

CHAPTER XLVII

**The Law  
of Human Fate**

**T**he Principles and the Codes of the Angelic and the Demons, of Love and Hate, of Benefaction and Rapacity, are an incomprehensible and complete mystery for him who has not become conscious of his unity with the divine world.

He who does not believe in the rules of the soul and of divinity is a slave, chained to his passions and weaknesses.

The mania of money and the acquisition of material goods which have as an exclusive purpose the dominance of man over matter constitute an inescapable condemnation for all those who serve it.

However, the religious person who does not yield to the enjoyments of the material world, the true philosopher who can separate the Earthly from the heavenly and devotes himself to the service of Truth and Trinity, he who aims with his luminous gaze at the world of spirit, of principles, of laws, and of Codes, he can put in complete action the mechanism of communication with divine providence which guides him, liberated, toward the comprehension of the divine world.

The triad of wealth, which is synopsized in the words useful, useless, destructive, is unknown to nearly all of today's citizens of the planet.

Useful wealth, that which might be found, owing to certain causes, in the hands of a benefactor, who with excess love distributes it to the poor, orphans, and to helpless old people, is a rare phenomenon in our days.

Useless wealth is that which is found, owing to certain Earthly causes, in the hands of a useless manager of money: a manager who spends his fortune purposelessly, on momentary enjoyments, in the service of extravagances and pleasure, in ambitious and useless projects, in displays of frantic enrichment.

... he can put in complete action the mechanism of communication with divine providence which guides him, liberated, toward the comprehension of the divine world.



Destructive is the wealth held by the command centers of the planet, and they aim for organized plans for wars and devastation, in the production of war materials, in drug trafficking, prostitution, and ideas of subjugation of peoples, in undermining consciences in the service of dark objectives for the spiritual collapse of peoples, especially of the Third World.

Whatever produces evil is the work of demonic spirit, and inherent in that produced work is its subsequent punishment.

No one, absolutely no one can escape God's plan.

No evildoer in this world can remain unpunished when his Earthly eyes shut so that he can confront his higher self in a new course of his soul. The ascent and descent of the soul to what the mind thinks and to what the flesh is subject in this world are the Upper and Lower Kingdoms which the Ego will traverse until it meets its Eternal Archetype, its Superego.



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And it is absolutely certain that God who will unfold his plan to us through the Laws and Codes in the pathways of the abyss or in the light of the celestial spirits, is within us, omniscient of every thought and every perpetration and simultaneously Guide in the dark or luminous avenues of an Other World which is identical with this world in which we now live!

Before we travel to the Eternal world of the Archetypes, the Codes and the Numbers, it is necessary for us to understand that our Earthly Self will certainly come face to face with the divine society of Absolute Spirit.

This has a decisive dependence on the way in which we used and spent our Self in the Earthly World. The moral

way of life constitutes an adherence of the human soul to the Law of Symmetry, which defines not only human relations and participation in the events of life, but at the



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same time the way in which we cooperate with nature itself.

Whenever man trespasses, he opposes the Law of Symmetry and comes into conflict with the Eternal Archetype. For him who does not know or feel the beginning and the End of things, the idea of the Good remains an unintelligible mystery.

If Morality does not form the character of man, but functions according to circumstance and coincidentally, it will be difficult for man to find the legacy of Redemption.

The idea of Freedom in the Earthly World does not exonerate the actions of those who profane and of those who “free” their appetites and passions in pleasures and the precarious enjoyments of a dissolute life.

Freedom, is the way in which the individual positions himself in the totality of the society of humans and in nature, strives on behalf of this totality in which coexist the interests of his own Self which is correlated with the interests of others.

**... and ideas of subjugation of peoples, in undermining consciences in the service of dark objectives for the spiritual collapse of peoples, especially of the Third World.**



**... on momentary enjoyments, in the service of extravagances and pleasure ...**



## Will

Apart from the operation of the soul and spirit, beyond thoughts, ideas and feelings, man certifies and establishes the self and the locus of activity through the will.

Unlike impulsive tendencies, willed capacity is a spiritual energy, which leads to a conscious purpose determined by the individual himself.

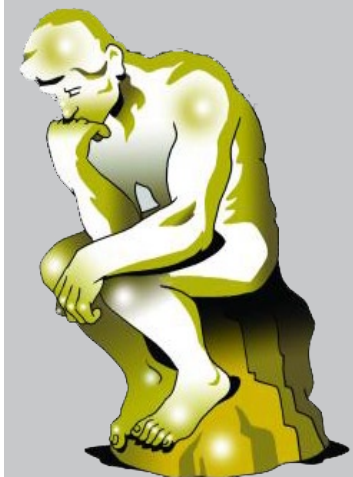
When the “I” consciously agrees or disagrees with something that is the active desire.

The intellect is the highest manifestation of the will; it organizes and secures the best way we act with the limited purpose we have set.

Desire is experienced as purpose. The object of each purpose is in the activities of consciousness and it accelerates the final decision.

