

**Omraam Mikhaël Aïvanhov**

# **Freedom, the Spirit Triumphant**



**Izvor Collection**

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**P R O S V E T A**

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**Omraam Mikhaël Aïvanhov**

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# Freedom, the Spirit Triumphant



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Readers are asked to note that Omraam Mikhaël Aïvanhov's teaching was exclusively oral. This volume includes passages from several different lectures all dealing with the same theme.

## **Omraam Mikhaël Aïvanhov**





# Chapter One

## The psychic structure in humans

All my life I have been intent on one thing only: how to help my fellow human beings. This is my one great concern, my only preoccupation. I am well aware of the conditions in which people live; indeed, I would have to be blind not to recognize all the difficulties they have to face. But it is possible to overcome these difficulties; there are a certain number of methods by means of which men and women can strengthen their inner life, and if they are to avoid being destroyed by external conditions they must learn to use them.

THE SYNOPTIC TABLE

PRINCIPLE	IDEAL	NOURISHMENT	PRICE	ACTIVITY
<b>SPIRIT</b> divine consciousness	time eternity immortality	freedom	truth	identification union creation
<b>SOUL</b> superconsciousness	space immensity the infinite	impersonality selflessness	fusion dilatation ecstasy	contemplation adoration prayer
<b>INTELLECT</b> self-consciousness	knowledge learning light	thought	wisdom	meditation profound study
<b>HEART</b> consciousness	joy happiness warmth	feelings	love	music song poetry harmony
<b>WILL</b> subconscious	domination power movement	strength	gesture breath	breathing gymnastics dance paneurythmy
<b>PHYSICAL BODY</b> unconscious	vigour health life	food	money	activity dynamism work

This table, given by the Master Omraam Michael Aïvanhov, shows how the spiritual life is nurtured and sustained on the level of the different subtle principles that constitute man's psychic being, just as his physical life is sustained on the level of his physical body.

The table you see here sums up in a few key words all the methods contained in our Teaching, and I imagine that you have never seen another quite like it. At first sight, it is simply a collection of isolated words with no apparent relation to each other, but once they have been explained to you and linked up, each in its proper place in the whole, their meaning and relationships will become clear to you, for this table presents a synopsis or overall view of human psychic structure and the activities corresponding to each human faculty.

As you can see, the table is divided into five columns. The first column shows our basic structure, the constituent **principles** of a human being: the physical body, the will, heart, mind, soul and spirit.

The second column indicates the **ideal** towards which each basic principle tends. Each principle, of course, has a different ideal.

In order to attain its ideal, each principle must find strength, support and **nourishment**, and the third column indicates the type of nourishment or food required in each case.

The fourth column indicates the **price** that has to be paid to obtain that food, and the fifth column indicates the **activity** or type of work that has to be done in order to earn the wages to pay that price.

Just as our physical life is nourished and sustained on the level of the physical body, so our spiritual life is nourished and sustained on the level of the different subtle principles that make up our psychic structure.

As you can see, all these different notions hang together in a perfectly logical and coherent manner. But I think you will understand the whole thing better if I begin by explaining about the physical body, for that is something visible and tangible, something that is familiar to us all: no one can doubt the reality of the physical body.

The ideal of the physical body is health. Nothing is more precious, more essential to the physical body than to be healthy, vigorous and strong, and of course this means that the body has to have food in solid, liquid and gaseous form. If it does not get that food it dies.<sup>1</sup> We all need food in order to live: everyone knows that, even children. But to obtain food, we need money, and to get money we have to work. You know the story of the stonebreaker. One day someone asked him, 'Hey, Antonio, what are you breaking stones for?' 'For money,' replied Antonio. 'And what do you want money for?' 'For macaroni.' 'And what do you want macaroni for?' 'To eat, of course!' 'Why do you want to eat?' 'To be strong.' 'And why do you want to be strong?' 'I

need to be strong to break stones.’ You see: it’s a vicious circle! But you all agree, of course: in order to eat we have to have money, and in order to earn money we have to work. It is quite simple!

But just a minute: if that seems so simple and obvious on the physical level, have you never thought that the same pattern might be found on the other levels? The will, heart, mind, soul and spirit all tend towards a goal, and in order to attain their respective goal they all need food of some kind; in order to get food they have to have money, and in order to earn money each has to perform some particular type of work. Once you have really grasped all the elements of this table, you will possess the key to the psychic life of all human beings.

The physical body, obviously, is the foundation on which the other, subtler principles, are based. The soul and the spirit, for example, cannot truly be said to be in the body, but they manifest through the body – through the brain, the solar plexus, the eyes and so on. When you look at someone very lovingly, with a look of great purity and light, who is it that is looking out through your eyes? The eyes belong to the physical body, true, but who is it that manifests through them, that uses the means of expression they provide? Is it the soul or the spirit? Is it God himself? And if you shoot a black look full of hatred at someone, or say something so terrible that it makes them ill, it is because hostile forces have used you to harm them. Our physical body, therefore, is often no more than the instrument of forces within it or outside it, which can be either beneficial or malicious.

Now what is the ideal of the will? The will seeks power and movement. Perhaps you will say, ‘But the will can also ask for wisdom, intelligence or beauty. No, the will is not interested in wisdom, intelligence and beauty. These belong to other principles. The will can be recruited in the work of acquiring intelligence or creating a work of art, but the only thing it wants for itself, the only things that really interest it, are power and movement. The will hates to be inactive; it needs to be constantly busy, touching things, moving them about, going from one place to another.’<sup>2</sup>

But, just as the physical body can do nothing without food, so the will cannot attain its ideal without nourishment, and the nourishment of the will is strength. When it is nourished by strength, the will is dynamic and energetic, but without it, it wilts and wastes away. And the element that serves as money for the will to buy the food it needs is action, gestures. Yes, it is



important to shake ourselves free from the grip of immobility and inertia so as to stimulate and set in motion the energies of the will. By learning to stir itself and take action, the will ‘buys’ strength and becomes powerful. And the very first movement in life is the act of breathing. When a newborn child draws its first breath it sets in motion all the other processes of life.

If you want to earn the kind of ‘money’ that will buy food for the will, you must get into the habit of practising certain exercises such as the ones recommended in our Teaching: the breathing exercises, a few very simple gymnastics<sup>3</sup> and the paneurhythmy dance.<sup>4</sup> All these exercises are designed to strengthen the will. Of course, you can add many other activities from your everyday life, which I don’t need to go into; there are too many of them and, besides, you all know them. The exercises I have mentioned are those that have a particular significance for the spiritual life.

Perhaps you will say that you never thought that these exercises could do much to strengthen your will; that they were only designed to stimulate your physical vitality and even bring joy to your heart. Of course, they do that too, because everything is connected. At the moment, for the sake of clarity, I am separating all the different levels so that you see exactly what corresponds to each level, but in fact, of course, the different levels cannot be isolated from each other. When you do the breathing exercises or the gymnastics, the body benefits from them also: you enjoy better health, you feel an influx of vigour, good humour and cheerfulness, and your ideas are clearer; that is absolutely true. Nothing exists in isolation; everything is connected.

And now let’s look at the heart. Human beings possess a faculty that enables them to have feelings and emotions: this is what we call the heart. It is not the physical heart known to anatomy and physiology, which is a kind of hydraulic pump and the principal organ of the blood system. The true organ of feelings and emotion that I am referring to and have often talked about is the solar plexus, and we will certainly return to it on some other occasion.<sup>5</sup>

What is the heart’s ideal? Does it clamour for knowledge, learning or power? No, the heart seeks happiness, joy and warmth, for it comes to life only in the warmth. Cold is fatal to it. Wherever it goes it seeks the warmth of its fellow creatures. The heart feeds on feelings: every sort and kind of feeling both good and bad – unfortunately! But as we cannot talk about everything, we will only talk about the positive feelings that fill the hearts of

the sons and daughters of God.

Happiness and joy have to be paid for with the coin of love.<sup>6</sup> If you love, then immediately your heart is nourished. Haven't I told you this time and time again? Nothing else can give you happiness, neither wealth nor power, nor even beauty – only love. Love is the only thing that brings happiness. Whatever else you give your heart, it will never be satisfied; it will continue to plead for love, because love is the only currency it can use to buy whatever it needs. When you love someone, your love is a coin that allows you to 'buy' all kinds of sensations, feelings and emotions. Love gives birth to thousands of different sensations every day. When your love runs out, it is your money that has run out, and then you have no more emotions and sensations, and you can't feel anything any more. No matter how often you embrace your wife, if you don't love her any more you will not get any joy or happiness from it. But if you love her – what joy! Even without touching her you are thrilled by the thousands of wonderful sensations and feelings that race through you – feelings that are quite impossible to analyse, but you experience them simply because love is there!

The ideal of the mind is knowledge,<sup>7</sup> and in order to obtain knowledge, the mind must be given its own special kind of food, which is thought. Naturally, when we speak of thoughts we also have to include negative thoughts, for just like the heart, which can feed on negative feelings, the mind can feed on many different kinds of thoughts; but here too, I only want to talk about the best and most luminous thoughts. Thought is the food of the mind: if you don't think, you will never know anything. Some people say, 'Why bother our heads? It's not good to think too much; you can go mad that way!' Yes, if you think in the wrong way, you can indeed go mad! But to think clearly and correctly is the best possible way of nourishing the mind. If you don't feed your mind it will grow dull and feeble, because you are leaving it to die of hunger.

Here, too, if you want to purchase the best kind of thoughts with which to feed your mind, you will need money, and that money is wisdom. Wisdom is the only currency that can be exchanged for the kind of thoughts that will enable your mind to acquire the light it seeks. Wisdom is money, gold – gold from the sun! Yes, wisdom is spiritual gold, and it comes straight from the sun. All the heavenly wares stored in the 'shops' on high can be bought with the gold coin of wisdom in exactly the same way as we can buy whatever we

want in the shops on earth with our physical gold. If you go and ask for what you want from a celestial shop, the entities in charge will ask you if you can pay for it in gold, and if you can they will give you everything you ask for, but if not you will come away empty-handed.

In order to obtain this gold, of course, you have to work: you have to read, study, reflect and meditate, and although the synoptic table does not mention that you also have to go and contemplate the rising sun, you can add this for yourselves: in spring and summer it is important to watch the sun rise so as to receive gold from the sun.

And what about the soul?<sup>8</sup> What is the soul's ideal? This will perhaps surprise you, but the soul does not aspire to knowledge, light or happiness. The ideal pursued by the soul is space, immensity. It asks only to be allowed to expand, to stretch, to reach out and embrace the infinite. The soul longs for the infinite; it suffers when it feels hemmed in. The human soul is a part of the universal Soul, and in the prison of our bodies it feels stifled and constricted and longs to expand freely. Most people imagine that our soul is wholly contained within us, but that is not so: in fact only a small portion of our soul dwells within us, while all the rest leads its own independent life outside us, floating in the cosmic ocean. But when the universal Soul has some special plan for us, when it wants to animate and vivify us and make us more beautiful, it seeks to enter into us and imbue every part of our being more fully. So our soul is not limited to our own little person: it is something immensely greater, and it is constantly reaching for immensity and infinite space.

But in order to attain its goal, the soul too needs to keep up its strength, and it can only do this if it has the right food. The soul feeds on the qualities and virtues of our higher consciousness: impersonality, self-denial and sacrifice, all those things that enable us to free ourselves from our own limits and conquer our self-centredness. As soon as anyone says, 'That's mine!', he or she has put up a barrier and created a separation, whereas an impersonal attitude breaks down barriers and removes them.

The soul, too, must have money in order to purchase food, and the only coin capable of buying the food that will enable the soul to attain its goal of infinity is ecstasy, the state in which our being expands and merges as one with the divine Being.<sup>9</sup> And the activity that enables us to reach that sublime state is prayer: prayer, adoration and contemplation. To pray is to search for

divine splendour, and when we succeed in making contact with that splendour, our whole being expands, and we feel as if we are being torn from our body. This is ecstasy. All those who have ever experienced it tell us that they were no longer confined within the limits of their body on earth; they felt themselves to be immersed in the universal Soul, melted and completely fused with it.

The soul is the pre-eminent expression of the feminine principle, its most marvellous, divine expression. The spirit, on the other hand, is the divine expression of the masculine principle. The mind and heart also represent the two principles, but on a lower level. This alternating manifestation of the two principles is a pattern that repeats itself throughout all the regions and levels of the universe in different forms: positive and negative, emissive and receptive, and so on. The masculine and feminine principles are present everywhere.

What does the spirit ask for? Not space or knowledge, not happiness or power or health. No, it needs none of those things, because it is never ill or weak or unhappy, never lost in the dark or the cold. The spirit asks for one thing only: eternity.<sup>10</sup> The essence of the spirit is immortal, and it refuses to be bound by time: its goal is eternity, and just as the dimension in which the soul is at home is space, so the dimension of the spirit is time. This is what makes me say to physicists and philosophers that they will never grasp the true nature of space and time until they understand the nature of the soul and spirit. Space and time are notions that belong to a fourth dimension, and the soul and spirit are in touch with this dimension. Scientists will never plumb the mysteries of space and time until they have consciously sought to penetrate the mysteries of infinity and eternity in their own soul and spirit.

In order to attain eternity – or rather, in order to introduce eternity into our human consciousness, for the spirit, by its very nature, is already eternal – the spirit needs its own kind of food. (Are you surprised when I say that the spirit, too, needs food? Don't you remember that I have already told you that even God takes nourishment?) The food of the spirit is freedom. The soul needs to spread its wings and free itself from the restrictions of space, and the spirit needs to cut all the ties that bind it to time.

But freedom has to be bought, and the money with which the spirit buys freedom is truth. Neither wisdom nor love are capable of setting the spirit free: only truth. Every little truth you manage to collect concerning anything

at all frees you from certain bonds. Jesus told his disciples, ‘*You will know the truth, and the truth will make you free*’.<sup>11</sup> Yes, it is truth that makes us free. And what about love? Ah, love does just the opposite; love binds you! Do you want to bind yourself to something or someone? If so, call on love: nothing creates a bond stronger than that created by love. And if you want to become free, call on truth. If you want proof of this, just look what happens to the elderly: they begin to know the truth, and since truth is always accompanied by freedom, they begin to free themselves from this world and move on into the next! Whereas, when people are in love they are not interested in freeing themselves; they want to stay on earth forever, going for walks and kissing! Think about this and you will have to admit that I’m right!

But before we can possess the truth there is work to be done, and that work is to identify ourselves with our Creator. Through the work of identification with God we come closer and closer until we melt into and become one with him, and in him is truth. When Jesus said, ‘*The Father and I are one*,’ he was expressing this work of identification, and we have to do this same work in order to earn the gold we call truth.<sup>12</sup> And that truth is that each human being is a spirit, a spark from the divine fire that is God, and will one day return to God. This, then, is the truth! Once humans have truly seen, understood and felt this reality within themselves, they are free: free from their own passions and worldly ambitions, free from pain and anguish. They have taken the first step into eternity.

The fact that I associate freedom with the dimension of time rather than space will perhaps surprise many of you. ‘Surely’, you will say, ‘to be free is to be able to move about, not to be hampered in one’s movements. Doesn’t this mean that freedom belongs to the soul rather than to the spirit?’ No, you must not confuse freedom with space. True freedom is not a question of being able to move about as you please. Picture a man who is so fed up with his mother-in-law that he packs his bags and goes off to the top of a mountain to escape from her. But he soon finds that he has not really freed himself from her. Why? Because his mind is still rehashing all the same old arguments, the same old resentments. He may be far away from her, physically, but mentally she is still with him, because he can’t stop thinking about her – and what lovely, luminous thoughts they are too! The notion of freedom is not connected with space, because no amount of space can give you true freedom. It can give a certain form of freedom: if you have space, you can move freely and go from one place to another, but true freedom is



something quite different. True freedom is the consciousness of eternity.

