

CHAPTER LVII

The Divine World



Ego

For the divine world of the Laws and the archetypes to become comprehensible it is first necessary that the world of the senses as experienced by every person be made comprehensible.

We live in a perfect environment, in a perfect nature, a perfect globe that hosts Life and is surrounded by a universe which is itself perfect.



Superego

Also perfect
is man whose only
deficit resulting from
his behavior is his willful
activity by means of which
his energies are directed!

The sciences daily gallop and each
next moment they certify more
and more wisely that we live in and
experience a perfect world.



The perfection we see in the cone, we see in all things of the perceptible world.

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Let us leave the Earthly World for a moment and concern ourselves with the perfection that characterizes it and defines it, through mathematics and its geometrical structure.

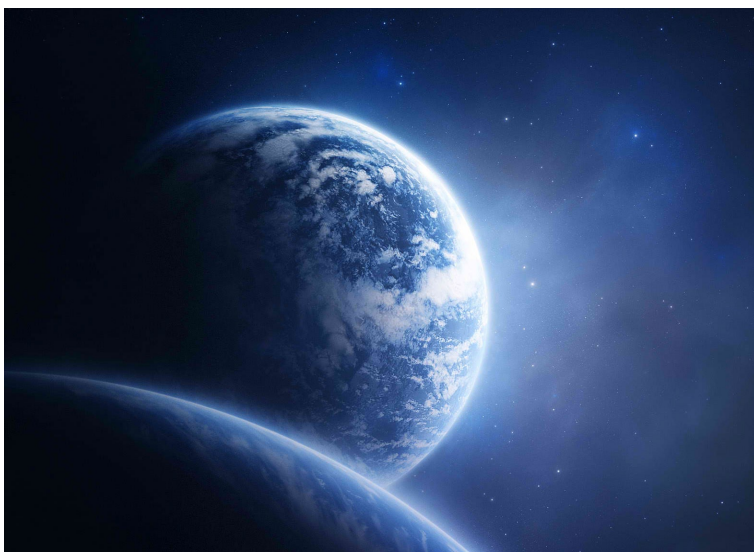
Something is perfect when it is impossible for there to be its better.

The predominant recognition of perfection is the Legal Framework which supports it so that the Codes, numbers, and the Shapes constitute inherent element of its existence.

When we say that a cone of a pine tree is perfect, we suggest that upon studying the cone thoroughly, we confirmed and proved that it is absolutely subject to the law that structures and constitutes it.

The perfection we see in the cone, we see in all things of the perceptible world. It is absolutely necessary for us to believe that we live in a perfect world.

The limits of its perfection exist only within itself. Since, nature, the Cosmos, and man are perfect, we must seek their eternal origin only in the same content that constitutes them and nowhere else.



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The Other World is within this

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world in which we live and experience now since it is integrally bound with the Perfect.

But how is it possible for the world of Mobility, the senses, and of deterioration to be within the world of immobility, of Spirit, and of Imperishability? How is it possible for the death of everything to be within its eternal life? How is it possible, for the Law as hypostasis to dwell within its very manifestation?

The answer to all these questions is given by the wheel of eternity.

All the Heavenly things exist within all the earthly.

All the transcendent laws of god exist within the physical



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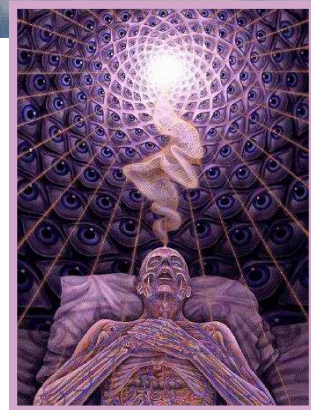


However, now that man is a soul and his ego was connected to the superego the panorama of an indescribable beauty of an otherworldly nature, unfolds before his supersenses.

environment of their manifestation, the earth. What then happens to a person who dies in the Earthly life?

Where does his soul go? What happens to his ego? Let us seek the answers in the gyre of the wheel. First of all, the cradle of eternal Life is the space within which Life itself is activated: in other words, the planet Earth.

The wheel, in its gyre, as soon as we close our eyes in a subjective “death”, unites automatically the natural with the divine world. Within its endless whirling,



The difference that results resembles a man whom we see alive before us and a photograph of him as he is next to him. The man is the prototype, his photograph the copy.





Within its endless whirling, the wheel connects, before our astonished senses, the Archetypes with the Copies ...

changes none of its activities.