The voluntary acts of man always require the decision of the ego resulting from critical evaluation that it exercises to do something.

In human societies the qualitative level of choice determines the same qualitative level of the individual as a member of human society.





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He who tries to enter into the world of Wisdom for knowledge of the good strives for his liberation from the Earthly and his integration into the Heavenly. The true philosopher who has as the purpose of life the acquisition of knowledge and serving the Good, creates release from worldly pleasures while with the sparkling eye of his spirit, he gazes upon the divine Triad, with which he pursues coexistence with his individual self.



The blurry world of matter and the animal situation in which dominates the inescapable destiny of the mortal body is the workshop in which the philosopher will investigate, confirm, and prove the immortality of the soul and its Laws.

The luminous world of Spirit which is invisible to the man of chimeras and material consumption is for the servant of the good society of liberated souls which experience the supreme Law of the Good, in a world in which Divine Providence is found in continuous action.

No mortal, ever, in the history of the world was able to envision the Good while immersed in the pleasures of the flesh and while serving the appetites that heighten the senses.

For man to be able to distinguish between truth and deception, he must comprehend to the hidden depths of his intellect that in every case the Good leads to light and to Redemption, and Evil leads to the darkness of an afterlife of grief.

The Law of Human Destiny in Justification or Punishment is inescapable.

Life is an endless field of battle of the conscious mind with the unconscious, of good with evil, of the sensory with the heavenly. The events produced by our choices and actions shape the qualitative part of the soul and of our Self.

Every form of sin is an asymmetrical action or thought, hence destructive and debits the Self with darkness.

On the contrary, each service of the essence of the Good is symmetrical with the Law which manifests itself in physical things and reinforces the Self.

However, our Ego is neither self-sufficient nor independent. The Ego that deals with our conscious actions, which organizes its actions in the world of the senses is a reflection of our Superego, which is beyond the horizon of cosmic matter and experiences the divine world of the Archetypes.

The Ego and Super ego are inseparably bound with the Laws of Interdependence, Participation, and Sequence and by extension are subject to «identity», the Law that stipulates that the one is subject to another and vice versa. While, however, the one is responding to the other the entire period that man experiences the Earthly World, after, the end of the carnal body, the Ego flies as it proceeds to the Superego, which is beyond the limits of the universe.

At that point the border of God's relation to man is located. The superego, in the world of the Archetypes, is the indissoluble element of the Divided Divine Spirit.

God is Indivisible in His Totality, and at the same time Divisible in his manifestations.



## Symmetry Rupture

The well-known theory in cosmology of Weinberg and Sala, about a break in symmetry, is a characteristic property called 'spontaneous rupture of Symmetry.'

The title refers to that what seem like very different types of particles, when observed at low energies, showing that in reality they are a single particle in different situations.

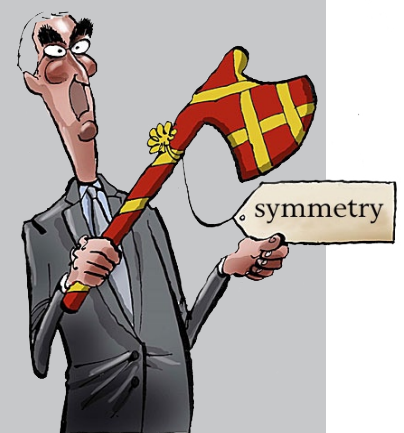
When we use even higher energies, all particles behave in the same way.

Example: a roulette wheel that turns quickly and just as quickly spins the ball.

When the roulette wheel loses a little more speed, and the energy of the ball gets smaller, it eventually falls into one of the 37 slots in the roulette.

Symmetry Breaking in an active relationship with another source, necessarily involves the destruction of one of the two, which creates the cause of the rupture.

When human morality loses its active agency over human decisions and actions and is abandoned in the fall to sin, then at the level of compliance with laws, we break symmetry.



Within the infinite divisibility of his Totality, there exists for each human soul a self-sufficient and separate part: a divine share.

However, this share is created from the pure material of divine spirit. With this thought we accept the Superego as a divine part.

When, however, the Ego, after the death of the body, is liberated and proceeds towards the Superego, it is burdened with, sometimes minimally and sometimes greatly, sinful elements that relate to its deeds in Earthly life.



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The idea of Freedom in the Earthly World does not exonerate the actions of those who profane and of those who "free" their appetites and passions in pleasures and the precarious enjoyments of a dissolute life.

But how will the Ego be able to unite itself with the Superego, when it is polluted with Earthly pleasures? How will the Ego be able to be exempted from the asymmetrical deeds of its Earthly life and be united with its divine Superego?

It is essential at this point for human thought to deepen its investigation of two separate theological ideas: the idea of reincarnation, in which the soul transfers from body to body until its perfection, and the idea of the salvation of the soul, through its gradual evolution in the Other World, until the point of meeting with the Superego of divine Man.

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