Jesus said, '*And this is eternal life, that they may know you, the only true God*'.<sup>13</sup> What kind of knowing was Jesus talking about? Certainly something other than the intellectual knowledge of someone who has read a few books and says, 'I know all about it!' True knowledge is something quite different: '*To know you, the only true God*' implies union with God, identification with him, and humans can only identify and melt into oneness with God through their spirit: only when they have achieved this will they be truly free.

Are you beginning to get a sense of the truth of what I have been saying? Obviously, if you listen to me with a purely objective, intellectual attitude, you may not feel anything at all. In fact the only effect will be to leave you with the conviction that what I say contradicts your own opinions. Well, it is not my fault if contemporary culture has put so many ideas into your heads that prevent you from understanding me. But if you hurry up and adopt my point of view, you will see: you will be filled with wonder! You will say, 'Yes, now I understand how important this table is. I'm going to keep it on me so that I can take it out and look at it wherever I go, in the train or on the metro, at the dentist's... even in the beauty salon!' Yes, the synoptic table can help you enormously; never underestimate it.

## BIBLICAL REFERENCES

'You will know the truth, and the truth will make you free' – John 8:32

'The Father and I are one' – John 10:30

'And this is eternal life, that they may know you,...' – John 17:3

<sup>1</sup> See *The Yoga of Nutrition*, Izvor Coll. n° 204.

<sup>2</sup> See '*Know Yourself*': *Jnana Yoga*, Complete Works, vol. 18, chap. 9: 'The will'.

<sup>3</sup> See *A New Earth – Methods, exercises, formulas, prayers*, Complete Works, vol. 13.

<sup>4</sup> See *Paneurythmie, Paroles et Musique; Paneurhythmy*, CD 1502; Muriel Urech, *La paneurythmie de Peter Deunov, à la lumière de l'enseignement d'Omraam Mikhaël Aïvanhov*.

<sup>5</sup> See *Man's Subtle Bodies and Centres – The Aura, the Solar Plexus, the Chakras...*, Izvor Coll. n° 219, chap. 3: 'The solar plexus'.

<sup>6</sup> See '*Know Yourself*': *Jnana Yoga*, Complete Works, vol. 18, chap. 8: 'Love'.

<sup>7</sup> See above, chap. 3: 'The power of thought' and chap. 4: 'Knowledge: heart and mind'.

<sup>8</sup> See *Langage symbolique, langage de la nature*, Œuvres Complètes, vol. 8, chap. 1: 'L'âme' and chap. 2: 'L'être humain et ses différentes âmes'; '*Know Yourself*': *Jnana Yoga*, Complete Works, vol. 17, chap. 4: 'The soul'.

<sup>9</sup> See above, chap.6: 'Food for the soul and spirit'.

<sup>10</sup> See *Langage symbolique, langage de la nature*, Œuvres Complètes, vol. 8, chap. 4: 'Le temps et l'éternité'.

<sup>11</sup> See *Truth: Fruit of Wisdom and Love*, Izvor Coll. n° 234, chap. 18: 'The truth will make you free'.

<sup>12</sup> See *The True Meaning of Christ's Teaching*, Izvor Coll. n° 215, chap. 2: 'The Father and I are one' and *The Faith That Moves Mountains*, Izvor Coll. n° 238, chap. 10: 'Identifying with God'.

<sup>13</sup> See '*You Are Gods*', Synopsis Coll, Part VIII, chap. 1: 'And this is eternal life, that they may know you, the only true God'.

## Chapter Two

### Mind over matter

Human beings possess a spirit which is divine in essence and which participates in everything that occurs in the universe. They also possess physical organs which are designed to communicate with the spirit, but as the matter of these organs is not very subtle nor highly refined, very few of the messages transmitted by a person's spirit ever reach his or her consciousness. This is why, just as the alchemists of old concentrated on trying to transform and transmute matter, humans today must concentrate their efforts on their physical body in order to make it pure, spiritual and divine.

The alchemists were right to concentrate on matter and to try to transform it,<sup>1</sup> and we must work in the same direction, by giving our physical body pure food and drink, pure air to breathe, the pure rays of the sun and even – perhaps this will surprise you – by surrounding it with all the most beautiful forms, colours and perfumes. The spirit, on the other hand, does not need you to take care of it: it is all-knowing, all-powerful and free like God. It is only the material component of your being that needs your attention in order to be transformed and, in this way, to provide your spirit with more and better possibilities for manifesting itself on the physical plane.

But this question is still not very clear to many people, even to spiritual people. Many of them, in fact, believe that it is the spirit that needs to be purified and uplifted and that the body can be neglected and even despised. They see that the spirit manifests itself very imperfectly through the medium of the body, and so they think that it is the spirit that is imperfect and needs to be developed, strengthened and purified. No, the spirit is a pure spark from God, endowed with an infinite range of faculties, but we must give it the favourable conditions it needs to manifest itself properly. There have been cases of people – thinkers, artists or mystics – who have known such extraordinary states of inspiration and illumination that they have almost physically touched sublime, celestial realities, and yet, when they return to their normal state, they understand hardly anything about their experience. This makes it very obvious that if humans were to improve their powers of receptivity and perception, if they were able to give the spirit the right conditions to manifest itself more fully, they would understand what extraordinary things they are capable of.

Take those who have learning difficulties or who are physically ill: it is

not their spirit that is ill or has difficulties; the problem lies with the brain, the organ through which the spirit should be able to manifest itself. The spirit is in the position of a concert pianist who has been given an out-of-tune piano to play on! However hard the pianist tries and however willing and skillful he or she may be, they will never get anything but discordant noises out of the instrument. You cannot blame the pianist: the fault lies with the piano. The brain, which serves as the medium or instrument through which the spirit is expected to manifest itself is like the musician's piano. So, you see, humans need to purify the matter of their different bodies (the physical, astral and mental), otherwise the spirit will never be able to communicate any of its powers to them. The human spirit is a divine spark. The power and the omniscience of God are contained in its essence; all it needs is a suitable instrument. And that is what the physical body is: one of the instruments that God has given to humans, and it is an instrument fashioned with unutterable wisdom and endowed with a great wealth of resources. And yet some people despise and reject the physical body because it is material, whereas the spirit, you understand, is noble and divine...

Of course, I know you will say that that is no longer the case, that people have understood the importance of the physical body. Yes, but the only trouble is that they have not understood it correctly. All they are concerned with is providing the physical body with food and hygiene, comfort and the pleasures of the senses so as to make it attractive and seductive, not so that it will be an instrument of the spirit. The Bible says, '*You are the temple of the living God.*' So it is the body, not the spirit, that is the temple of God. The spirit cannot be a temple because it is immaterial: the spirit is the celebrant, the one who presides over the ceremonies, and the temple is the physical body. It is perfectly clear but this has still not been properly understood. And there are a great many other things in the Gospels which still need to be explained!

The spirit is a son of God, an immortal principle: how could we ever hope to improve or add to it? But the physical body is quite a different proposition: that is where our work lies. Our task is to make it so pure and invulnerable, so unassailable by sickness and disease, so alive and so subtle that it can really and truly become the mouthpiece of the spirit, a means of expression for heaven itself, so that all the marvels of the universe may be made manifest through it. For the moment, of course, the physical body is not a temple; it is a tavern, and those who come and carouse in it come from hell. It

is used for all the most abominable purposes; people think that that is what it is for. Certainly not! The body has been created to become the ideal instrument of the spirit, and when it does become that perfect instrument it will be capable of healing the sick, of radiating light, of moving freely in space. You will see: one day humans will do wonders with their physical body. It is very easy for the spirit: as soon as it leaves the heavy, cumbersome body it is free to go wherever it wants; there is nothing to restrict it, so it can travel to the depths of the oceans or to the farthest star. But the body is not yet ready to undertake such adventures.

What I have just been saying is extremely important. We can see from the history of humankind that human beings have rarely been capable of assigning the proper place to the spirit and the body. For some, the spirit is the only thing that matters, and they despise the body to such an extent that they leave it to die. But if the body was really so despicable, if the spirit was the only thing that mattered, we would have been better off never coming down to earth. We should have stayed up there, in the home of the spirit! But since we came and incarnated on earth, we must conclude that it is because there is a great deal of work to be done down here. The role of the spirit is to come down and assume a physical body so as to be able to work on the earth to turn it into a magnificent garden where the Lord could come and take a stroll. If humans were meant to despise and reject matter, why did they ever descend into matter? Why submerge themselves in matter if not to sublimate it and make it luminous and transparent like the spirit? When Jesus said, *'Your will be done on earth as it is in heaven'*,<sup>2</sup> he was asking this very thing: for the glory of the spirit to descend into matter. Unfortunately, when human beings incarnate on earth, they forget the mission that has been assigned to them, so that when they leave the earth again they have done nothing but plunder and defile the matter on which they were supposed to have been working.

The time has come, now, for humans to concern themselves with matter – and this means our physical bodies, too, as well as the earth itself – and to transform matter by bringing the spirit down into it, for only the spirit can give life, freedom and light.<sup>3</sup> God has endowed humans with all the talents and all the powers they need, but if they do nothing to bring the spirit down into their physical body they are like barren, uncultivated soil, incapable of producing anything. Although they have everything, potentially, it is as though they had nothing. Ignorance on this score is extremely prejudicial to



many people, because they see themselves lacking many of the powers and possibilities that others possess, and so they believe that they really are poor and deprived whereas others are privileged. No, not at all: they have all the same talents and qualities as the others. It is just that they have not yet managed to manifest them, because they have not worked to put their body in tune with their spirit.

The difference that does exist between human beings is not an indication that their spirits have reached different levels of evolution. No, all human spirits are sparks of the divine fire, all are a quintessence, a part of God, just as drops of water are miniature replicas of the ocean. All spirits are identical, but as they became separated from God, each one had its own particular mission to pursue, and each one had to travel through different regions and, in doing so, received different impressions, learned different things and experienced different emotions. The only difference, therefore, lies in the varied experiences they have undergone in different regions. But in their essence, in their quintessence, their sublime nature, they are all identical. Physical bodies, on the other hand, are not identical; although they are all built on the model of one perfect prototype, they have all reached different degrees of evolution, because their owners have not all worked to the same extent in previous incarnations to make their body an instrument of their spirit.

The truth of the matter, therefore, is that we have everything within us. It takes time to materialize, to give concrete form to the possibilities inherent in the spirit: that is certainly true, but our spirit already possesses all the powers and possibilities it needs. If you thought about this truth more often it would be an enormous help to you in your evolution.

Let me give you an example. Human beings have got into the habit of expecting everything they need to come from outside them. On the one hand this is perfectly normal, for they could not survive without many of the things they receive externally: water, air, the sun and food, for instance. We are creatures, and all creatures, the whole of creation, have to at least get their food from outside. Only the Creator is not subject to this law: he does not need others to provide food for him. Yes, but since he has left a spark of himself, a spirit of the same nature as his own, in every human being, each one of us can create what we need. Instead of always looking for help from outside, therefore – which can be extremely detrimental, for often the help we

expect does not turn up – we can act internally and, through our thoughts, our will and our spirit, capture the elements we need to heal or nourish ourselves. This is why the Teaching I am bringing you concerns the spirit, the Creator – not matter, not creation. If you do not accept this Teaching of the creative spirit, you will remain forever weak, limited and dependent.

The great mistake of human beings has been to identify so completely with matter that they have become rooted, bogged down in matter and no longer have the strength to react. It never occurs to them that they could and should identify with the spirit, which needs nothing extraneous in order to create, which draws the elements it needs from within itself, just as the Lord created the earth from out of his own quintessence.

But the time has come, now, to free yourselves from the falsehood of matter and enter into the inner reality of the spirit, which is the reality of all the great Masters. Think about this: the Creator and creatures. It is up to you to decide whether you are going to remain a creature or become a creator. Do you believe what I am telling you? Perhaps none of you does? No, I know that you do believe me, but you say, ‘Oh, Master – if only I could do as you say! But life is so difficult. We don’t have the conditions we need.’ Don’t I know it! I know it better than you do. Where do you think I live? In exactly the same conditions as you, in the same circumstances, the same world. Yes, but I think differently from you: that is the only difference.

So stop looking outside yourselves for help. And stop believing, also, that all your troubles come from outside yourselves. Most people believe that they are blameless: nothing is ever their fault, it is always their husband or the neighbours or the government that is at fault, unless it is because they do not have enough money, or because the food was bad or the weather foul! They will never admit that it is their hateful philosophy that gets them into such dire straits, and yet it is so. It is their false outlook on life that has plunged them gradually deeper and deeper into their problems. The philosophy of matter must be replaced by the philosophy of the spirit, because that is the only way for human beings to become strong, powerful, independent and free.

Now, think about this. What is true for creatures is not true for the Creator. Creatures are too dependent on the outside world, on their circumstances: they are pulled first in one direction and then in another, and they are forced to submit. So become creators; enter into the world of the spirit, which creates and shapes its own circumstances, and you will find that everything

changes. You will no longer be so dependent on the world around you. You will be free and masters of your own destiny.<sup>4</sup>

## **BIBLICAL REFERENCES**

‘You are the temple of the living God’ – II Corinthians 6:16

‘Your will be done, on earth as it is in heaven’ – Matt. 6:10.

<sup>1</sup> See *The Philosopher’s Stone – in the Gospels and in Alchemy*, Izvor Coll. n° 241, chap. 11: ‘The regeneration of matter: the cross and the crucible’.

<sup>2</sup> See *The True Meaning of Christ’s Teaching*, Izvor Coll. n° 215, chap. 5: ‘On earth as it is in heaven’.

<sup>3</sup> See *The Philosopher’s Stone – in the Gospels and in Alchemy*, Izvor Coll. n° 241, chap. 3-I: ‘Marking matter with the seal of the spirit’, chap. 9: ‘The work of the alchemist: 3 over 4’.

<sup>4</sup> See *The Seeds of Happiness*, Izvor Coll. n° 231, chap. 12: ‘The spirit is above the laws of fate’.

# Chapter Three

## Fate and freedom

### I

Generally speaking, the first beginnings of something are a sure indication of how it will end. However, if we make a deliberate effort to divert the normal course of events we can sometimes do so. True, there are certain events in life that unfold with implacable inevitability and which we can predict with total accuracy, just as astronomers can predict eclipses and conjunctions or oppositions of planets, because everything unfolds according to strict mathematical laws.<sup>1</sup> But if the spirit decides to intervene and manifest itself, it can accelerate or delay certain aspects of the process. In our present state of evolution, our spirit is unable to manifest itself fully and absolutely, for it is still subject to the limits imposed on it by matter. In its essence and when it is operating in its own higher sphere, its powers are unlimited: it is only in the sphere of matter that it is still hindered from manifesting the full range of its powers, for it takes a long time to organize everything. But it is ceaselessly active, day by day, gradually working its way through; in the long run, it is the spirit which will triumph and transform and govern all things. For the spirit possesses what we call ‘supernatural’ powers. In fact there is nothing supernatural about its powers: miracles, wonders or extraordinary events which seem to us to fly in the face of the laws of nature are neither supernatural nor supra-natural nor anti-natural! It is simply that they are subject to other laws, the laws of the spirit.<sup>2</sup>

The task of disciples can be summed up in very few words: instead of letting their lower, animal nature get the upper hand and enslave their spirit, smothering the divine spark and driving them out of paradise, they must work according to the rules of heaven, abiding by the law of the spirit and calling on the forces and powers of eternity to help them to bring down into their daily life other elements, other quintessences, which they already possess on the most exalted level of their being. By means of their thoughts and feelings, by means of their faith and the efforts they make, they add something to the ordinary development of events, something vibrant and radiant, something which shows forth the spirit, the shining glory of the divine world.

