at the same time, with his own cerebral faculties, to follow, inquire, understand (which was precisely our desire) the technique, so to speak, of this most important spiritual fact, which is the radiation emitted by living Essences, from a life outside the narrow limits of our existence.

The "Collection of Biosophy" thus begins with the work of an author who, to the natural gifts of the mind, and the deep culture of this immense problem, combines supranormal faculties of such a high degree that they perhaps cannot be compared unless we go back to the great Mystics.

Pietro Ubaldi is therefore a "marked one," one of those who are "sent," and for us, who believe in the reality of a life beyond the grave, it is impossible not to recognize that everything exposed here is one more demonstration that a superior Law reigns and directs our efforts, regulated and desired by It.

* * *

The report of a commission should be concise. In the present case, however, it is important to pay less attention to habit: either because the awarded work is, at least in part, an ultraphanic work, and the Author must thus be introduced to readers as a subject worthy of particular examination; or because the present work repeats and completes, and in some way, refers to his earlier work on the subject.

After the success of the contest, the Commission deemed it convenient to get to know the subject more closely. Pietro Ubaldi (born in Foligno, in 1886) told us: "I instinctively had the Gospel in my heart; I was born to love." He studied solely to pass his exams, for, as he says — "I did not believe in what they were teaching me, which I felt was incomplete, useless, without substantial bases. The truth was in me, I was searching for it within me. I threw myself, rebellious to any guide, into human knowledge, to chance, secretly seeking my truth. I contemplated the world and things from within, in their causes and principles, and not in their effects and practical use. In the same way as the wilful and the practical may consider me incompetent with regard to the utilitarian enjoyment of life, I can consider them incompetent with respect to solving the problems of knowledge".

This did not prevent him from obtaining, with honour, a degree in Law, from having learned several languages, from being versed in music, from making long journeys and, finally, from securing, in a few months, a chair in the Middle Schools. He studied, observed, meditated. Above all, he meditated; and "the whirlwind of external demands struck me without respite, imposing themselves on the attention of my spirit, which wanted to live its own life. Human experiences were accumulating, almost all of them bitterly harsh. Pain hammered my soul under its blows. Maturation was hastening. One day, by the sea in Falconara, contemplating the beauty of creation, I felt, in a clearly evident way, the revelation, swift as

lightning: that the Whole could be nothing more than Matter, Energy, and Concept or Spirit: $(M = E = C) = S$, which means Substance.”

This progressiveness is a fundamental characteristic, logical, corresponding to the principles of the spiritual ascent of religions and to those of Darwinian biological evolution. This approach to the evolutionary fact—in spirituality and in biology—is a continuation of the conception of Russel Wallace, but in Ubaldi it is not limited, of exclusively rational order, rather, it is the attainment of a superior truth; it could be said that Ubaldi has anticipated this psychic evolution that humanity is yet to achieve, which still remains in a lower cycle of its becoming.

In fact, for Ubaldi, mediumship is, as he feels and declares, “a normal state of a more refined future psyche, of a more refined super-sensory soul perception; it is a superior phase of consciousness and conceptual dimension perfectly normal in evolution, exceptional today on Earth due to the relatively undeveloped state of the human race. Nothing, therefore, is abnormal, extraordinary, or miraculous: it is a matter of the path traversed. This is how I feel the problem, because this is how I lived it and solved it”.

The pain had a most important role in Ubaldi: it was the pain that purifies. However, there is no room here for a biography, but rather for a synthetic examination of the inner self of an individual who, although possessing nothing miraculous, as he claims, is nevertheless exceptional, as exceptional are the Hero, the Genius, the Saint.

He is exceptional like all hypersensitive individuals, but even more so due to the clear awareness that Ubaldi has of his own faculties, of his own work. When in Colle Umberto, on Christmas night of 1931, he wrote his first Message, he obeyed a Voice that told him: "Do not fear, write!" He trembled, annihilated; then he rose, transfigured; a new force had infused into him: he had to obey; hence arose that magnificent page of profound goodness, which bore a signature: “His Voice”.

"His Voice": a source of thought, affection, action, and kindness. To him it said: "Do not ask my name, do not try to individualize me. You could not, no one could; do not attempt a futile hypothesis."

