



**PAUL
PISSANOS**

**THE LAWS
OF THE UNIVERSE**
in Earthly
and
Heavenly Life!

Athens 2011

INTRODUCTORY NOTE

The Laws of Plato always fascinated me. But the laws of the Universe of Paul Pissanos literally shocked me.

The author dares to explore the roots of the Law through the labyrinthine and complex numbers and equations of modern science, to bring light to what Plato or Aristotle did.

He connects and establishes the validity of the nature of life in the earthly and the heavenly world by linking the mathematics, physics and equations with Classical Philosophy.

Free from the flimsy dogma of Civil, religious and scientific beliefs which have a common source in an international command center, Paul Pissanos resists the theory of Michelson and Morley of the “unprovable Ether”, which he amply demonstrates, takes a stand against the passive interpretation of the Theory of Relativity, opposes the unproven Big Bang theory, fights effectively against the theory of evolution of species, rejects the theory of reincarnation, and dares in the first person to prove the continuity of life, penetrates the depths of the Aristotelian Immobility, explains the “Laws” of the Pythagorean Archetypes, codes and numbers and comes face-to-face with the Son of God.

The reader, through the density of epistemic information, its qualitative validity and indisputably scientific grounding can relate to this work as a gospel of ethical teachings.

I dare say that the author took me by the hand, crossed the corridors of an earthly world, as I have never in my life understood it, took me into the heavenly world undisturbed and through viewing the “Wheel of eternity” became convinced that I am indeed eternal and have in me a soul that will never die.

Read, study and love this wonderful essay. Discover in its pages why and how you came to serve in this world.

The author shows you the way. “Lay your hand to caress your Superego, discover your Creator-self, believe in the divine reason that defines your life; join the ranks of the sons of God!”

Dr. EFSTATHIOS L. BOURODIMOS Ph.D (M.I.T.)

Professor Rutgers University, N.J. U.S.A - Member of the New York Academy

AN ACHIEVEMENT

There will always remain the succession of thinkers and researchers in cosmology inspired by the ancient Greek intelligentsia: from Copernicus to Kepler and from Newton and Leibniz to Bohr, all sought the One who legislated the Universe.

Paul Pissanos, with his work looks forward to this Universe which he lets himself be attracted in order within it to experience the Absolute.

The metaphysical problems that he poses, lead to Him, carrying the reader along, so logically structured and eloquently expressed are they. I congratulate the author for his boldness and his achievement.

EVANGELOS MOUTSOPOULOS Academic
Honorary Professor of Philosophy - University of Athens

The Greeks soon discovered that philosophy is essentially a Study of Death. Faithful to that insight, the philosophical essay of author and investigator, Paul Pissanos, *The Laws of the Universe in Earthly and Heavenly Life*, rebaptizes us in the clear waters of ancient Greek thought and within the total consolidation of this thought in its Presocratic roots up to the great philosophical systems which it nourished, he offers us a complete (philosophically and scientifically) image of the structure and operating principles of the universe. The validity of philosophical data on which he bases his positions such as the ontological pillars of the Ether, time, and relativity, is derived from a thorough understanding of the great teachings of the Presocratics, Plato and Aristotle, along with the most modern approaches to science, and this allows for a unique philosophical approach on the peak issues of Death and Life after Death.

CONSTANTINA PALAMIOTIS - THOMAIDOU
Philologist, School Adviser
Ph.D. Philosophy, University of Athens

“Paul Pissanos is one of those truly rich, penetrating minds who relentlessly seek answers to life’s deepest questions. Following upon the heels of his great success with *From Aristotle to Hawking*, Paul has written his new book, *THE LAWS OF THE UNIVERSE in Earthly and Heavenly Life*, in which he seeks to uncover the inner workings of that great Cosmic Mind that is the source of those Universal Laws. I highly recommend this book for those readers who are truly interested in answering the perennial questions as to “who we are,” “why we are here” and “where we are going.”