The question of destiny – the problem about whether and to what extent humans are free or bound to a predetermined fate – has been under discussion

for hundreds and hundreds of years. The great mistake is to believe that all human beings without exception are necessarily bound by the same laws. Obviously, if they behave like animals, which obey their sensations and passions and their purely instinctive impulses, then they come under the rule of fate: their lives will adhere strictly to the pattern written in the stars. But those who are much more highly evolved escape the clutches of fate and enter into the world of providence and grace, where light and liberty reign. The great Masters of humanity belong to this second category, but most people drift in a middle zone, somewhere between animals and divinities: in some areas they are bound, in others they are free. You must not think that everyone is free, nor that everyone is subject to an implacable fate. No, the truth is that freedom depends on our level of evolution. How we think, feel and behave determines how far we are from one or other end of the scale between fate and providence. Until such time as we attain total freedom, therefore, we are still subject to the law of karma in some areas of our life, whereas in others we are free. There, quite simply and clearly, you have the truth of the matter.

All kinds of different philosophies concerning freedom are in circulation nowadays, and they all set out to persuade people that they are free. Yes, they may well think they are free all the while they know nothing of the pattern on which the universe is built or of the cosmic forces which influence them. They imagine that when they have to decide on a course of action, they are free to choose and decide what to do. It never occurs to them that most of the time they are pawns in the hands of forces they know nothing about. The ancient astrologers used to say that the stars influence but do not determine or, again, that those who are wise are above being influenced by the stars. The stars, therefore, do influence human beings in one direction or the other. A man or woman who is very highly evolved will feel their influence, but the stars cannot force them into anything against their will. However, when people are still very weak it is a different matter: they behave as though the stars drove them on irresistibly, without their even being aware of it.

Let me illustrate this with an example: when a pretty girl is attracted to a boy she does not have to say, 'Come with me. Come and kiss me'. Nor does she have to throw herself at him. She simply smiles and behaves in such a way that he starts besieging her with his attentions. She does not say or do anything, and yet she manages to attract him, and, being weak, he lets himself be influenced. Well, the stars are rather like pretty girls: they arouse



something in you – anger or sensuality, for instance – and then they leave you on your own, because they know very well that you will go all the way. Then they say, ‘But we didn’t force you; you were free to do as you wanted!’ Yes, but by then you have gone too far and the damage is done.

Let me give you some examples to show how, in the lives of some people, events follow their inevitable, implacable course, whereas for other, more highly evolved people, they move onto another level. Let’s say that a highly evolved being has a debt to pay: instead of having to pay it on the physical level, this person can pay it on the astral or mental level. One way or another, they have to pay, but they are free to choose and decide on what level they will do so. But others, who are still on the lowest rungs of the evolutionary ladder, are not free to choose: they have to pay in whatever way they are told to. Be sure to remember this, and, whatever you do, do not imagine that you can ever get out of paying your debts. You may be allowed to pay them in different ways, but you must pay them. The only freedom involved is in the choice of the currency you will use, but no one is free to avoid a karmic debt.

When astrologers tell people, ‘On such and such a day you will have an accident. If you want to avoid it, you must do this or that’, they do not realize that they are encouraging them to behave dishonestly. If we could avoid whatever is supposed to happen to us simply because we know about it in advance, it would be too easy: we would be able to avoid everything unpleasant.<sup>3</sup> And, to be quite honest, I have never seen an astrologer who has managed to avoid anything at all! When they foresee that some mishap is supposed to befall them, they take all possible precautions to divert it, but it simply catches up with them in some way they had not expected, and if it does not happen on the exact date they thought it would, it happens a day or two earlier or later!

Nowadays, astrologers are in the habit of saying that events always seem to happen later than the date indicated by their forecasts. Yes, that is true: discrepancies are more frequent today. But if they knew the true science of astrology they would be able to determine the exact moment. There is nothing erratic or unreliable in the heavens; everything is absolutely exact. It is simply that the elements or ideas in modern astrology are not the most perfect or the most adequate, for many aspects of this science have been lost. In the old days, astrologers could give invaluable information and advice because their predictions were very accurate: they could foretell exactly at what time and in what place someone would have an accident, and even what

part of the body would be affected. But that kind of knowledge has now been lost.

You probably remember the story told in the '*Tales of a Thousand and One Nights*': an astrologer told a rich merchant that his only son would die on a certain date. The merchant, naturally, was dreadfully upset and tried to think of some way of saving his son, so he sent his servants to dig an underground refuge where his son would be safe, on a desert island. When the refuge was ready, the servants went back to fetch the young man, but what they did not know was that, in the meantime, a ship had been wrecked not far from the island, and a young prince had escaped from the sinking ship and managed to swim to the island, where he now lived as best he could, eating the wild fruits that grew there.

One day the young prince saw a ship anchoring off the shores of the island. A group of servants, carrying food and bundles of all kinds, came ashore with a very handsome youth and an old man. The whole group went straight to a particular spot where they opened a concealed trapdoor and disappeared underground. Shortly after, while the prince was still watching, everybody except the beautiful young man came out into the open and boarded the ship, which immediately sailed away. Once it was out of sight, the prince went straight to where he had seen them disappearing and found a large flat stone with a ring set in it. Seizing the ring he pulled open the trapdoor and saw a staircase leading down into a large room, most beautifully furnished and decorated. The young man he had seen earlier with the sailors was there, all alone and very alarmed at this unexpected intrusion. However, the prince told him of his own plight and calmed his fears so completely that the young man asked him to stay and keep him company.

The two got along very well together and time passed agreeably enough. Then, one very hot day, the young man, who was reclining on his couch, thought he would like a slice of watermelon to quench his thirst and asked the prince to hand him a knife from a shelf above his head. Disaster followed when the prince got his foot tangled in the bed-clothes, lost his balance and fell on the young man, plunging the knife into his heart and killing him instantaneously. Wild with grief and despair, the prince rushed out of the underground chamber just as a ship came in sight. It was the merchant coming to fetch his son, trusting in the prediction that if nothing terrible had happened to him by then (and, of course, he firmly believed that this was the case), he would no longer be in danger. And behold, he found his son lying

dead! Now, of course, this is an imaginary tale, but it illustrates the conception that the ancients had of destiny.

And I have my own ideas on the subject, too. You cannot escape events: what is written is bound to come to pass. I have already told you that the only freedom a reasonable person enjoys is being allowed to pay in different ways. Suppose, for instance, that you know you are going to be seriously ill and that your illness is going to force you to interrupt your work. That illness is a debt you have to pay. Well, you can pay off your debt differently by doing a great deal of spiritual work, with prayer and meditation, so that when the illness strikes it is much less serious than it would have been otherwise and keeps you in bed for only a few days: you have paid your debt with light and love. If you live reasonably, spiritually, your whole system will be stronger, and when some mishap occurs because of the aspect or the passage of a certain planet, there will be no lack of 'money' accumulated in your cells with which to pay your debt; that is to say, you will have substantial reserves of strength and energy to help you divert the danger. The reasonable, intelligent, pure life you lead saves up a lot of 'money' in your system, and thanks to your savings you are in a position to pay your debts quite easily.

Yes, perhaps you find this a bit surprising, but a spiritual Teaching teaches you how to save money – symbolically speaking! Through meditation, prayer and contemplation you can put a handful of gold dust into your bank account on high every day, and when you find yourself in difficulty, instead of trying to cheat and avoid honouring your debts, you can use some of that gold you have saved. This is why I tell you that you must never again say, 'What's the use of an initiatic Teaching and all those spiritual exercises? They don't bring us wealth or fame!' If that is your attitude it only shows how ignorant you are. Spiritual acquisitions are like money: they can be saved up and used when you find yourself in a tight corner.

A few days ago I had a visit from somebody who wanted to talk about her problems. I listened to what she told me, and then I said, 'Judging from what you say, dear lady, your health is good, you have plenty of money and a good education; you have no worries and, above all, you are free to devote all your time to the things you enjoy. But instead of being happy you are constantly depressed and miserable'. 'That's just it', she replied. 'I don't know what the future has in store for me, and it worries me dreadfully!' You see? People are always thinking about the future, and as they do not know what it will be like, their imagination runs riot and invents all kinds of disasters. People make

themselves unhappy; they never see how rich they really are nor how many possibilities are open to them, how much freedom they have. None of that means anything to them: freedom bores them; instead of using it intelligently they spend all their free time worrying about the future!

The trouble is that human beings are not sufficiently convinced that the kind of future they will have is determined by the way they are living here and now, in the present. Their present is the ‘stuff’ of which their future will be built. And this means that it is now that counts. The future is simply an extension of the present, and the present is nothing more than a consequence of the past. Everything is linked together: past, present and future cannot be separated. Your future will be built on the foundations you are laying for it today. If the foundations are not sound, of course, you cannot expect the future to be anything special, and if they are good, then there is no need to worry about the future. The trunk, the branches and the fruit of your tree will be what its roots are. The past is past, but it gave birth to the present, and the present is the roots of the future. It is up to you to use your spiritual work to build your own future, for that is where your freedom lies: in the construction of your future.

The desperate situation in which humankind finds itself at present is due to the fact that it has abandoned the great truths of the spirit. This is why disciples must give priority to the spirit in all their activities: they must proclaim once again the supremacy of the spirit. They must put the seal of the spirit on everything they do, wherever they go.<sup>4</sup> In this way, they will achieve true change both within themselves and in their environment.

## II

When it comes to events of global importance, if heaven has ordained, for instance, that some grave crisis must strike a particular country, it is only in very rare instances that this can be avoided. But where individuals are concerned, the inevitability of a calamity is not so absolute; individuals have more possibilities open to them to avoid a predicted evil than a state, for instance. Let’s say that a war can be foreseen, but there is no way of predicting with absolute certainty that a particular individual will necessarily be killed in that war. The war will take place, as predicted, and there will, obviously, be many dead, but no one can say in advance exactly who will die. An individual always has a slight possibility of escaping a particular destiny.

Let me give you an example of this. Thousands of years before Jesus was born, it had been decreed that he would be betrayed by one of his disciples, but the name of the traitor was never mentioned. Nobody was designated to fill that role until Judas came forward. If he had not been ready to assume the role of traitor, someone else would have done so. The distribution of the different characters in a play is a good illustration of this: you cannot change the characters in a play written by Shakespeare or Molière; there will always have to be a Falstaff or a Harpagon, but the actors who will play these parts are not designated in advance. Those who are best suited to the different roles are chosen when the time comes to complete the cast.

Even Nostradamus did not indicate the persons involved when he made his prophecies. You will probably say, 'But he named names... more or less explicitly.' Yes, he named names, but the identity of the entities who were to assume these names was not revealed in advance. The roles and, sometimes, the names are determined in advance, but not the persons. It is not possible to take someone – Judas, for instance – and keep him bottled up until he is needed, 500 or 2,000 years later, to play the part of traitor! That is not the way things happen, for human beings are free to evolve. It was foreseen, for instance, that Julius Caesar would be murdered, but the murderer was not designated in advance nor, for that matter, was the one who would play the part of Caesar. The beings who eventually filled these roles had gradually become suited to them during the course of their evolution.

The Lord has never obliged any of his creatures to play a predetermined part, for that would mean that he allowed them no freedom. Human beings are free to develop in one or other direction: they are free to advance and free to regress; they are free to become monsters and tyrants or sages and initiates.<sup>5</sup>

The process of human evolution can be compared to a play written by God. The Lord has a plan for the evolution of humanity, and in order to bring this plan to fruition, all kinds of events have to take place. Actors are needed to fill the key roles in these events, but the playwright does not decide in advance who is to fill the different roles. There are both palaces and prisons in existence, and it is up to you to decide which you will choose to live in.

So the Lord has written a play that takes billions of years to be acted out. Innumerable actors move on and off stage; they make war, they make peace, they build and they destroy, and it is true that some of the roles were determined thousands and thousands of years ago, but humanity has not yet



got to the epilogue. Sometimes the same actors come on stage again and again, and at other times new ones come on. Yes, the life of the cosmos is a play written by God, and he has also created the actors, but he has created them with the freedom to choose which parts they want to play.

As I said, no one particular person was designated in advance to fill the role of Judas. It was planned that there would be a Judas to betray Jesus (and there must certainly have been a good many in the world of traitors who were getting ready to act the part), but the person who was eventually attracted to it was the one who had the greatest natural affinity for the role. If God had determined the destiny of all his creatures, there would be no such thing as freedom, and consequently there would be no such thing as responsibility either. What responsibility can a machine, a robot, have? And if men and women were not responsible for what they do, what possible meaning could life have?

Humankind, the solar system and even the whole cosmos are destined to experience many vicissitudes, and they have all been planned in advance. Nothing can change that; the programme has been pre-arranged. However, there is one element in this programme that has not been decided in advance, and that is the part that each one of us will play in the whole.

Let me illustrate this with yet another example. Suppose you are travelling on board ship: the ship follows the prescribed travel plan, stopping at various ports on its way, and there is nothing you can do to change that. Nor can you leave the ship, otherwise you would drown. But while you are on it you can spend your time as you please: you can read or talk to a pretty girl or go to sleep in your cabin. You can go up on deck to look at the ocean, you can fish for cod or for whales – the possibilities are endless! So, you see, we are all in the same boat, and the route has been marked out by the Lord himself, and no one has the power to change the slightest detail, otherwise all the Lord's plans would come to nothing.

You can do whatever you please with yourself; you can destroy yourself or you can continually improve yourself, but you cannot change the route followed by this ship, the planet earth, as it sails through the cosmic ocean. In the past the Church taught that some people were predestined to be damned for all eternity, while others were predestined to be saved, but it is just not true. It is idiotic to believe such a thing! The reality is that human beings decide for themselves whether they are going to be saved or damned by the lives they lead.<sup>6</sup>

## **BIBLICAL REFERENCES**

Judas, his betrayal and his death – Matt. 26:14-26, 47-50 and 27:3-6

<sup>1</sup> See ‘*You Are Gods*’, Synopsis Coll., Part IV, chap. 1-I: ‘The law of cause and effect’.

<sup>2</sup> See *Love Greater Than Faith*, Izvor Coll. n° 239, chap. 4: ‘Your faith has made you well’.

<sup>3</sup> See *The Zodiac, Key to Man and to the Universe*, Izvor Coll. n° 220, chap. 4: ‘The cross of destiny’.

<sup>4</sup> See *The Seeds of Happiness*, Izvor Coll. n° 231, chap. 21: ‘We are the artisans of our own future’.

<sup>5</sup> See *Cosmic Moral Law*, Complete Works, vol. 12, chap. 16: ‘If you are light, you will go towards the light’ and *The Seeds of Happiness*, Izvor Coll. n° 231, chap. 11: ‘The Land of Canaan’.

<sup>6</sup> See ‘*You Are Gods*’, Synopsis Coll., Part IV, chap. 2-II: ‘Making sense of fate’.

## Chapter Four

### Freedom through death

Human existence is a struggle between spirit and matter in which, all too often, people attach far more importance to matter than to the spirit. This tendency can be seen most clearly in people's attitude towards death, particularly in the West.