Since then, Pietro Ubaldi, obedient soldier of a superior Force, launching his "Messages," found reception and admiration. Magazines, in the most diverse languages, and numerous admirers eagerly sought him out, so that the newest thinker might bestow upon them the jewels that came through him from the Mystery. All those who heard him received comfort. And the same fate, and even louder acclaim had "The Great Synthesis," as the Milanese magazine *Ali del Pensiero* began its publication in instalments in 1933. The translation emerged, based on this text, in the great daily newspaper *Correio da Manhã*, of Rio de Janeiro, in the magazine *Constancia*, of Buenos Aires, in the magazine *Reformador* of Rio de Janeiro, etc., everywhere eliciting a chorus of genuine admiration. And even more worthy of admiration must be the "phenomenon" of this work, knowing that Ubaldi wrote it little by little; while one part was being published, he continued it, confident in himself like no one else would dare. Any author, before publishing their work, takes care to read it, retouch it, correct it. Ubaldi had no need for corrections; regrets never arose; everything unfolded with lightning speed, on those predestined nights when "His Voice" spoke to him.

After the Subject, his work. One could not appreciate "The Noures" without first delving into The Great Synthesis, which will soon be complete and published in volume, in various languages, because "The Noures", we repeat, constitutes its complement, at least the commentary, of the main phenomenon, that of the inspirational currents.

The knowledge of this work is indispensable for fully understanding what Ubaldi presents in this current volume, especially in the last three chapters. However, summarizing The Great Synthesis is not easy, due to its extremely conceptual style. The doctrine developed in it is not just a

synthesis of current human knowledge, which is quite limited in the face of substantial problems, but constitutes a synthesis of universal phenomenology, that is, the coordination into a single organism of existing phenomena that human conceivability can grasp and even beyond. And by phenomenology is meant not only what can be gathered in the field of current science, but also in that of philosophy, economic-social sciences, ethics, religions, etc. The merging of all effects back to the central cause, the vision of the absolute through the infinite forms of the relative, spontaneously lead the reader into contact with the single principle that governs all. Unity, therefore, absolute monism, is the central concept of this doctrine: monism that, in the evolution of human thought, succeeds the preceding affirmations. Polytheism, followed by monotheism, and finally monism — these are the stages of human thought.

The work may present a human aspect, which will appear to the uninitiated as a fully successful attempt to master, in a single and universal synthesis, all knowledge, to organize it by answering all the problems that may present themselves to the human mind. In this, its lesser aspect, the work corresponds to an urgent need for the evolution of thought at the current moment, brings back to unity the science threatened with dispersion in specialization, and satisfies the human soul by offering solutions that science has proved powerless to provide.

For those who can read in depth, however, there soon arises, due to a unique "flavour" that the work possesses, the sensation that it could not have been conceived from a human mental plane, but necessarily from an elevated viewpoint, in a super-conceptual dimension. For only thus could all the problems that philosophy and science, operating with purely rational methods, have not yet solved be resolved as they have been. The work is, therefore, transcendental, ultraphanic, that is, the author conceived and wrote without preliminary studies, relying above all on his super-rational resources, according to a brand-new method of re-

search by intuition, surrendering himself, in the most complex and unprecedented passages, solely to his inspiration. Inspiration, however, that is accurate and scientific.

The work, therefore, can be read with various mindsets and at different depths and will speak differently according to the intellectual capacity of the reader. Many will consider the work as a single system, albeit a brilliant one, in which dispersed science is finally unified into absolute monism. That alone is already significant; but for us, who sense it, there exists the *ultraphanic* aspect, which gives the writer the value of the direct vision of the Law that animates the universe and represents a new ascent of man in the conception of Divinity.

Ultraphanic writing, however, managed to maintain a perfect balance with rationality. Generally, the *Enteles*⁴⁷ reveal a distance in conception and in the way of expression, originating from the different altitude of the evolutionary plane and the super-temporal and super-spatial dimensions in which they move. And this perhaps gives the writing a vague, nebulous, unattainable sense that is rejected as anti-objective and anti-scientific. In this work, a much more complex transmission occurred than in the common unconscious *ultraphanic* registration, for the subject felt and controlled the entire process and was able, with his conscious and active intervention, to faithfully reduce the super-human *entelic* conception to the terms of the most secure terminology and scientific thought technique. For the first time, thus, *ultraphany* offers a product that is rigorously organic and rational, so as to coincide with modern science, to graft itself into its moment, and to elevate it further with objec-

⁴⁷ Word of Greek formation, which means "to be perfect", "perfect essence". The ultra spiritism classifies spiritual beings into "barontes" (inferior ones), "anontes" (those who tare in an evolutionary process) and "enteles" (the perfect ones). See the works of Trespioli, the reporter of the Judging Committee: "Ultraphany - Modern Spiritism" and "Realidad del Misterio". El Ateneo publishing, from Buenos Aires, 1934 (pp. 302, 304; p. 32). (Translator's note).