Although one may argue that he has not provided us with a complete set of answers to these questions, it is my contention that Paul Pissanos has succeeded admirably in *THE LAWS OF THE UNIVERSE in Earthly and Heavenly Life*, with giving us a masterful overview of how these laws have worked in the past, and a preview of their significance for us in the future.

Paul Pissanos has once again demonstrated great courage and breadth of vision in his quest to find the Universal Principles at the heart of the Cosmos.”

Dr. SCOTT A. OLSEN, Ph.D.
Professor of Philosophy at Central Florida Community University – Florida, USA

You may use it on the condition that my web site address appears under my name. *The Laws of the Universe* is an amazing read for skeptics and believers its thought provoking and questions and reveals the mystery of the universe and our mind.

URI GELLER
www.urigeller.com

REVEALED TRUTH

The inspired writer proves in this profoundly argued essay that the consubstantial generation of the soul determined by God is of divine essence, because as God is spirit, so man is spirit. He recommends, establishes, formulates and proves the revealed truth of the final transubstantiation of man from the flood of life to divinization.

Dr. EMMANUEL BADOUVAS

Surgeon - Professor of Surgery Department. University of Athens
Member of the Sciences Academy of New York

Paul Pissanos, the Carl Sagan of Europe, has surprised us again with a lovely book, *The Laws of Universe*, which brings new fascinating views of Physics and Metaphysics.

His arguments are based on the ideas of Socrates, Plato, Aristotle, and other Greek philosophers. He is encouraged by the modern String Theory, a theory of everything, which was really introduced by Pythagoras two and a half thousand years ago.

Pissanos gives us a new understanding of life, death, soul, God, and afterlife. He considers Earth and Heaven as one, and the soul as part of God, a spark off the large flame. And he really means it, by constructing a piece of Heaven on Earth, called Eptapolis, a new Acropolis in Athens.

Pissanos shows how microcosm and macrocosm interact, the possibility of clairvoyance and real magic, the beauty of Quantum Mechanics, and the promises of the Theory of Relativity.

At the same time he tears apart the theory of Big Bang, and he reintroduces again the theory of Ether. Pissanos views Ether as the unification of universe and antiuniverse, holding everything together. He shows how the Ether brings our ego close to the superego, the God, becoming one again with our creator.

The Laws of the Universe is a fascinating reading, a must for every person who dares to think. I recommend it with all my heart!

Dr. BASIL VENITIS

Professor of Nuclear Physics, High Energies - National University of Ohio - U.S.A

The breadth of scientific evidence concerning the functioning of the Laws of Nature and the world and their identification with the operation of the laws of the soul constitute a landmark book in the annals of scientific religion.

The Son of god as seen by the author "dying in the first person" is revealed and acts alive crushing the organized objections put forward by all the skeptics questions against the Christian teachings.

The way in which the founders of the religions of the world meet in the next life with Jesus and are submissive to him is really exciting. Clearly the reader of this book realizes and expects that after his death he will be united with God Himself.

Dr. ANDREW PANAGOPOULOS

Professor of Classical Philology. University of Patras

PEACE

The author certainly is well versed in Classical discussions and debates on epistemology and ontology and he addresses concepts from Eastern Religious tangential to his agreement concerning life and its aftermath.

Further he presents intellectual thought from Modern areas of Psychology, Phenomenology, Mythology, Linguistics and Physics. Additionally, I understand him to advocate views stemming from Natural Theology. Finally, he singles out Grand Unification Theory (GUT) to present his main argument for the structure of Life after Death as well as the case for meaningful dialogue between the Spiritual and the material.

This argument reaches his apex when he concludes that “it is about time that science tries to unite scientific Laws that comprise “cosmic becoming” through the constant relation of man, as representative of god and the Universe, again as representative of God”.

For Mr. Pissanos, the Ether stands as the primary vehicle, which links “the sanctuary of the depths of the cells of our brain, which is capable of reflecting on God, because it is also his brain”.