Westerners do everything in their power to avoid death; in fact they consider people who accept death easily to be under-developed or barely civilized. Yes, western culture and education encourage people to find every possible means to combat death, and they cannot understand why orientals are so serene in the face of it. For them, this tranquil acceptance of death is the mark of the primitive, uncivilized person. But does civilization necessarily mean that we have to keep people alive in spite of dreadful pain and suffering, instead of letting them die in peace? Why not accept the idea of death more readily? Why try to cling to life at all costs?

Death is there in order to solve a great many problems. A lot of people have noticed this but, unfortunately, not always in the right way. When someone is up to their eyes in debt, they can take the way out offered by suicide, and their creditors are powerless to do anything about it. If they free themselves by going to another world, they can no longer be sued and have to be left alone. Unfortunately, problems cannot really be solved so easily. If you have not settled a certain number of questions before leaving this world, you will be pursued by them in the next. Death is not necessarily a solution; it is a genuine liberation only when you have finished your business and solved all your earthly problems.<sup>1</sup>

Generally speaking, people cling to life on earth because they do not know that there is another, better kind of life, and they are ready to commit every kind of crime to ensure their survival. In this way they pile up debts, and some day they are going to have to honour them. A genuinely spiritual man or woman looks at things quite differently. They think, 'Life on earth is a drudgery. Humans are hemmed in and limited, beaten and tormented, abused in every way. Obviously, there is a good reason for all this, but one day, when I have done my job, when I have accomplished the task for which I incarnated, I'll be free to live in limitless space'. This attitude corresponds to the truth, and disciples know it, and this is why, in spite of the fact that they realize that they would be much better off on the other side, they are not in a



desperate hurry to leave. As long as they have still not settled all their problems and finished the work heaven has assigned to them, they are not too concerned about all the rest. Their minds are not obsessed with death or anything else except finishing their work. But once their work is done they have no desire to stay on; they know very well that it is not worth clinging to earth.

When ordinary human beings come to earth they are only interested in taking advantage of everything: they eat and drink and pursue pleasure, or they fight tooth and nail to carve out a place for themselves in the world. But the disciples of an initiatic Teaching are only interested in doing the work for which heaven sent them. They do not bother about finding the means to prolong their life on earth. They know that if they did that they would be depriving themselves of the freedom that would be theirs in the next world. Consider the human body: even though it can be harmonized and purified to the point where its energies vibrate divinely, it will never be other than matter taken from the earth, and as such it imposes limitations on humans.

Repeat to yourself, every single day: 'I must do my work. It is my spiritual, divine work that is important. That is the only thing worth doing.'<sup>2</sup> If you say this to yourself frequently you will begin to feel free of all the agitation and distress around you. You will become a channel for blessed, beneficial currents and friendly, beneficial entities, and you will begin to understand the meaning of life. As soon as you manage to change your level of consciousness, certain dark, troubling elements will begin to go out from you, because you will no longer be satisfying their demands for food and shelter. You will even lose your fear of death.

Death has often been depicted in fearsome forms and colours, but in reality none of that is true. Death is a liberation. For initiates, above all, it is a liberation, for when initiates die they are not simply changing their place of residence but going to a royal welcome; they are going to their coronation.<sup>3</sup>

From now on, therefore, you must get this question of death in proper perspective: do not be afraid of dying. Be afraid only of being unable to finish your work. If you have that attitude it changes everything, and you have a perfect right to implore heaven to give you the proper conditions and the time and opportunities you need to finish your work properly. If you pray for your life to be prolonged simply because you want to go on enjoying money and pleasure, well that proves that you have not understood the true meaning of life.

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<sup>1</sup> See *The Tree of the Knowledge of Good and Evil*, Izvor Coll. n° 210, chap. 8: 'Suicide is not the answer'.

<sup>2</sup> See '*Cherchez le Royaume de Dieu et sa Justice*', Synopsis Coll., Part VII, chap. 1: 'Un sens nouveau au mot travail'.

<sup>3</sup> See *Death and the Life Beyond*', Brochure n° 304.

# Chapter Five

## Sharing in the freedom of God

In the Emerald Tablet we can read these words: ‘You will separate the subtle from the gross with great diligence’. But where are the subtle and the gross that have to be separated? Are they to be found only in the alchemist’s crucible? Or can we find them in our own inner lives, in our thoughts and feelings?<sup>1</sup> It is Michael, one of the four great archangels, who has the task of separating things. This is why his feast day falls towards the end of September, because it is he who governs the autumn, the season of separations, when the fruit falls from the tree and is peeled.<sup>2</sup> Separation, which is an extremely important phase in alchemical work, can be found in every single area of life. According to the form it takes, we call it cleaning, sorting, decanting, purifying and, also, liberating.

Everywhere in life you will find circumstances where a separation has to be effected. When a child comes into the world, it has to be separated from its mother; someone who is drowning has to be separated from the water; two men who have come to blows have to be separated so as not to kill each other, and so on. But sometimes you may also want to separate a boy and girl who are in love, and if you try to do so the result will be just the opposite: they will cling to each other even more closely. And conversely, if you try to bring people together you may find that your efforts drive them even further apart.

If you were clairvoyant you would see that human beings are all connected to other creatures, other regions, other entities or occupations by thousands of threads. Everywhere, all around us, there are threads that bind us, but so subtle, so fine, that we cannot see them. But they are there, these etheric threads,<sup>3</sup> and it is important for you to learn to cut some of them. Otherwise you will be so hamstrung that you will be unable to move, and you will no longer be free.

Ah, but there is a problem here, and that is that you cannot separate yourself from someone or cut the bonds that bind you to something unless you create new bonds and bind yourself to something or someone else. You cannot be absolutely detached from everything and everyone: there is no such thing as absolute detachment. Whatever you do, in one way or another, you will always be ‘bound’. Suppose that you are tormented by a passion or



person you want to be free of: if you do not know how to set about it your efforts will be doomed to failure. And the way to set about it is not to try and free yourself independently, using only your own resources, but to attach yourself to a different activity or person who is the exact opposite of the one who first captured your loyalty, and bring them face to face with each other. You all know how to do that in everyday life: you use water to put out a fire, you use soap to remove dirt, and so on. You must always take care to find an ally, another force that can help you overcome whatever torment has you in its grip.

The rule is that you must always try to ally yourself with the opposite of the person or thing you want to free yourself from. Absolute freedom does not exist, because the force of attraction is present everywhere. If you want to free yourself from darkness, you have to work with light, because only light has just the right chemical or physical properties needed to dispel the shades of darkness, and once you have bound yourself to light it will hold you in its gravitational field, and you will no longer be able to get away from it. But that need not worry you: it is a highly desirable state of affairs to be enslaved to light! That was what Jesus was talking about when he said, '*Come to me... for my yoke is easy*'. There is no better thing than to be bound hand and foot, utterly dependent on the divine forces of light. So, as you have no hope of freeing yourself from the grip of the devil by your own powers, you have to put yourself in the hands of the Lord, because he alone has the power to set you free. Yes, but you are not completely free even then! Well, so much the better, because that is true freedom: you are free when you are God's servant, utterly dependent on him and on his wisdom, beauty, love and eternity. Look at the angels, they have no self-will; they are instruments in the hand of the Lord, they never do anything against his will, and as soon as they receive an order from him they carry it out in a flash. And yet would you say that angels are not free?

I often hear comments from people who, knowing nothing about the true science of humans and how they are built, declare that they don't need God, nor a Master, nor the light, and that all that should be done away with! What they do not realize, of course, is that in putting an end to 'all that' they will simply be opening the door to other things. Yes, for, as I have said, nothing and nobody in the whole universe is completely and absolutely free and independent. If an object escapes the earth's gravitational field, it is instantly drawn into the sun's. There is no corner of the universe where you can be

totally free. You will always be subject to different influences: you may escape from some, but you will not be able to avoid falling subject to others. If you refuse to accept positive, beneficial influences, you will inevitably be subject to negative, harmful ones and vice versa. But one thing is certain: you cannot withdraw from all influence. This is why I repeat so often that it is far better to be subject to the Lord's influence, otherwise you will become a victim to that of the devil.

Now, let me go back for a moment to Jesus' words that I quoted a few minutes ago: '*Take my yoke upon you... for my yoke is easy*'. There is a point here that I would like to make clear to you, and that is that goodness, wisdom, light, kindness – all these things weigh something. But their weight is so light and so desirable! Even the sun's rays weigh something. Every form of matter, however subtle, weighs something. Yes, even primeval matter, which is closest to God himself, has a certain weight and exerts a certain amount of pressure. So, from this we can conclude that there is nowhere in the universe where humans could be totally independent, because everywhere in the universe are forces, influences and entities. Every part of the universe is 'populated', and when you leave one zone you necessarily enter another and become subject to its laws. You might leave one country in the world because you don't like it or its laws and customs, but there is no 'no man's land'. You have to go to another country, which has other laws (which may well be worse!), and you have to get used to them and learn to abide by them.

Once a reasonable person has understood this tremendously important truth, they accept the yoke of the Christ, the yoke of light, in order to find the freedom they desire. If we want to be free we have to submit to the divine Will. The freedom that human beings dream of, consisting in never having to submit to any authority other than themselves, simply does not exist. To want that kind of liberty, that kind of independence, is the result of ignorance. In that sense it would be true to say that freedom does not exist any more than equality. There is no equality in nature. Perhaps you will object that when people speak of equality they mean equality before the law. Yes, but even there, there is no equality, for if you are rich, influential and well-informed you will be able to invoke other laws than the ones invoked for someone who is poor, ignorant and without influence.

You must understand that in order to be truly free you have to become the servant of the only Being who is absolutely free, God himself. Only God is free; no other being in the whole universe is totally free, not even the

seraphim. Only God is absolutely free and dependent on no one. He is sole Master and Lord, and yet he has willingly imposed limitations on himself by creating. In creating the world he had to submit to certain limitations, and that part of him which is limited abides by the laws which he himself laid down. If you aspire to be free, therefore, become servants of God, become one with him, because then his freedom will pass into you. You can be free only with God's own freedom; there is no other! This is something even philosophers have never understood. They imagine that they can be free apart from God. No, never! And those who adhere to that pernicious philosophy and mislead people into getting rid of their sense of religion and cutting themselves off from the Creator are very ignorant. Sooner or later they will have to suffer the consequences of that ignorance.

The degree of freedom you enjoy depends entirely on where you stand on the evolutionary ladder. If you are on the lowest rungs there can be no freedom for you. Are animals free? Are plants, stones or insects free? To be free you have to rise as high as God. Only when you reach the top of the ladder can you be free – nowhere else. Only the Lord is free; no creature is free, not even the archangels. On the contrary, their whole being is completely submerged in the soul of God; they are subject to his influence. You could say that they are free with the freedom of God, but they are not free from God. Only God is free, and his creatures share more and more fully in his freedom as they progress towards him.

Imagine for a moment that you wanted to cut yourself off completely from the world around you and never go out of your house. In view of this you have stored enormous amounts of food in your attic, but your reserves are not unlimited, and you will only be able to eat and drink and stay alive as long as you still have supplies in reserve. And when all your supplies have run out, then what will happen? Well, you will simply die! Those who have cut their ties with heaven are living on their reserves, and their reserves are not unlimited either. They say, 'We're perfectly fit and well; we can work like anybody else, and business is flourishing!' Perhaps, but one day their supplies will run out, and death will be imminent: spiritual death. Human beings are so ignorant that they get rid of all that is best for them and then declare that they feel perfectly well! But they do not know how the laws operate. They do not know that even if their affairs seem to be going very well for quite a long time, the slightest deviation on the philosophical level inevitably leads to a hopeless tangle of difficulties in the long run.

What you have to understand is that we cannot detach ourselves or cut ourselves off from anything or anyone – in the broad sense of the term – without, by that very fact, attaching ourselves to something or someone else. We are always subject to an influence: the influence of the weather, the temperature, the times in which we live – or the influence of the stars! We have to eat and drink, to breathe and sleep, to wear clothes, to meet other people and to listen and talk to them, and in all these activities we are influenced by certain forces. A woman may want to leave her husband in order to be free, but shortly afterwards she finds herself involved with someone else, and her situation may well be worse. When ignorant, unsuspecting human beings start out in search of what they take to be freedom, there are always other forces waiting to catch them and drag them into their zone of influence.

Everything that exists both in us and around us has its own particular properties which we must learn to recognize. If you want to put out a fire – that is, a burning desire, a passion that is consuming you – and you do not know any better, you might put coal or oil on it, symbolically speaking, and then your fire will burn all the more fiercely. That is the kind of thing most people do. If you want to get rid of something that is troubling you, you have to find the element, region, entity or virtue that has the qualities needed to be helpful and effective, and if you want to be free then you must be sure to find out which element possesses that quality. Personally, in my endeavour to find freedom, I have found that nothing is more effective than to attach myself to the Supreme Being.

Let me give you an example: suppose you are working in a government office, and you have to obey the slightest whim of those above you. If you want to escape from that situation, you know that you will have to win promotion and rise to a higher position than theirs. So you study as hard as you can and pass all kinds of exams, and you end up as the head of the department, even above your boss! And, from then on, he cannot persecute you anymore. Of course, you will still have to put up with others, in higher echelons, so perhaps you will set out to climb even higher, above them too. And, as there will always be someone above you, you will keep climbing until you reach the Lord himself!

I have known a number of people who, on the pretext of seeking freedom, have abandoned their families, their work and their friends. Selling all their

belongings, they left everything behind them and went to seek happiness in some other country. They did not know that it is not possible to find freedom that way. They freed themselves from external ties, perhaps, but they forgot to work on their inner reality, they forgot to free themselves from certain thoughts and desires, with the result that wherever they go they will always find themselves faced with the same difficulties. I have seen so many people in my life who have tried to free themselves, but they all go about it so clumsily, in ways that are dangerous for themselves and for others! I have always told them, 'Now look, suppose your house is old and tumbling down; it is very uncomfortable and you don't want to live in it any more. I quite understand; that's normal. But don't pull it down until you have built another one in its place, otherwise you'll be out on the street, at the mercy of the wind and rain, symbolically speaking.' This is exactly what I mean when I tell you that before you can free yourself from your present attachments, you have to attach yourself to something new. This new attachment is the new, better house you have to build, and once you have built it you will be free to pull down the old one. But you must not do it the other way round and detach yourself before you are safely attached to something else, otherwise your detachment will be useless. You will simply find yourself attached to all kinds of erratic elements, and your situation will be even more painful than before. So remember: do not detach yourself before attaching yourself; do not destroy before you have built anew.

Now, one more example, just to show you that when I tell you something you can always find confirmation of the truth of it in all the manifestations of nature. Suppose you have cut yourself and, under the scab that has formed over the wound, a new skin is beginning to grow. If you scratch at the scab and pull it off before the new skin is fully formed, you will simply reopen the wound, and then you will have to wait for the same process to happen again. Before you pull off the scab you must 'build your new house', that is you must allow the new skin to form over the wound. If you were really observant you would see that the human organism, nature, trees, in fact everything in the universe except humans, respects this order of things.

Human beings want to be free, but as they do not realize the danger of breaking away from old attachments before they have created new ones, they are always getting caught out by unexpected difficulties. The thing is that if you do not take care to ensconce higher realities in your heart and mind, all kinds of other entities will slip in, and you will be in a terrible fix. Your heart

and mind must be fully occupied by a very high ideal, by all that is best, most noble and most luminous.<sup>4</sup> That is why initiates teach their disciples always to give first place to the Lord. Even if this seems utterly ridiculous and in complete contradiction to all the modern ideas, do it. Put the Lord firmly in first place.