tives of good, sowing on well-prepared soil the seed that will develop into a new civilization, which the effort of human thought must now know how to prepare and create. Thus it was that a superior thought could be launched into the world in a perfect way, which is not easy given the position of the modern thought. Here, the voice from Above, through this translation, could be elevated from Earth to Heaven. And science, in human language, even materialistic science, was led up to the spirit, attaining the dignity of philosophy and faith. Earth and Heaven touch in this work. And in the present volume, the entire "how" is explained and confessed, with the objectivity of a ruthless observer, with the faith of a martyr who gives himself for an idea.

The very dematerialized reality, which is unanimously described to us by all the *Enteles* in forms that our materialism considers fantastical, is in this work achieved through materialist psychology itself, taken as a starting point; achieved through rationality itself, which is the indispensable form for the understanding of our time and is adopted by the transmitting *Entele* as thought-form in its projection of concepts. Sceptics may smile, philosophies debate, science deny, religions condemn, but no one will deny finding themselves in the face of an overwhelming mass of thought, of a dizzying vision of the universe, the likes of which have never been conceived until today. And neither philosophies, nor schools, nor religions can deny without abjuring themselves, because in "The Great Synthesis," they are all, including the enemies, finally united in a single thought.

And indeed, the work unfolds in a sense of vision. Against the background of the evolutionary succession of universes (Figure 1), emerges, isolated, the triphasic universe of human conceivability; triphasic, because it consists of three planes of existence, which are Matter, Energy, and Spirit. These three planes exist in the relative dimensions of space, time, and consciousness. This trinity, three-dimensional and triphasic, is

simultaneously reduced to a unity of substance in which they merge, disappearing are the appearances of relative form, in evolution. Beyond the limits of this trine unity, human conceivability cannot currently reach it, at present, confined in its universe, which, however, it will overcome. The forms, however, are infinite, progressing from the sub-material phases to the physical, dynamic, and psychic phases of our universe, and extending to the super-conceptual phases that surpass it.

Man, in his psyche, finds himself on the ascending ladder. And the great journey begins from matter, which is taken for examination as a product of *involution* dismantling of evolutionarily preceding universes⁴⁸ — evolution proceeds by foldings and periodic returns (see figures. 1 and 2) and is studied in the stekiogenetic series (*stekiogenesi* = genesis of bodies), by atomic weight and other fundamental characteristics until tracing a genealogical tree of chemical species. Thus, the evolution of matter is followed from the hydrogen of nebulae to uranium, that is, from minimum atomic weights to maximum, where radioactive disintegration begins, which represents the genesis of dynamic forms. And in this way, at a certain moment, matter dies as matter and is reborn as energy. The form of the relative changes, but the divine substance of the whole remains intact.

All forms of energy are examined. However, before descending to this second plane, the vision contemplates the universe not only under this static aspect, in which it, for the convenience of study, is isolated in its form and conceived in immobility. There also exists a dynamic aspect. And then, we no longer observe a succession of forms, but we witness their intimate becoming, which transforms one into another. Everything moves, agitates; everything pulsates and has life. And it rises, rises in a

⁴⁸ This problem, which completes the vision of 'The Great Synthesis,' is the subject of the work by Pietro Ubaldi - 'God and Universe,' 10th volume of the Complete Works, and also of those that follow it: 'The System' and 'Fall and Redemption'. (Translator's Note).

grand symphony of impulses, of developments, of balances that scream: God!

And there exists a third aspect: conceptual. Three aspects, therefore: the universe contemplates itself with three great eyes that are but one light: God.

In the conceptual aspect, the vision opens itself to the laws that guide the evolutionary process of the cosmos, to the thought that governs the phenomenal developments, to the abstract principle, to the idea that externalizes itself in all this becoming, shaping it in its own image. Thus is defined the typical trajectory of the phenomenal movements (fig. 1) and outlined the theory of the evolution of dimensions. And we see space and time being born and dying by overcoming. And the law of God appears, whole, even in its lesser aspects, in the lower universe of matter, until it shines, ever clearer, in the superior universe of the spirit.