However, now that man is a soul and his ego was connected to the superego the panorama of an indescribable beauty of an otherworldly nature, unfolds before his supersenses.

While all things are the same, in the view of the superego, they bring out from within themselves their prototype, the Archetype of their creation. The difference that results resembles a man whom we see alive before us and a photograph of him as he is next to him. The man is the prototype, his photograph the copy.

The Prototype of beings and things of the natural world, before the senses of the superego has a divine origin. The super-worldly Beauty seen only by souls creates the absolute ecstasy of the

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the wheel connects, before our astonished senses, the Archetypes with the Copies, the Ideas with the Events, the mobile with the Immobile, the shapes with the Structures, the Plenum with the vacuum, and, above all, the human with the divine.

The natural world, before the charmed eyes of the superego,

Entelechy

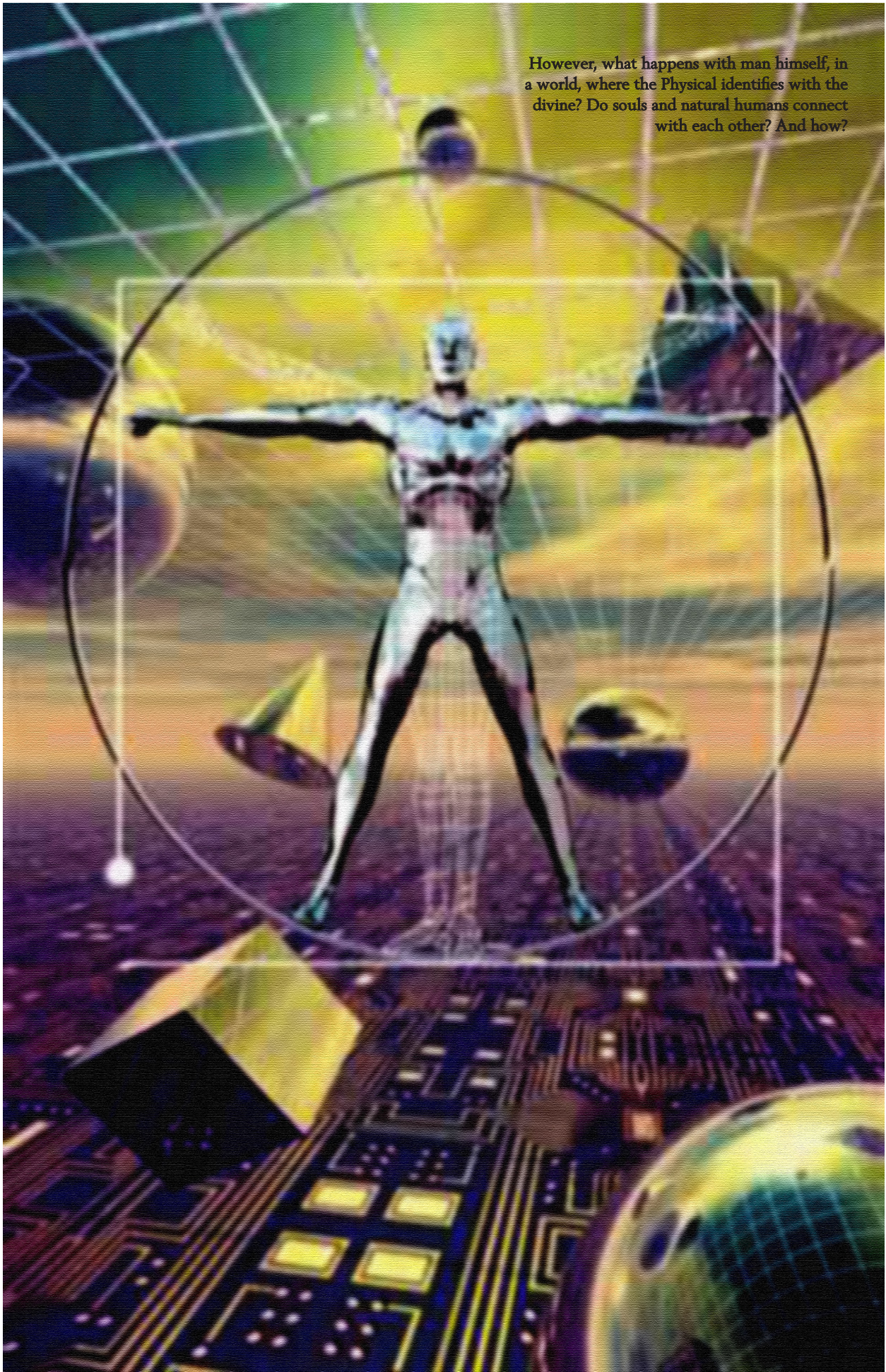
The psychological investigation of Aristotle extends throughout the realm of organic nature and it provides a teleological perspective.