Most educators do not know the law that says that we should create new bonds before detaching ourselves from the old ones. Suppose, for instance, that the parents of a young girl want to detach her from a boy who has seduced her. If they do not know how to go about it they will criticize him and point out all his faults and failings, with the result that they will simply strengthen their daughter's attachment to him. They should say nothing but make sure that the girl meets other young men who are better-looking, more intelligent, more honest and altogether more suitable. The girl will realize for herself that she has been blind and stupid and will detach herself from her seducer. You have to show people alternatives, let them taste other realities, and that is what I do.

I know very well that I could never detach you from certain habits or mental attitudes if I did not begin by attaching you to something else. That is why I present you with all the glories of heaven and the beauty of the soul, the spirit and the sun; I want you to see for yourselves how beautiful it is and feel the need to attach yourselves to all that beauty. Later, when you look back at all the rest and realize where you have come from, you will see the horror of it and want to flee! It is always better to let people find out for themselves what is best.

I expect you remember the example I have often given you. Suppose I go to see a friend who lives on a farm: it is winter and all the doors and windows are tightly shut and the stench is overpowering, because the cat and the dog and even the horses and pigs are all there too! It is more economical, you understand; everybody mucks in together and it's lovely and warm! Yes, but they have all become completely groggy from the fumes; they are incapable of thinking clearly about anything. So what do I do? If I tried to explain to them how unhealthy, offensive and unsightly their living habits were, it would only trigger interminable discussions. They would have all kinds of arguments to prove that they were in the right and I was in the wrong, and I would simply be wasting my time. So I use guile. I invite them to go out for a walk with me, or to go with me to pick up a parcel I have left somewhere, and we all go out together into the fresh air for a few minutes. When we go



back into the house it is they who exclaim in horror at the filth and wonder how they ever managed to live in such a vile atmosphere, that is to say in such a vile philosophy, with such inadequate understanding. So now they understand.

You see, they understood for themselves; they made the comparison instinctively. It is quite possible that, as they left the house, they did not realize at once how marvellous it was to breathe the pure fresh air, but when we got back and they were suffocated by the stench in the house, then they understood! Then I could talk to them to some purpose and get results, but not before. Before detaching them from that poisonous atmosphere they had to be attached to the pure air out of doors.

Anyone who does not understand this law and who attempts to improve human beings without first giving them a taste of something better, something that makes them expand with delight and wonder, something that makes them feel the irresistible attraction of what is good, will fail in their endeavour. It does absolutely no good to rant and rave against evil if we do not show people what is good so that they can bind themselves to it and progress, for that is where freedom lies, in that attachment to good.

## **BIBLICAL REFERENCES**

‘Come to me...’ – Matt. 11:28-30

<sup>1</sup> See *The Mysteries of Yesod – Foundations of the Spiritual Life*, Complete Works, vol. 7, Part II-2: ‘Sorting and selecting’.

<sup>2</sup> See *The Fruits of The Tree of Life – The Cabbalistic Tradition*, Complete Works, vol. 32, chap. 17: ‘The cardinal feasts’ and *Angels and other Mysteries of The Tree of Life*, Izvor Coll. n° 236, chap. 12: ‘Malkuth, Yesod, Hod, Tiphareth, archangels and seasons’.

<sup>3</sup> See *Love and Sexuality*, Complete Works, vol. 14, chap. 26: ‘The bonds of love’, and *Love and Sexuality*, vol. 15, chap. 24: ‘Whatever you bind on earth’.

<sup>4</sup> See *Le haut idéal*, Brochure n° 307.

# Chapter Six

## True freedom, a consecration of self

One of the rarest qualities to be found in human beings is tenacity: the capacity to maintain their first enthusiasm for a magnificent, divine undertaking without ever giving way to discouragement.<sup>1</sup> Unfortunately, many people, even from amongst those who have embraced a high spiritual ideal, become discouraged. They start by making a few little efforts, by trying out some exercises, and then, when they fail to get the results they had hoped for, they give up. This only shows that they have not understood the true nature of spiritual work. In the spiritual life, whatever happens, you have to keep at it, and one day, at long last, you will see the fruits of your work and reap an abundant harvest.

If a collectivity, a brotherhood, is useful and even indispensable for the progress of humanity, it is because it gives people the ideal conditions in which to learn perseverance. When you are at home alone, you may be inspired by a book you have been reading and decide to change your way of life, to practise certain exercises and so on. But you will not keep it up for very long, because there is nothing to stimulate you to do so, whereas in a community like the Universal White Brotherhood, even if you are tired and discouraged and ready to give it all up, when you see others persevering it helps you to regain courage and to keep trying.

Except for a few, very exceptional cases, human beings all need support and stimulation, for there are always moments when their ardour flags. Of course, I know that some people will say that they have no wish to be influenced, that they want to do as they please when they please, and that that is why they do not join a community: they would find themselves too restricted. Well, all I can say is that these people are not very intelligent. Someone intelligent would be eager to put themselves in a position where they would be prevented from doing something stupid and would instead be free to throw themselves into all kinds of beneficial, luminous undertakings.

When you feel the urge to do something foolish, instead of looking for conditions that will make it easier for you, you should run for shelter, run to somewhere where you will not be able to commit your act of folly, or ask someone to stop you. Suppose you feel the urge to murder someone. Quick! Run to a friend and ask him or her to tie you up! Of course, this is a rather extreme example, but there are a great many circumstances in which you can

apply various forms of this method. You could go and talk to someone, or read a book that would have a good influence on you and counteract the evil tendencies at work in you. But human beings have no idea when or how they should tie themselves up, nor when or how they should free themselves. In fact, you can only find true freedom when you know how, when and how much to limit yourself. This is why the only ones who are really free are initiates: for years and years they have limited themselves, learning renunciation and self-sacrifice, and now they are free.

Those who think that freedom consists in being totally independent of everything and everyone do not realize how dangerous that attitude is. If they have nothing to fill their mind, soul and spirit, it means that they are full of gaps, and all the spirits of darkness, all the negative, demonic entities roaming in search of shelter, find those gaps and slip into them. These people seek freedom but in conditions that will inevitably lead to their being totally submerged by other forces, of which they know nothing. I have so often seen this happen! I have seen women who were so hungry for money and the freedom to pursue pleasure and luxury that they married rich men they did not love, without realizing that instead of finding freedom they would become the prisoners of others. Outwardly, perhaps, they found a certain freedom, but inwardly? Outward freedom is, more often than not, a false freedom.

The devil soon finds work for anyone whose mind is not already occupied by a divine, sublime ideal: he encourages them to give a free rein to their passions and pushes them into all kinds of follies and wild adventures. And all this because they were free, unoccupied! The only way to be free and safe at the same time is to be fully occupied, engaged, by heaven. There is no such thing as a vacuum, and that is why you must hurry not to be free any more, by making yourself available to heavenly forces. Otherwise you will be snapped up by the forces of hell.

Human beings are halfway between a sublime world of harmony and light and another, dark, chaotic world. These two worlds, which we call heaven and hell are at war with each other in and through us, and in our ignorance we allow the world of darkness to infiltrate our defences and set up camp within us.<sup>2</sup> That is why we are constantly miserable, pulled this way and that. The solution to the problem of freedom lies in a proper understanding of two processes: approach and withdrawal. We can find freedom only in a commitment, a total submission, to heaven, because the powers of heaven

never use coercion or constraint. On the contrary, they organize everything and make everything harmonious and beautiful.

Human beings value freedom so highly that they are ready to give their lives for it, but unfortunately they have not yet properly understood the nature of that freedom they cherish and pursue so ardently. No one wants to be subjugated by a foreign country; that is natural enough, but suppose that that country is heaven – would it not be better to be invaded, dominated and ruled by such an intelligent country? You only have to look at what happens so often: a country struggles to free itself from the domination of a foreign power and as soon as it succeeds, its own supposedly free citizens start to dominate and subjugate each other and massacre their rivals! It is perfectly legitimate for a country to win and defend its independence, but it is not enough to view the question of freedom or liberty on that level only.

Freedom is something that concerns the inner life. A great many people are free outwardly but not inwardly, because they are besieged by thoughts and feelings that rob them of their freedom. Freedom should be thought of as an inner state of mind produced by certain thoughts and feelings. Certainly, it is very desirable to be physically free, but physical freedom should never come before inner freedom, because it is often precisely when people are physically free that they get caught in a snare. I have seen this so often!

You think you are free because you are not in prison and you are not a slave. Yes, but inwardly, are you not constantly forced to serve tyrants? If you would only analyse yourselves honestly, you would be bound to admit that all the choices you have made freely (or so you think) were in fact dictated by certain desires or passions that dominate you and that you are unable to resist. So your freedom is all a fake! What tremendous struggles human beings have taken on for the sake of social or political freedom! And what a pity that they have never spent so much energy or fought such valiant battles for spiritual freedom!

A great many people are like a horse tethered to a stake in the middle of a pasture: as long as it never tries to go beyond the limit imposed by the rope, it is free to move about, but if it wants to stray into greener pastures, the rope tightens round its neck and stops it. Similarly, when it comes to satisfying their physical appetites or their basest desires, these people do not feel tied, but if they wanted to reach higher, subtler, more spiritual regions, they would be forced to recognize that they are limited, tied down and enslaved.

True freedom is not a question of not being bound by a rope. Every time

you obey a lower desire you demonstrate that you are a slave. And the world is full of slaves, poor, unhappy wretches, tossed to and fro, who think they can excuse all their faults and follies by saying, 'I couldn't help it!' When people say that, it is obvious that they are already slaves; they are at the mercy of someone or something other than themselves. A free person would never say, 'I couldn't help it'. It is an admission of defeat; it is as though they were showing you their visiting card with the description of their qualifications: 'Slave; weak; worthless'. 'Nonsense!' you will exclaim. 'My visiting card shows that I'm chair of this and director of that...' Yes? Well, that is perfectly possible, but what I read is something quite different. Is it my fault if I have been so conditioned by my work that I always read between – or behind – the lines?

The only kind of freedom that really exists is consecration. Before projecting forces onto an object they intend to consecrate, initiates will purify and exorcize it, freeing it from the influence of those who have already handled it, or of events which have taken place in its vicinity and left fluidic layers of impure, opaque matter on it. Otherwise these fluidic layers could form a barrier, an obstructive screen, which would prevent their magic thought from impregnating the object. Only after the object has been exorcized by suitable formulae and the scent of incense will the initiate consecrate it to an entity, a principle or a virtue so that it becomes reserved, set apart. It is as though it were protected by a sign: 'Private property. Keep out!' It is steeped in good influences, and evil spirits cannot get into it or use it for their own ends.<sup>3</sup>

Nature has many laws and interdictions which even evil spirits recognize and respect because they know that if they disobey certain rules they will be punished. But, naturally, when the way is wide open to them, even God himself cannot prevent them from going in to hunt for food and to ransack and foul everything. They are within their rights; the door was open. Some Christians wonder why God allows evil spirits to get in to them. What a stupid question! If they do nothing to defend themselves, why should God defend them? There are laws and rules in this respect, and you must know them. If there were no wall round your orchard to keep people out, would you be surprised to find that it had been ransacked? Of course not! In fact, if you appealed to a court of law, you would certainly be told that you should have put up a fence to show that it was private property. If there was no fence, the



law can do nothing about it.

Oh, yes. Everybody wants to be free, free – but free from what? Free from whom? Free from instructors who would teach them wisdom and awaken their higher consciousness?<sup>4</sup> Free from the Lord? Free from heaven? But if that is what they want, then they are already available to the powers of hell, which will waste no time in filling them with all kinds of insane, criminal ideas. They are surrounded by hostile forces just waiting to lead them astray and amuse themselves at their expense, and in the end their reward is illness and suffering. All these so-called ‘free’ people have a great emptiness inside them, and, of course, evil thoughts, feelings and entities roaming through the world see this and go in to look for food. Like wild animals, they need to eat, and they fall upon the first victim that comes their way; those who cannot defend themselves will be devoured. Every creature and every thing in life needs to nourish itself, and evil creatures are ready to fall upon anything and anyone in order to eat. You only have to see how microbes, bacilli and viruses behave: the law is the same on every level.

If people do not have the sense to defend themselves, they will be invaded by negative forces, and then they will lament and wail and wring their hands in despair – and never understand what has happened to them or why! And yet, isn’t it quite easy to understand? They have been too credulous; they did not realize that they should not leave themselves empty and exposed, their doors and windows wide open to all the undesirables of the invisible world that feed on human beings.

You all know how hunters behave: they go out with guns and dogs to shoot birds or animals, which they then eat or sell or use to show off in front of others. Well, that is exactly what these mischievous entities of the invisible world do: they go hunting for some tasty human game, and then they eat the ones they catch! So you must be occupied, engaged, taken, but by heaven and the angels and archangels. It is this submission to the sublime powers above that enables you to be absolutely free, because they will never plunder you; on the contrary. As they are rich, intelligent and full of beauty and light, they bring all their treasures, all their splendour with them and share them with you. So it is far better to be occupied, engaged and consecrated in this way than to be stupidly available, ‘free’. True freedom consists in not being free!

How many boys and girls want to be free to ‘live their life!’ But what kind of life can they live if they have neither science nor learning, neither light nor willpower?<sup>5</sup> They will live like animals: eating and quarrelling, laughing and



crying, and then laughing and crying again. That is how people 'live their life'. You must not delude yourself that you are free just because you can do what you please and go wherever you like without a guide and without an ideal. If you do not consecrate your life to heaven, freedom is simply a form of slavery.

What I have just explained to you about the rites of exorcising and consecrating is of immeasurable importance in understanding this question of freedom. If you learn how to apply it to yourself, you can surround yourself with magic circles of light to protect yourself. Heavenly spirits will be attracted by your aura and will come and guard you and keep all unwelcome visitors away.<sup>6</sup> But you have to work; you have to be occupied. Look at what happens to so many people when they retire: they suddenly start to age much more quickly. I have nothing against retiring from work, but you have to use your retirement to do another kind of work, a huge spiritual work. Ah, if you do that, you will be sustained and enlivened and find yourself getting younger again!

Every day you should repeat this prayer: 'Lord God, accept me as your servant; I am yours to do with as you will. Guide me and work through me for the fulfilment of all your plans'. Obviously, you will not notice any fantastic results in the first few days. But in the long run you will see: you will feel so powerfully guided, sustained and protected, so full of light and joy that words will be powerless to describe it! So, there you are: never be free. And don't delay: hurry to have done with your own little freedom, and implore heaven to come and take possession of you today.

This is one of the greatest secrets of initiation!

<sup>1</sup> See *The Wellsprings of Eternal Joy*, Izvor Coll. n° 242, chap. 2: 'Beginning the journey'.

<sup>2</sup> See *The Tree of the Knowledge of Good and Evil*, Izvor Coll. n° 210, chap. 7: 'The undesirables'.

<sup>3</sup> See *The Book of Divine Magic*, Izvor Coll. n° 226, chap. 17: 'The exorcism and consecration of objects'.

<sup>4</sup> See *What is a Spiritual Master?*, Izvor Coll. n° 207, chap. 2: 'The necessity for a spiritual Master'.

<sup>5</sup> See *Youth: Creators of the Future*, Izvor Coll. n° 233.

<sup>6</sup> See *Notre peau spirituelle, l'aura*, Brochure n° 309.