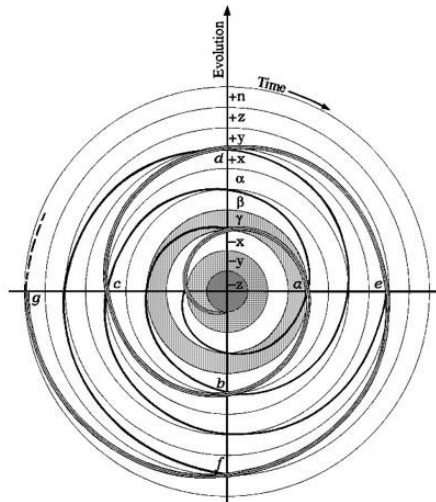


Figure 1 Development of the typical trajectory of phenomenal motions in the evolution of the cosmos.

Then is born the second form: energy. Time is born, the *protoforce* typical of the universe is born: gravitation. The potent gesture of God turns the cyclopean pages of creation, and the gigantic inspiration of the Moses genesis returns to light, true, with words of science. And to the evolutionary series of chemical species follows, “by continuity”, the evolutionary series of dynamic species: 1°) gravitation; 2°) radioactivity; 3°) chemical radiations (ultraviolet spectrum in the invisible); 4°) light (visible spectrum); 5°) heat (dark calorific radiations, invisible spectrum of the infrared); 6°) electricity (Hertzian waves, short, medium, and long); 7°) sound.

At this moment of evolution, energy reaches the maximum of its degradation limit, that is, of kinetic fading or the reduction of vibration speed and the increase of wavelength amplitude. And just as matter died due to atomic disaggregation, energy dies due to dynamic degradation. The phenomenon is marked in its intimate kinetic structure and, in the theory of vorticose motions, is deeply studied, solving the great problem of the genesis of life, which is the genesis of psychism, the third phase of the universe. Inorganic chemistry once again morphs to arrive at organic chemistry. Life is born and the vision of the biological world opens. The universe not only pulsates, gleams, sings, but also lives, loves, suffers, thinks.

Evolution proceeds through periodic *involution* foldings. The diagram expresses the process of progressive genesis of the relative through evolution. Following the opening of the spiral in time, along the zones marked on the vertical axis of evolution, from $-z$, $-y$, $-x$, γ , β , α , . . . up to $+n$, one will see the line ascend through three zones or planes of existence and descend through two, then again ascend through three zones and again descend through two, and so forth. From the pulsations of this ever-expanding breath results the progression of a larger line, clearly visible, distancing itself from the specifics of the drawing, and which is a spiral of

constant opening. It results from the overlapping of the ascendant returns of the smaller spiral. Evolution is, in this way, a creative progression that successively invades the zones marked vertically (evolution), that is, -z, -y, and -x, a triphasic universe more unevolved than our own, subphysical and for us immersed in the inconceivable. From it is born, through evolution, the plane γ , matter; from this plane is born β , energy; and from β is born α , the psyche. And our universe is complete. In α , we have man. In $+x$, the spirit penetrates through evolution, surpassing the dimension of consciousness into a higher super-conceptual dimension. From surface consciousness or reason, one reaches a volumetric consciousness or intuition. Thus begins, by creation in the relative, a new triphasic universe, $+x$, $+y$, $+z$. It manifests, thus, to infinity, and ascends through intimate self-elaboration, the universal transformism, as the progressive manifestation of Divinity.

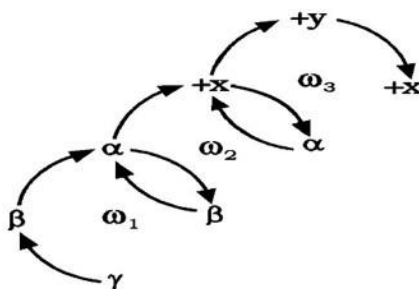


Figure 2

Here the concept of Diagram Figure 1 is reproduced. The planes or zones are given by the letters. In (ω_1) , (ω_2) , (ω_3) , we have the progressive series of triphasic universes. In the first, (ω_1) , our own, starting from the bottom, γ rises to β and β to α . Through an *involution* return to the plane β , the evolutionary progression continues in the superior universe, (ω_2) , from β to α , to $+x$. Through a return to α , the new universe (ω_3) develops, which goes from α to $+x$, to $+y$ and so on.

The panorama opens up, immeasurable. All forms of life vibrate in the universe, the earth populates itself, the spirit gives its first wails. One confronts the examination of the evolutionary technique of the psyche and the genesis of the spirit. Environment, reactions, instinct, consciousness, up to man, everything sings the grand symphony of the spirit that evolves. Man appears, his great soul, a spark of God. And this soul rises, rises up to the super-man, the hero, the genius, the saint.