The soul is not only an efficient cause, but a form-producing principle.

The soul is the form of the body and its purpose. According to Aristotle's definition, the soul is "the primary objective in itself of an organic body, which has within it its own life" ("The soul is the primary entelechy of a physical body having the potential of life").

Overall the human body with all of its natural organs is the structural organ of the soul. In this teleological perspective, Aristotle has surpassed the anthropological dualism of Plato.





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superego, which can see in the beauty the Entity of the Archetype which constitutes it. Since everything for all the souls is absolute Spirit, the world of the Archetypes is a world identically the same as the physical world of the Copies, with the only difference that arises from within the perfect spirit of its archetype, which the soul perceives to make it divine.

We must emphasize that in the relations between the two worlds, the sensor and the spiritual within the manifestations of nature, human fabrications are not included.

The soul sees all the physical things and phenomena; it does not see anything concerning human fabrications on the whole planet. Automobiles, trains, houses, roads, and whatever else do not have Archetypes or Codes; the soul does not see them.

The Laws of God do not relate to or compare with the Laws of man. While nature creates in silence, man produces whatever amidst noise and in general violation of the Law. The divine world, which is the physical world in its archetypal manifestation, manifests in ontological form every one of its Laws.

The soul, the superego, in a flower, a plant, a tree, a forest animal, recognizes its divine form which constitutes its identity. Behind each physical thing, behind every being, is concealed the divine Archetype, which is identified with its structure and form.

And thus we have as a result the reward of the soul, in a world of Archetypes, where all constitute divided parts of God, in whatever manifestation of theirs.

However, what happens with man himself, in a world, where the Physical identifies with the divine? Do souls and natural humans connect with each other? And how?

Since the only reality in the world is spirit and unreality is that which spirit dominates, in other words, matter, which certainly is composed of mental material structured by Laws, but it is neither thought nor Law; we must carefully consider how a superego of the real world participates in its printout, its Ego, in the natural world.

While nature creates in silence, man produces whatever amidst noise and in general violation of the Law.





Conscience is a divine tool; it is the inhibitory mechanism in the operation of the senses; it controls the decisions of the brain and simultaneously it records the ascending and descending tendencies of the subject in its life works.

The predominant element of this unity is Participation.

Because the superego is Heavenly, its interventions in the Ego take place only through Conscience. Conscience is the indissoluble mechanism that connects man with his archetype to control operations in this world.

Conscience is a divine tool; it is the inhibitory mechanism in the operation of the senses; it controls the decisions of the brain and simultaneously it records the ascending and descending tendencies of the subject in its life works. The sack of benefactions and of sins with which the ego is burdened in its cosmic trajectory towards the Superego is called Conscience.



And thus in this world our intentions and our perceptions for good or ill, either ally themselves with or militate against the Superego, in accordance with the manner in which we discipline ourselves or not as to the requirements of or conscience.

Result: we are not alone in the universe! The individual person has inherent in his Ego his

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Superego, which always has widely open before it a divine plan, on the basis of which it perceives what it ought to do and what it ought not.

This union determines the period of Earthly life, the ascent or descent of the soul, in accordance with the deeds of the person who possesses it. It should not be thought paradoxical that the world of Archetypes and the world of nature and the world are indissolubly and eternally linked between them. The natural world, in its Spiritual dimension and on the level of understanding of absolute Spirit is so enchanting and so sparkling that the souls forever enjoy the perfect bliss that it offers them. The way in which the soul enjoys the spiritual world, not only on an Earthly plane but also a universal one, is incredible.

For the soul, the superego, on account of the hyperbolic velocity with which it can travel, for in the world of the Beyond only thought is transported, the entire Universe is a neighborhood. The Infinite and the Minimal for the soul are the same world. But because all these worlds, for the soul are only archetypes, the great velocities constitute Immobility. In this case, the soul has Absolute Knowledge of he environment.

The more the totality of the world is minimized within the Thought of the superego, the more the soul approaches the cradle of the Undivided Being, the Creator of All, the All-seeing God.

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