# **Chapter Seven**

## **Freedom through self-limitation**

The goal of most oriental spiritual teachings is liberation. For thousands of years, the initiates of India, Tibet and Japan have worked to find methods that would enable them to free themselves from the bonds that keep them attached to earth. This is why many of them retired into caves or deep into the forest in order to devote themselves wholly to this work of liberation. Personally, I do not like that attitude much; it still seems rather selfish to me. Why try to free oneself? I have no desire to be free; on the contrary, I want to limit myself and consciously commit myself. If people are so intent on freeing themselves, the only thing left to do is to walk out on everything and everyone: nothing else matters. It must be fine to be free and to float in light, bliss and ecstasy, to know the beatitude of nirvana, but personally, I cannot see any advantage in being happy all alone; that is not what I want. And that is why I have limited myself and committed myself totally. I came down to earth because I thought it was selfish to stay up there, in such freedom and happiness. I understood that it would be better to come here and be knocked about and criticized and sullied. But perhaps you will complain that you don't understand what I'm talking about. Have a little patience and you will soon understand.

When beings have become totally free and paid all their debts, they no longer need to reincarnate. They can stay up above in heavenly bliss and light, with no obligations to drag them back to earth. But every now and then, from among all those who have already attained freedom, there is one who sees how much human beings are suffering and decides to help them. They request an audience with the twenty-four elders and ask for permission to return to earth, and the twenty-four elders examine the question. Naturally, they want to make the most of this extraordinary opportunity: someone who is ready to sacrifice themselves! And as the twenty-four elders are an expression of the unfathomable wisdom of almighty God, they plan the most terrible and, at the same time, the most marvellous experiences for the life of that being on earth. Then, before this being reincarnates, the twenty-four elders show them all these events and experiences as in a film and ask if they are ready to accept all that. And, of course, they do accept.

It is almost as though many of those who have completed their evolution on this planet have tired of all that joy and happiness, all that light. Even

some of the very greatest initiates who have lived on earth seem unable to wipe out the memory of that experience and sever their bonds with the earth. They are free, they have won all their battles, they are living in eternity, and yet, from time to time, they feel the desire to gaze on those poor human beings among whom they have lived and with whom, in spite of the great distance between them, they still feel a bond. Hundreds, even thousands, of years after leaving the earth, they still remember, and in the greatness, the abundance and the tremendous love of their heart, they decide to come down and help humanity. And that is what I did.<sup>1</sup>

You have to free yourself, that is true, but in order to limit yourself. You have to free yourself inwardly from all your lower instincts and tendencies in order to bind yourself to something higher, namely, to working for the collectivity. That, for me, is the true meaning of life and liberty. Happiness and joy consist in freeing ourselves, not so as to be rid of everything, but freeing ourselves inwardly from all our weaknesses in order to commit ourselves even more wholeheartedly to helping others. Yes, if you want to be inwardly free, you have to begin by limiting yourself and sacrificing certain things in order to commit yourself more fully.

How can anyone who is not free commit themselves to a divine task? This is quite obvious to me: those who are not free cannot be very useful because they are busy serving other gods – and believe me, there are lots of other gods! They are not free because ever since they were young they have cherished all sorts of plans and personal goals, and their first priority has been to fulfil these ambitions. The result is that they are now so deeply involved elsewhere that they have no time to give to the collectivity. What can you do if you are not free? Even if you do come and listen to one of my talks, you will not understand it if your mind is not free, if you are assailed by all kinds of bizarre thoughts and feelings and memories.

In fact if I were to ask you, ‘What is the difference between a spiritual Master and a university professor of any discipline you like?’, I am certain you would not know what to answer. Perhaps you would say, ‘Well, it’s the type of knowledge, the syllabus and the goal they pursue...’ Yes, that is certainly true. But there is a much more important difference, and you have not mentioned it because you have never thought about it. I’ll tell you: once a university professor has completed his or her course of lectures, they can forget about their students. They have enough concerns of their own to

occupy them: their personal problems, their private thoughts, feelings and suffering. Once they have given their course their job is finished. Whereas the work of spiritual Masters is never finished; they never put aside their concern for their disciples. Night and day, eating, working or sleeping, they never relax their care for their disciples' soul and spirit; ceaselessly, every moment of every day, they are at their side, helping them. Yes, a Master, an initiate, is free. And when someone is free and has solved all their own personal problems, they can help their friends, disciples and pupils. Whereas if someone is forever embroiled in a tangle of personal problems, as most human beings are, what can he or she do for others? There, now you see the difference between an authentic spiritual Master and an ordinary instructor: a Master is free!

Everyone thinks that the spiritual Teachings of the East are marvellous – and you are no exception! But do you realize that if I followed them it would mean that I would abandon you and devote myself to my own spiritual work? And tell me: would you be pleased if I abandoned you? By committing myself more and more deeply, I am reaching greater and greater freedom.<sup>2</sup> That is quite a new aspect of the question, isn't it? Spiritual people who are only interested in their own, personal liberation are all in error; there is no love in that attitude. It is sheer selfishness! The time has come now to put the emphasis on collective work, for it is through work that we attain freedom. For my part, this is how I have resolved the problem: I don't want to be free, I want to do the work that needs to be done, and it is in that work that I find all my delight.

If you want to be strong in life, you have to impose certain limitations on yourself. If you scatter a handful of gunpowder on the ground and throw a lighted match on it, it will just go 'pfft' and fizzle out, because it had too much free space. But if you pack it tightly into a shell case and then touch off the detonator, it will explode with a roar and demolish everything around it. Human beings are like gunpowder: they have to be compressed before they feel the urge to burst out and conquer the world. If people have too much free space they will never do anything. Freedom often chloroforms people and puts them to sleep, and they never do anything useful any more: they are too free! That is why Cosmic Intelligence packs some people into terribly tight situations – to get them to set the whole world ablaze! These are things you have to think about.



I am not saying that we should always be hemmed in, exploited and ground underfoot, no! But I am saying that this question of freedom is not quite as simple as you might think. When people have never had any instruction in Initiatic Science, they can have a very mistaken outlook; it is not easy for them to understand why they have to put up with certain circumstances, and it is not easy for them to distinguish the good from the bad side of a given situation. Someone who is very well off on the material level, for instance, may think they are in a privileged position: they do not realize the dangers of their situation. For them, what counts is the external aspect. The fact is that there is always a good and a bad side to everything: think about that. Even if you cannot immediately find the significance of a situation where you are struggling, the simple fact that you use your mind to think about it is already something – in fact it is a great deal!

In my own life I have found that difficult conditions have been enormously helpful in stimulating reflection. If I had not encountered conditions, very early on in life, that seemed on the surface to be utterly deplorable and miserable, I would never have discovered or achieved anything. That is why I thank heaven for all the privations, difficulties and misfortunes I have received. Yes, really! I thank heaven for them! Once we have understood, we can see the good side of these things. And I am saying this for you too, so that when you find yourself having to live through something very difficult, you will not be discouraged. You will recognize the good side instead and learn, as I have, to thank heaven every day for the trials and tribulations you have had to live through. Before rebelling against your lot, think, reflect and meditate, and you will certainly discover a great deal about the usefulness of these trials. For my part I am continually making new discoveries in this respect!<sup>3</sup>

There are a great many qualities that we would never develop if we did not have to experience certain trials. And, in fact, I would go so far as to say that our enemies are often friends in disguise, because they force us to exert ourselves, and it is the efforts we make that liberate us. That is why we must love our enemies. Jesus said, ‘Love your enemies.’<sup>4</sup> Yes, that is really meritorious. It is too easy to love our friends; anyone can do that. But it is very difficult to love our enemies. In fact we can only love them if we realize that they are friends in disguise, thanks to whom we are making great strides on the path towards self-mastery and liberation.

Isn't life beautiful? When you know that you can love even your enemies

and that hidden behind all the most unfortunate circumstances are the greatest possible blessings, how can you avoid rejoicing? Once you have understood that, you are free. Yes, free! But free to chain yourself all the more securely to the divine work.

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‘Love your enemies’ – Matt. 5:44

<sup>1</sup> See *The Wellsprings of Eternal Joy*, Izvor Coll. n° 242, chap. 7: ‘A commitment to heaven’.

<sup>2</sup> See *The Key to the Problems of Existence*, Complete Works, vol. 11, chap. 22: ‘Toward universal brotherhood’.

<sup>3</sup> See *The Wellsprings of Eternal Joy*, Izvor Coll. n° 242, chap. 3: ‘Suffering is a stimulus’.

<sup>4</sup> See *Cherchez le Royaume de Dieu et sa Justice*, Synopsis Coll., Part V, chap. 2: ‘Aimez vos ennemis’.



## Chapter Eight

### Anarchy and freedom

In their eagerness to be free, people move farther and farther away from the Source without realizing that in doing so they are accepting slavery and lies. They justify all their aberrations by declaring with pride that it's just a matter of taste. In fact, they even say this in Latin, just to make it sound wiser and more philosophical: *De gustibus et coloribus non disputandum* (literally, 'There's no arguing about tastes and colours').<sup>1</sup> They also say, 'To each their own truth'. And all this means is that there is no universal norm, that each person must be allowed to have their favourite folly and the right to abandon themselves to whatever depravity their folly may lead to. But I say, 'No! There are universal norms which should govern our tastes; good and beauty should be good and beautiful to everyone.' A person's freedom in this area extends only to the question of quantity, not of quality. Anything else is no longer freedom but anarchy.

A great many people nowadays have embarked on this philosophical path of anarchy without realizing the dangers that lie along the way. Sooner or later they are bound to be destroyed. If they had studied the laws of nature and the pattern the universe is built on, all the regions it is composed of and the multitudes of creatures that populate these regions, they would have understood that they too are an integral part of the living body of nature and must behave in such a way as to be in harmony with the whole.<sup>2</sup> If their anarchical attitude becomes too troublesome to nature, then nature has a simple and radical solution to hand: it takes a purge and flushes them out of its system. Anarchists are never tolerated for very long. If they are not exterminated by their fellow human beings, nature takes care of them herself, for she cannot bear disharmony; it is like a tumour, a cancerous growth in her system, and she does whatever she has to to eliminate it.

You will find all this written in the great book of living nature. Once an initiate has understood this truth, the thing they fear most is becoming a tumour in the cosmic Body through failing to vibrate in unison with it. Initiates fear nothing and nobody except finding themselves psychically out of tune with the laws of the universe, because they know what to expect if this should happen. So they endeavour to conform and be always in unison with the great cosmic Body.

If a singer in a choir or a musician in an orchestra refuses to sing or play

what is in the score, they are dismissed because they are destroying the harmony of the whole. That is exactly what happens to anarchists, and if they do not know it, it is because they are the blindest and most ignorant of people. If they had any intelligence at all, they would realize that they could not have the upper hand for long, for they are always in danger of coming up against others who are even more anarchical, and then they themselves will be the underdogs! But, as I say, if they are not destroyed by other human beings they will be destroyed by nature, for nature's laws are terrible and inexorable.

Now, let me make quite clear what I mean by 'anarchy'. What some people would call anarchy need not necessarily be considered bad. In theory, it is the state of mind of someone who intends to live their own life in their own way, even if their way runs counter to the established order. Whether that order is good or bad is all the same to them: they are going to live according to their own ideas. Now, suppose that the person in question is an exceptionally exalted being: it could be that his or her conception of things is far more perfect than that of the establishment. Society may call this person an anarchist, but in the eyes of heaven this is no anarchist because his or her one desire is for greater love, brotherhood and justice. In the judgment of the initiates, an anarchist is one who refuses to acknowledge the existence of a divine order, of a supreme Lord of the universe, of superior entities and forces and of rules that command obedience. Someone who lives in perfect conformity and harmony with a society of several millions of people who have absolutely no notion of spiritual life, may yet be considered an anarchist by Cosmic Intelligence because of transgressing the laws of God.

Just as long as your final goal is not heaven itself, you are living in anarchy, even if you declare yourself to be completely opposed to it. It may be true that you are opposed to it on an intellectual level, but you are still living in anarchy, for what is your goal in life? And even if your ultimate goal is heaven, have you mobilized all your energies to attain your goal? No! A great many of you roam in other pastures and dine at many other tables. To an initiate, therefore, the situation looks quite different, because an initiate can see all those elements within you that have still not been coordinated and brought into line.

In point of fact, although they do not know it, the majority of human beings are anarchists. Outwardly they live decent, respectable lives, in fact so

decent and respectable that some of them get decorated for it! They never break any man-made laws but inwardly they flout all the laws. They abide by society's laws because they are afraid of being criticized or arrested and condemned, but they have no such respect for the divine laws. If only they could understand that, in fact, the divine laws they flout so lightheartedly are far more to be feared than human laws! Anyone who is clever enough, or simply lucky enough, can always avoid being caught out by human laws, whereas no one has ever been intelligent or sly enough to escape the laws of God. The reason is that there is a higher intelligence, far higher and greater than our own little human intelligence, and it watches and records everything that happens. This is why evil-doers are always caught and punished. Without realizing it they always leave clues to their identity at the scene of the crime. Even thoughts or passing feelings leave a trace on the invisible level. Suppose you go somewhere one day: though you may not actually do anything bad, you may have poisonous thoughts, which will leave their imprint on you and all round you. And that is why the law will have to pursue you – the divine law, I mean. Before too long, in one way or another, you will begin to feel the consequences of those thoughts.

According to Initiatic Science, an anarchist is someone who refuses to submit to the divine order, and that being the case, you could say that nine tenths of humanity can be classed as anarchists! Usually, anarchy is defined according to social or political criteria, but that is totally inadequate: the only anarchy that really deserves the name is anarchy with regard to heaven. Of course, many people are doubly anarchical: with regard to both heaven and earth!

You remember the parable of the prodigal son in the Gospel: he left his father's house and went to look for adventure in the world because he was bored at home and wanted to be free.<sup>3</sup> To begin with, the novelty of his situation enchanted him, but gradually things began to get more and more difficult. He was a foreigner in a strange land; people distrusted him, and he was refused work. The wretched young man began to suffer real privations: he was hungry, thirsty and cold, as he had nowhere to live, and he began to long to be back home in his father's house where he could have everything he needed, where his father and mother and the whole family loved him and all the neighbours knew him; so he decided to return home. And that is how, one day, wiser and humbler, ill, sorrowful and dressed in filthy rags, having learned to his cost that the world is ruled by neither love nor pity, he arrived

on his father's doorstep, where his father greeted him with open arms. The story of this prodigal son is the story of every being who, instead of living in harmony with the divine laws, is bent on doing exactly as they please and lives in anarchy.

But, as I have said, the worst form of anarchy is that which is inside us. This is why the goal of initiatic schools is to help people to turn round and start going back to their Father's house, to the safety of 'the shelter of the Most High' mentioned in Psalm 91 (*'My refuge and my fortress; my God, in whom I trust.'*), where the forces of evil cannot take them by surprise.<sup>4</sup> It always seems that people are happy to leave that shelter where they are under God's protection. They want to get away from him to live their own life and break his laws. Well, all I can say is that there is still a great deal of suffering in store for people like that. That is why they have this perpetual tendency to step out of line, to refuse to obey: because it is written in their destiny that they have to suffer. Those, on the other hand, who have already suffered greatly and have understood want nothing more than to return to the Father, to dwell in his peace and light.

Christ said, *'I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned'*. This is exactly the same idea, and most human beings are branches cut from the trunk; they wanted to cut themselves off from the Lord in the hope of getting some advantage, something that, in fact, they will never get. Before running off like that, blindly, wouldn't it be far better to study the laws to see in advance how events are likely to turn out. Look at the prodigal son: he should have examined the kind of life he was living at home and compared it with the life waiting for him in the world, where men and women survive only by using brute force against each other. But the poor fellow did not take the trouble to study the matter; he simply built up a fantasy in his own imagination. Yes, well, all anarchists do that! That is why I advise all those who have embarked on the path of anarchy to take a long hard look at what is in store for them if they continue.