The line, from hydrogen to genius, is singular, an uninterrupted path of conquest and creations, in which God is always active and present. And the super-man converts into super-humanity. Man exhausts himself in neuroses and civilizations weaken in decay. Everything ages and dies with matter and energy, in a biological degradation that is not death, but rather, resurrection of immaterial spirit in super-conceptual dimensions, for the substance is eternal. Here, matter dematerializes by decomposing in its kinetic structure its physical appearance, and the being no longer possesses body or mind and penetrates, triumphant, into the initial dimension of a new triphasic universe, where there no longer exists neither space, nor time, nor conceivable human.

The great path is complete. The vision ends with the image of the last, the highest human ascensions, first individual, then collective; moral perfections, paths of liberation, supreme overcomings. One takes the hand of man, as he is today, and traces for him the path of his ascensions. The law of work is studied, the problem of renunciation, the function of pain, the evolution of love. Collectively, the social problems of the historical moment are confronted: the genesis of rights, international ethics, war, the economic problem, the distribution of wealth, collaborationism, power, the State, the leader, art (...).

And the journey, begun among the densest forms of matter, ends in the Gospel and the soul stops, satiated, before the vision of Christ, the ultimate synthesis. This is the "Great Synthesis" and only one word is

found in the depths of this effort of reason and science: Christ. It is His Voice that reverberates through the laborious treatise, turning it into an act of passion that, descending from Above, is given through the sacrifice of a man for the good of the world.

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It was indispensable, we repeat, that we dwelt on "The Great Synthesis" because, although in the present volume Ubaldi does not cite it, it is referred to throughout the penetrating analysis that in "The Noures" the Author develops with immense novelty of expression and considerations, before which all works published so far pale and which in vain attempt to discourse on ultraphanic phenomenology, based solely on external manifestations.

Ubaldi, on the contrary, lived the phenomenon and therefore his knowledge surpasses the boundaries of common research, remaining prudent and wise, and thus overcoming numerous hypotheses, the most fantastic judgments and appreciations, the strangest, childish, or impenetrable speculations that present themselves under a presumed and unreal scientific garb.

The task of addressing this principal theme of Biosophy was entrusted to a powerful hypersensitive and, at the same time, to a strong talent; to someone who, "designated" for such work, could reach with intuition where intelligence could not, and allow inspiration to intervene where even intuition falls short. And then, "His Voice" reveals the truth

that the human mind is unaware of: it communicates it to its suitable and worthy "instrument."

The phenomenon in Ubaldi takes on characteristics that we would futilely seek in common ultraphanes, even among those intensely practiced and tested. With this, we neither want nor can deny that in these too, paranormal faculties are powerful, producing impressive and stirring facts both by the manner in which they are obtained and by their substantial beauty and grandeur.

In the works already published by the Society of Biopsychics or under its auspices, the exceptional virtues of receiving and transmitting *noures* stand out, which surpass the power of human ingenuity. In Ubaldi, however, the manifestation, in addition to being superlative, has the characteristic of not making his consciousness or memory of the event disappear, of not diminishing his capacity to attend to the phenomenon itself, both in its formal and substantial aspects. Moreover, what is lacking in many ultraphanes, or is quite nebulous, is that faith which exists in Ubaldi and which is a power capable of harmonizing the human mind with transcendental energies; for other hypersensitives of conceptual effects, it also becomes possible to achieve the "perfect," but with the assistance of the *biosopher* who directs, regulates the manifestations, and carries out the experiment. And this explains why the majority of messages obtained through mediumship are so poor in concept, petty in form, contradictory and even trivial and grotesque.

In this award-winning volume, Ubaldi extensively dwells, as was necessary, on speaking of himself, solely of himself, for by taking himself for examination, he offers us a positive demonstration of undeniable scientific value, since it is based on observation and experience carried out on a hypersensitive "subject"; furthermore, the work is grounded in reason with the baggage of a solid culture. This fact also gives us the hope that one can and should emphasize the progress of ultraphanic faculties,

that is, that all those who, like Ubaldi, are "designated" to offer humanity new and ever-luminous transcendental manifestations, will not be, one day, merely unconscious instruments, but aware and conscious of the value of the phenomenon that manifests through them.

Mário Borsalino

Pierluigi Toffanello

Gino Trespioli, rapporteur.

Milan, Italy, January of 1937.