So many people imagine that by cultivating this attitude of anarchy and rebellion they are showing their strength of character. On the contrary, they are simply showing how ignorant they are, for they are treading the road that leads straight to dislocation and impotence. Our true strength and true

liberation lie in channelling all our instinctive energies and tendencies into one irresistible thrust towards heaven, towards spiritual perfection.

This question of law is really not difficult to understand! Take any example from everyday life. Let's say, for instance, that you have over-eaten: there is no human law forbidding you to do so; there is no danger that a police officer will come and arrest you for gluttony! True, but you will be ill! So what is this system of justice that intervenes and sends you to bed with a bilious attack? The laws of nature are not the same as human laws. Your friends will come and sympathize with you: 'Poor thing! I sympathize!' But they will not be able to do anything to help. Only nature can help you, and it will do so only if you obey its laws once again: then you will be cured. You must learn the laws of nature, the divine laws that govern our mind and heart and physical body. You must realize that whenever you say or do something, you are putting out energy, and you must be careful to see where those energies are going and make sure that they are not doing any damage anywhere.<sup>5</sup>

In the Tales from the *Thousand and One Nights*, there is the story of a traveller who sat down to rest under a tree. While he was sitting in the shade he ate some dates and carelessly threw the seeds on the ground around him. He had barely finished eating when a terrifying genie appeared to him, announcing that he was going to kill him. 'But, why?' said the man, 'What have I done?' 'You have been eating dates and throwing away the seeds, and you wounded my son in the eye as he was passing by, and he died. So now it's your turn to die.' Of course, this is only a fairy tale, but there is a lot of sense in it. People are never sufficiently aware of how much damage they can do in both the visible and the invisible worlds.

Do as you please. Put all the distance you want between yourself and the Lord; be independent. You will see how things turn out for you. I already know what will happen. How? Because it is very easy to understand what makes someone adopt that attitude. Do you think that someone who separates themselves from God and refuses to live in the light is motivated by any very noble intentions? Not a bit of it! Their goal is as ordinary as can be: they want to be rich, famous and influential and be able to eat, drink and fornicate to their heart's content! That is not a very high ideal, is it? They are down there, rooting about in the lower regions, and all they will ever dig up will be suffering and unhappiness. I can tell exactly what a person's future will be

simply by knowing what their ideal in life is: they will end up on the same level as their ideal. When you possess Initiatic Science, it is easy to prophesy. When you know what rails a train is running on, you can tell exactly what route it will follow and where it will end up. So you see: stationmasters are prophets! And astronomers, too, because they can foretell the position of a planet years in advance! In fact, anyone who has any sound scientific knowledge is a prophet: an ability to predict the future is based on knowledge.

From now on, you must understand that a philosophy that estranges you from God will end by shackling and enslaving you completely, for there is no freedom to be found far from God. What would you expect to find if you moved farther from the sun? Darkness, bitter cold and death! But human beings never seem to understand this; they are like children. When a child wants to be free, it is because it wants to do all kinds of foolish or dangerous things, without realizing that those things will impose other limitations. The young – and adults, too, for that matter – have no more understanding of freedom than babies. Only a sage knows that if you want to be free, you have to impose limits on yourself. Others, arguing that they are acting in the name of freedom, simply let loose ravening beasts – the destructive entities of the astral dimension – which end by demolishing and devouring them completely.

Yesterday I happened to switch on the television, just to see what was going on, and what did I see! Four hairy ruffians with faces like animals, screaming and gesticulating. It was a concert, apparently! Never have I heard such a jarring, unbearable cacophony! But the young people in the audience were wildly enthusiastic: jumping up and down, twisting and contorting themselves and screaming their applause. And there I was, feeling such sadness as I watched, and I thought to myself, ‘Dear Lord, how can anyone understand human nature? What can have happened in the soul of human beings to have cut them off so completely from true beauty?’ Four wild barbarians! And they are enormously popular! And it is not that I am so terribly severe or narrow-minded. I do not condemn young people because they need to let off steam to express their vitality and joy. But there was not even any joy there! And as for vitality, it was expressing itself in the most repulsive, dislocated, ungainly movements. Wild beasts! Yes, I saw them there on the stage: the cages were wide open, and the wild beasts were everywhere, devouring every last scrap of good in those young men. And the



audience was applauding the spectacle!

When I witnessed that, I must say I almost despaired of guiding human beings to a goal of beauty and reason. They will have to be left to go right to the end, to touch rock bottom. How can you expect people like that to understand the grandeur of the laws of creation and of nature? They have never done the slightest work on themselves; they don't even know that there is any work to do. The only thing they know is how to let the wild beasts out of their cages; that is all. And they call that freedom! Oh, yes; they are free and independent all right: unleashed!

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'the shelter of the Most High', etc – Ps. 91:1-2

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<sup>1</sup> See *Truth: Fruit of Wisdom and Love*, Izvor Coll. n° 234, chap. 10: 'There is no arguing about tastes'.

<sup>2</sup> See *Cherchez le Royaume de Dieu et sa Justice*, Synopsis Coll., Part VII, chap. 4: 'L'homme dans le corps cosmique'.

<sup>3</sup> See *Les deux arbres du Paradis*, Complete Works, vol. 3, chap. IX-3: 'Le retour de l'enfant prodigue'.

<sup>4</sup> See 'Au commencement était le Verbe' – *Commentaires des Évangiles*, Complete Works, vol. 9, chap. 8: 'La haute retraite'.

<sup>5</sup> See *Cosmic Moral Law*, Complete Works, vol. 12, chap. 10: 'Knowing how to use energy'.



# Chapter Nine

## The notion of hierarchy

The book of Genesis tells the story of Jacob, who went to sleep one night with his head on a stone, and while he slept he had a vision of a ladder reaching from earth to heaven, and on the ladder were angels, ascending and descending. This was how Jacob received the revelation of that great heavenly hierarchy that links earth and heaven.

Jacob's ladder is the symbol of the angelic order of beings, which is the link between man and God and is represented in cabbalistic tradition by the Tree of Life or sephirotic Tree. Anyone who imagines that humans can converse directly with God, as many Protestants believe, only shows how ignorant they are. Here, on earth, there is no way of getting an audience with an important person without the assistance of all kinds of intermediaries, so how can anyone possibly imagine that they can have direct access to almighty God and not be struck down as though by lightning? Many people seem to picture the Lord as a kind old gentleman who is always ready to chat with them or to have his beard pulled! In reality, the Lord is a 'power station' of such high voltage that if there were no transformers, that is, no hierarchy between us and God, anyone who got anywhere near him would disappear without a trace.<sup>1</sup>

If human beings possess this notion of hierarchy in their everyday life, it is because it has been communicated to them by Cosmic Intelligence, who designed and implanted the hierarchical structure not only in the vast universe but also within the human body. The human body is composed of a skeletal structure, which corresponds to the mineral realm and, like the minerals of the earth, provides a material foundation. Attached to the skeleton are the muscles, just as vegetation is attached to the ground. The blood vessels of the circulatory system correspond to the rivers and oceans on earth, for water is the blood of the planet that conveys food to the vegetation. The respiratory system corresponds to the air we breathe, and, finally, the nervous system corresponds to the sun, which has priority over all the other components. It is not our bones, therefore, that are in command, but the subtlest and most highly developed component in our makeup – our nervous system. Why has nobody ever drawn the obvious philosophical conclusion from this and understood that we must give priority to the spirit?

A hierarchy is an ascending scale on which those in the lower positions

are subject to those above them. This notion of hierarchy is so deeply ingrained in nature that even animals respect it: they always choose the strongest, most intelligent or most handsome among them as their leader. In the forest, the wild stag lords it over a few does: he is the leader and all the others obey him. When another stag comes along, the old stag fights to keep control of his females and his territory, but if the young intruder defeats him, he then becomes the new leader. Even wild animals know that worth must be recognized and respected, but human beings have lost their sense of worth because of their pride. You see, there is another definition of humility for you: the acknowledgement of the existence of hierarchy. If you are capable of recognizing superiority where it really is, then you are humble.<sup>2</sup>

Wherever you go throughout the world or beyond it, in the farthest reaches of outer space, however many celestial schools you attend, you will find this notion of hierarchy established everywhere: at the summit is God, the Lord and ruler of all, and below him are his servants, whose mission is to carry out his orders, each in their own place. And when you succeed in establishing this hierarchy within yourself, everything functions smoothly and in perfect harmony.

So you have to understand that when I insist so strongly on this notion of hierarchy, it is, above all, that inner hierarchy that I have in mind, that organization in which God presides over the whole. A person may be outwardly at the head of a company or country and yet be a complete nonentity inwardly. In society it is possible for a man or woman to reach the top simply because of being rich or learned, but in the eyes of the divine world, the first place is for those who have far more important qualities than wealth or learning. As a matter of fact, it is quite easy to see this: you will never get your inner forces and entities to obey you if you are not above them. They know, they can feel immediately and infallibly who you are and what you are worth, and if you are not their superior they will refuse to obey you! Even if you try to order them to do things in the name of Jesus, they will reply, 'Right, we know who Jesus is, but who are you?' Not only will they refuse to obey you but they will knock you down and trample on you!

Why do all human beings, all over the world, do all they can to move up in rank or social standing? Because they know that if they had a higher position they would also earn more money and people would tip their hats to them – and instead of riding a bicycle they would drive a car! Ah, yes, it is all a question of position! Everyone knows that, and everyone tries to apply it in

their own case, but only a tiny minority have understood that if we want to command the respect and obedience of our unruly population of cells, we have to make the effort to move up to a higher position inwardly as well.

Look at the policeman directing the traffic: all he has is his uniform and a pair of white gloves, but he only has to wave his hand and everyone obeys him. He only has to say, 'Move along!' and everyone moves, even ministers and university professors! He may be almost illiterate but he has his uniform, his badge and his white gloves, and that is all he needs to keep order. And isn't it the same within yourself? If you wear a special 'uniform' or 'badge', your 'citizens' will be duly impressed and hasten to obey you. One word from you and they all murmur 'Amen'. Every time you move one step upwards in purity, self-mastery or discernment, therefore, new and marvellous horizons open up before you.

But, as I have just said, you must understand that when I speak of the hierarchy, I mean our inner hierarchy. Once that hierarchy is firmly established within you, you are free. You are monarch of your own realm, you can reclaim your throne and command obedience from all your subjects: feelings, thoughts, instincts and desires. For some people, freedom means opening the prison door and running out, crying 'Freedom at last!' without realizing that there are many different kinds of prison, and they are all within them, not on the outside. No, those who give first place to their impulses and passions are slaves, and their desire for freedom is focusing on the wrong target. In fact, only the spirit is free, so only those in whom the spirit rules – that is, who give priority to the light and to all that is highest and most noble and just – have the right to be free. When someone like this appears, those around them sense they can be trusted and begin to follow them, and the person wins both freedom and authority, but not before gaining them inwardly first.

Start concentrating on this notion of a hierarchy that extends all the way to the throne of God, and ask yourself how you can establish it within yourself. You must pray and implore and struggle until the Spirit of God, the sublime head of this hierarchy, comes to dwell in you and transforms everything. When he comes, in a flash, everything within you starts vibrating in harmony and joy. But without the head there is nothing you can do; if there is no head there is no hierarchy! The head is all-important. You do have the power to transform everything within you, movements, currents and forces, yes: but only by changing the head, by establishing the Lord at the head of your

hierarchy.

So a hierarchy is an ascending scale, in which those who are on the lower rungs are subject to those above them and in which the activities of each one converge at the summit. This notion of convergence is of prime importance. Take the example of a tree: where is the head of a tree? You will probably tell me that it is at the top, but no, it is not! The head of a tree is its roots. In relation to a human being a tree is upside down; its head is below, hidden under the earth. If the branches, leaves, flowers and fruit of a tree are not connected to the roots, the tree withers and dies. This is the very same image that Jesus gave when he spoke of the vine and its branches. The vine is the part that is permanently in the soil, whereas the leaves and flowers appear only periodically.

In humans, too, there is a hierarchy, from the feet up to the brain. If the whole is to be harmoniously balanced and coordinated, pulling all together towards a single goal, all the different organs must be united in their submission to something that represents the summit (or, if you prefer, the centre, as the idea is the same). Unity depends on this, and unity is the primary condition for life. If the planets did not rotate round the sun, if they spun out of orbit into space and severed their links with the sun, it would mean their death, because they would no longer be able to receive its light and warmth. Similarly, as everything in the universe is constructed on the same pattern, if the organs and cells of our body are not linked to our spirit, to our divine self, as the planets are linked to the sun, they too will know weakness and disease and, eventually, dislocation and death. This is a truth which initiates see reflected in every area of nature.

If you keep the picture constantly before you of a hierarchy reaching from the rocks of the earth all the way up to God himself, you will begin to feel that every part of you is becoming more coordinated and organized. For a hierarchy is a state of perfect harmony in which everything fits into its own place. Yes, everyone and everything in its proper place: that is the hierarchy, and it applies in every sphere. Unfortunately this is not what we see in present-day society, where the best and most intelligent people are often unknown or despised and first place is taken by the violent, the avaricious and the cunning. But, as I have said, it is not the outward, social hierarchy that interests me so much as the inner hierarchy. It may well be that the first places in society can be had by trampling on, or even liquidating, others: there have been enough instances of this in the records of wars and

revolutions. But in the spiritual world these methods are worse than useless: the only way to succeed is by constant, tenacious work. That is the only way to move up the hierarchical ladder and gain authority not only over your own, inner forces, but over the forces of nature: with this method, one day, it is possible to become a divinity.

This is the law: human beings may only receive as much as they deserve, but they will receive all they deserve. This law, which was promulgated by the twenty-four elders, applies universally. The heavenly entities know exactly what you are worth, what you are capable of achieving, and they arrange things in such a way that, eventually, you receive exactly what you deserve. But as most human beings do not know these laws and do not believe that there are highly intelligent beings over us who are just, clairvoyant and faithful to the law, they use violence, cruelty and deceit to get what they want, and then, of course, the forces of nature have to administer the lessons they deserve.

No one can take the place of another. Every single person in the universe has his or her own place, designated by God, with its own particular vibrations. On the physical plane, of course, people who are dishonest and unjust can oust others and supplant them, but on the spiritual level no one can ever take another's place. The place given to us by God is absolutely the place we deserve on the hierarchical ladder. In this area, absolute justice reigns; injustice cannot exist. No, no one can substitute for another, but each individual has to grow and develop until they reach the place that God has designated for them. And once they have developed fully in accordance with God's design, they will be unique and irreplaceable for eternity. No one else in the whole universe will be exactly like them. Even though others may be more important in the overall scheme of things, in their own sphere they will reign, for God has given them that sphere as their own. Every creature secretes a specific quintessence depending on the life it lives, and even if another rises to a higher level, each retains its own quintessence. No one creature, therefore, can supplant or substitute itself for another.<sup>3</sup>

It is often the best people who appear to be victims of injustice, but if they are truly the best and do not give way to discouragement in the face of all the difficulties they encounter, heaven and earth have sworn to reward them as they deserve. This has always been so for every human being, and it will continue to be so for all eternity. And of course this means that we need not worry our heads about whether the entities of the invisible world are

intelligent or if they have gone to sleep and forgotten us! The only thing we need to worry about is doing our own work properly; those entities are well aware how to do theirs, and when the time comes they will give us the royal reward we have merited.

Imagine the case of the young prince who, while still a child, was placed in the care of a peasant family to be brought up in a simple, even harsh, way of life. He has no idea that he is heir to the throne and he goes to work every day, clad in rags and with only just enough to eat. Then, one day, when he has completed several years of hard apprenticeship, a magnificent procession of courtiers arrives to fetch him and take him away with them in a splendid coach. He does not understand what is happening; he is sure it is all a mistake. But no! He had been sent away from court to learn to work hard, get up early and live soberly. Because, as you all know, when a royal child is brought up in luxury, he or she often grows up to be capricious, lazy and cruel. So, our young prince arrives at the royal palace, and when his courtiers ask him what he would like for lunch he asks for bread, an onion, some cheese and a glass of water. Well, you can imagine the despair of his courtiers: what are they going to say to the royal chef, who has prepared a magnificent feast with turkeys and lobsters and the very best wines! And now, suppose I tell you that you are all, every one of you, royal princes and princesses, sons and daughters of God, who has placed you in the care of peasants – symbolically speaking – to be brought up by them, and that one day God will send a solemn delegation to take you home. Yes, but only on condition that you have worked well; otherwise, you may well have to go on with your apprenticeship for centuries.

So, the important thing is to install a new head inside yourself, because then everything will be changed. But people have still not understood how important the head is. And yet, we all know that when a new president is elected, the whole government changes, and new ministers and a whole new organization are put in place. Why is this? Why don't they keep the same people in power? Because it would be utterly impossible: the law of affinity and magnetic attraction demands that there be a new hierarchy, a new order. If a gangster gets elected, he gives all the key posts to his thugs, and disorder and injustice become the rule. You have all noticed how these things change, haven't you? As soon as a new person is in place, the old staff is fired and new people who have an affinity with the new leader – supporters, friends



and family – are given the best jobs.

So why try to make out that a new head will not make any difference, that things will always be the same? No, no! Everything will be changed, because the key posts will be given to people who agree with the head. So, if the head is a gangster, all the little gangsters are going to come creeping out of their hideouts to back him up. And if the head is a saint, then all the saints will suddenly appear and take their places by the head, as if they all knew each other beforehand.

Now you can see why the best, most desirable thing for a disciple is to install at the summit of his being the most marvellous head of all – what the Cabbalah calls the ‘white head’.<sup>4</sup> When disciples have reached the point of placing God at the summit of their being, they can be sure that angels and archangels will settle in them to keep them company. As the Lord cannot bear to be surrounded by demons, they are immediately evicted, and all of heaven comes and sings in his presence – it could not be otherwise!

So this is true transformation, true alchemy, true magic: to install a new head. And in order to do so the least a disciple must do is to say, ‘I don’t want to be the one to give orders; I want to be a servant and obey and work. The Lord who must come and reign in me.’ And, having said this, the disciple must work as hard as possible, because when the Lord sees that everything has been made ready and conditions are right, he will come and establish his dwelling place in the disciple. And wherever the Lord goes, the spirits of light go too, and settle all around. So, you see, just one change at the head, and all the rest is changed: it is inevitable. How could the Lord decide to go and settle somewhere and then find himself alone or surrounded by demons? It is inconceivable! No, no! God always travels in the company of a wonderfully beautiful train of followers.

If you only took the trouble to understand the meaning and value of the hierarchy, you would achieve fantastic results.

## **BIBLICAL REFERENCES**

Jacob’s ladder – Gen. 28:10-12

‘I am the vine, you are the branches’ – John 15:5

<sup>1</sup> See *Angels and other Mysteries of The Tree of Life*, Izvor Coll. n° 236, chap. 1: ‘From humans to God, the notion of hierarchy’.

<sup>2</sup> See *True Alchemy or the Quest for Perfection*, Izvor Coll. n° 221, chap. 11: ‘Pride and humility’.

<sup>3</sup> See *The Wellsprings of Eternal Joy*, Izvor Coll. n° 242, chap. 6: ‘Like a fish in water’.

<sup>4</sup> See *Cosmic Balance – The Secret of Polarity*, Izvor Coll. n° 237, chap. 6: ‘The white head and the black head’.

# Chapter Ten

## The synarchy within

Human beings are convinced that they hold objective and disinterested opinions about all the problems of life. They do not realize that, in point of fact, it is their inclinations and instinctive tendencies that determine those opinions. It begins when they are only children: when children think that their mother is bad because she will not let them eat as many sweets and as much jam as they want, they are convinced that their opinion is completely objective. And as the years go by and they reach old age, even though their tastes and desires change, these continue to reflect their instinctive tendencies. In fact you could say that most ideologies or philosophical systems have grown out of human needs and inclinations and, often enough, unfortunately, out of their basest needs and inclinations.

Take the example of all the different theories about human sexuality: since most men and women are incapable of controlling their sexual energy, the specialists have invented all kinds of theories and rules, which in fact have no absolute value. They only apply to weak, ignorant human beings, who don't know (and don't want to know) that instead of wasting their sexual energy in the quest for pleasure, they could be using it for a fantastic work.<sup>1</sup> And the same holds true for all other areas of life. This is why it is so difficult to instruct human beings: they can only accept and understand initiatic truths to the extent to which they have managed to free themselves from their basest needs. Otherwise, these needs continue to determine their mistaken opinions.

You could find other examples in political regimes: in ancient Rome the populace had to be wooed with bread and circuses. And even now, although they may take other forms, people still clamour for bread and circuses. If anyone tries to suggest other goals and, above all, tries to get them to see that the form of government they have chosen reflects the coarsest and most egotistical human tendencies and that many things could be changed and improved, that person is labelled as an enemy, a dangerous subversive who is plotting to disrupt the country and human society.

For centuries, the most common form of government was a monarchy. Was this normal? Yes, certainly, because the universe is a monarchy, and God is the king who rules the whole of creation. It was perfectly natural, therefore, that the universal prototype should be reflected in miniature by human governments. But as very few monarchs were worthy of their task,

monarchies were gradually overthrown and democracies took their place. And nowadays, democratic forms of government are generally preferred because they give their citizens greater opportunities for action and self-expression. Yes, as long as truly competent, enlightened and highly qualified people have not been found – by which I mean people who possess true Initiatic Science, who are capable of exercising an authentic authority with a complete lack of self-interest and who are willing to give their whole life for the good of the human collectivity – then, yes, the democratic system is certainly the best.

In my lectures about Agartha I talked to you about synarchy, which is the term used by Saint Yves d'Alveydre in describing the form of government in that kingdom in the centre of the earth.<sup>2</sup> At the head of this government there is a trinity – three persons, known as the Brahatma, the Mahatma and the Mahanga. The Brahatma represents authority; the Mahatma, power, and the Mahanga, the executive. Below these three, reflecting the twelve signs of the zodiac, is a group of twelve persons. Below them is a group of twenty-two, who represent the twenty-two principles of the Word used by God in creating the universe. Finally, there is a group of three hundred and sixty-five persons, reflecting the three hundred and sixty-five days of the year.

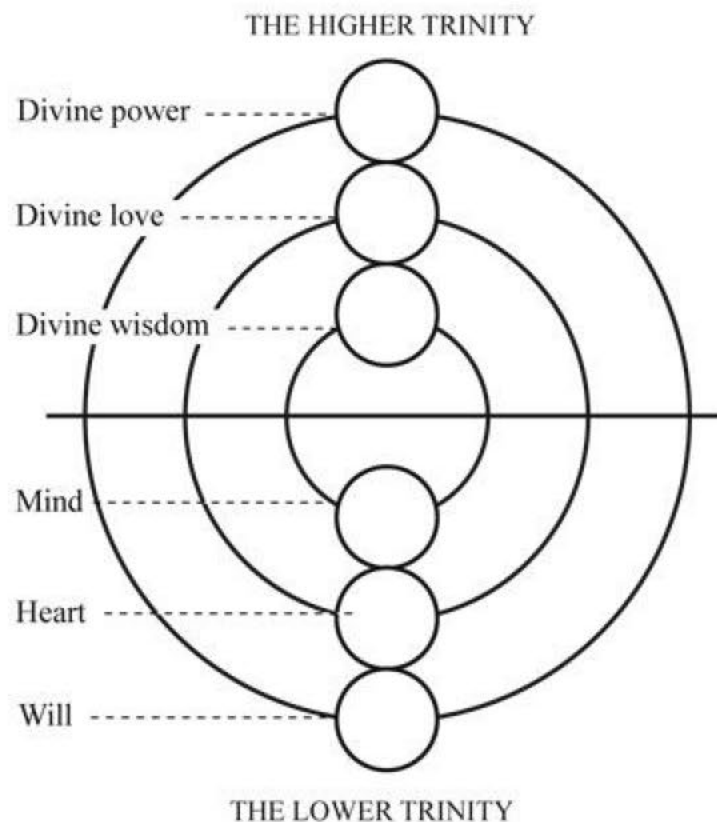
The synarchic form of government, therefore, is in the image of the cosmic order established by God: God rules, the archangels carry out his orders and the spirits of nature work throughout the universe to create and distribute resources. This is the perfect order established by God, but instead of conforming to this order, human beings have invented all kinds of other arrangements more to their taste; that is what anarchy is. You must not believe that anarchy is necessarily a total absence of order. Even if those who govern are unscrupulous, violent and avaricious and the wise have been eliminated, it is still a hierarchy, a hierarchy in reverse no doubt, but a hierarchy all the same. Even in anarchy there is someone at the top, someone who has taken the power into their own hands, and the others obey because they know that this person is the strongest. But instead of choosing perfection and collective harmony as their goal, they choose disorder, that is to say the destruction of the divine order.

So a synarchy is the only form of government that truly manifests the hierarchy. However, there is one point which very few people, even those who are deeply spiritual, have understood and on which I want to insist, so



that you will not misunderstand me. Synarchy is, first and foremost, a form of hierarchy that must be established within each one of us. It is not possible to understand fully what synarchy really is if we have not understood the question of the Trinity. The Trinity of Father, Son and Holy Spirit is to be found in most major religions (Osiris, Isis and Horus in Ancient Egypt; Brahma, Vishnu and Shiva in Hinduism, and so on), and it exists within humans in the form of power, love and wisdom.<sup>3</sup>

Let's have a look at this diagram.



The lower trinity, composed of the will, the heart and the mind, cannot solve any problems if it is not linked to the higher trinity of divine power, love and wisdom. When Hermes Trismegistus in his *Emerald Tablet* said, 'What is below is like what is above, and what is above is like what is below', he did not specify exactly what form that correspondence took. But you have certainly walked by the edge of a lake and admired the reflection of houses and trees in the water, haven't you? And in that case you have seen that the reflection is always upside down. So what is below is like what is above, but reversed. And the surface of the water represents the frontier between the world above and the world below, a frontier below which people

and things are no more than a reflection of reality. And this diagram illustrates this: what is at the bottom of the lower level corresponds to what is at the top of the higher level, and so on.

When, through years of spiritual discipline and exercises, disciples succeed in attracting this higher Trinity into themselves, they firmly establish synarchy in their whole being, and this is precisely what I want to be sure you understand, for it is essential: before a synarchical form of government can exist in the world it must exist within each and every human being. True synarchy is where each individual gives first place inwardly to the divine principle, in order to understand, feel and behave according to the rules of divine law.

Once this is established, whether there are three persons at the head of a synarchical government or not is not what matters most. The most important condition, in fact the only indispensable one, is that there should be at least one being who has developed the three higher principles within to the point of perfection. For it is these three principles which have to govern together (the word ‘synarchy’ comes from the Greek *sun*, ‘with’, and *arkhe*, ‘authority’). Everybody could trust such a being not to bully or exploit them, and it is this trust and confidence that would make everything possible. For it is doubt, distrust and criticism that destroy human beings: they need to be able to trust and admire someone and follow that person’s leadership. That is why religion teaches people to put all their trust in the Lord and to love and adore him, so that they may be fulfilled and attain eternal life.

But we have to go even further. Jesus said, *‘Your will be done, on earth as it is in heaven’*,<sup>4</sup> and this means that heaven must be present on earth. The Lord above is not enough: he is so far away! We need beings in every country who can represent the Lord because they have established synarchy within themselves. For the moment such beings are extremely rare, and when one or other does appear, there are always some who would rather get rid of them again as soon as possible. They find it very awkward to have people near them who are so enlightened and capable of seeing other people’s crimes and weaknesses.

But you, at least, must endeavour to accept synarchy and, first and foremost, to establish it within yourselves. And since it is so difficult to convince others, you would do better to leave them alone and get on with the business of becoming ruler in your own kingdom again. You must no longer be willing to be the ‘ex-ruler’, deposed by your own subjects and cast into the



deepest dungeon to survive on bread and water. This is the situation most human beings are in, and they don't even realize it: they still delude themselves that they are in charge! God created humans in his own image, and it is the humans that turned away from God. And now it is up to them to turn back again and reclaim their original dignity. This is the true meaning of synarchy.

Personally, I discovered this notion of synarchy when I was about seventeen. Of course, I did not call it that at the time, but I was profoundly struck by the fact that our physical body only functions smoothly if all our organs obey a higher principle that governs their functions and unites them into one organism, I saw that the physical dimension is related to a higher level, the dimension of feelings, and that feelings are, in turn, connected to an even higher dimension, that of thought, and so on, up the scale. And this is how I arrived at the spirit, the higher self,<sup>5</sup> that all-powerful, all-knowing principle which dwells at the peak point of our being, from where it organizes and governs the whole. Then my great concern was to learn how to communicate with this being and beg him to take possession of my inner kingdom, for he is the only one who is capable of governing it. After a great deal of searching I found that I could concentrate on a point on the back of my head, just at the base of the skull, and it was with this exercise that I got the best results.

If you want to establish synarchy within yourself, you have to get in touch with your spirit, your higher self, and persuade it to take over the direction of your whole being. If you do nothing to get in touch with it, it will not intervene. Are you ill? In pain? Miserably unhappy? It will simply look on, unaffected, without being moved in any way, for it never suffers. But since humans are called to attain the perfection of their higher self, through a life of spiritual discipline and the application of suitable methods they do have the possibility of getting in touch with it, and, once they make up their mind to do so, their higher self can work wonders in them. But until they turn to it for help, their higher self looks on stony-faced, untroubled by their antics or their suffering.

To work for synarchy is to achieve a state where your higher self, your spirit, which is perfect, takes possession of your whole being, for then it is your true self that will impose its will in all circumstances. Instead of giving in to temptation all day long and having to say, 'I couldn't help it', you will be able to say that it was you, yourself, who deliberately chose to do this or

that, not some dark, unidentified force acting within you without your knowledge or consent. Then you will have found true freedom.

When we are all here together, you have the best possible conditions for working with your higher self. In contrast to what goes on in other schools, you do not come here to nourish your intellect alone but to renew and strengthen your bonds with heaven, to experience spiritual emotions which will help you to discover new dimensions within yourselves. That is why, all together, we must immerse ourselves in a work in which the heart, the soul and the spirit have the most important role. The task of the intellect is to show us the best path to take and to point out all the reasons for taking that path: that is all. All the rest has to be done by the heart, the soul and the spirit. The intellect can only touch the surface, not the essence.

It is one thing to possess great intellectual possibilities; it is quite another to possess the light.<sup>6</sup> Personally I have no talent and no intellectual capacity, and I am hopelessly ignorant, but God has given me something else that is never appreciated. He has given me light, and it is the light that gives me the power to lead people toward synarchy.

So always remember this: true synarchy is when each one of us submits to the divine principle which dwells within us. As long as synarchy does not reign in each individual, it cannot be established in the world either.

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