Peace,

MARCK BLACKWELL, PhD

Associate Professor of Philosophy and Religious Studies, Francis Marion University, Flo. U.S.A

Mr Pissanos in this interesting book deals with unexplained scientific issues which he is trying to explain from different angles, focusing on the philosophical side.

The versatile talent who appeared in broadcasts on television shows his literary dimension.

He doesn't hesitate to exercise to exercise severe criticism of theories currently accepted as well-founded and refers associatively to many cases where widely accepted perceptions were tragically abandoned. Sometimes with allegorical figures and sometimes with cogent argumentation, he strongly reinforces the concerns of the reader and encourages an ongoing search.

The most pleasant feeling that the reader gains from the book is the constant reminder of the invaluable contribution of ancient Greek philosophy to modern international scientific achievements.

PHILIP M. PAPAILIAS

Assistant Professor of Cosmology and Astrophysics - High Energy Physics Department,
University of Athens
Former Additional Professor University of California

The Laws of the Universe in Earthly and Heavenly Life is a work of gigantic dimensions and deep study of all elements and major questions that should concern every thinking man. It is a treasure trove of bold, pioneering, radical thought on our “Ego”, our “Being”, our God of the Universe, on life and death, on the present and on eternity, based on primordially established and pre-existent Laws.

The author analyzes, dissects, redefines as well as synthetically introduces meanings, concepts and ideas that compel the reader to think, to re-examine and to become a fellow-voyager in a new order of things of the mind and the soul, of the present and future life of immortality.

This work will have to be translated in all major languages.

Dr. ANDREW KAMPIZIONES Ph.D

Professor of Philosophy
Francis Marion University, Florence, SC U.S.A

**A RESPONSE TO STEPHEN HAWKING
ON THE ABOLITION OF THE IDEA OF GOD
AS CREATOR!**

Modern science and contemporary religions have much to benefit from the work of Paul Pissanos, *The Laws of the Universe in Earthly and Heavenly Life*.

The reader of this book travels through its vivid pages along the avenues of science and arrives in a unique way at the mansions of Heaven, at the cradle of the Creator.

A pervasive divine spirit imbues the revolutionary but fully documented views of the author who stands boldly outspoken against the vested interests of applied science and persuasively argues with careful research for the restoration from Oblivion of the betrayed theory of the Ether, which he places once again on its official pedestal that had been carved by Aristotle himself.

The views of the British scientist Stephen Hawking that: the “universe did not need a God to create it” and that “the Big Bang was the result of inevitable laws of physics, and was created spontaneously” Paul Pissanos vigorously opposes. He appeals to the glow of pure Greek Thought, but also demonstrates scientific rigor. He writes with an elevated sense of philosophical judgment and argues his thesis by pointing to the relevant contemporary achievements of science in the investigation of how God would have created nature and an eternal cosmos, by an infinite network of laws, divinely decreed.

A bold writer with absolute comfort in referring to mathematics, equations and physical laws that govern and organize our Solar System, in line with the views of the ancient Greek pre-Socratic philosophers and the classical period, he rejects in a unique and admirable way every so-called “new physics” view that seeks the removal of God and the deification of randomness.

A work of inestimable value that should be read by students, professors, and scientists...

A manual of instruction against religious dogmatism and in favor of free thought in Man's search for God through the Laws of the Universe.

Read it, study it, keep it by your bedside.

Dr. STANLEY SFEKAS Ph.D

Professor of Philosophy - University of Indianapolis - U.S.A

THE TIME HAS COME...

The laws of the universe are real, it is true, and mostly it is the eternal and immortal part of the divine Creation. Now the time has come to reveal the “Laws of the Universe.” “Someone” has been found, the charismatic person, and he is presenting them to us.

HIPPOCRATES DAKOGLU

Professor of Mathematics, Writer
Scholar of Pythagorean Theories

CONGRATULATIONS TO THE AUTHOR!

Paul Pissanos with his anthropological-philosophical essay is trying to overcome with rational argument the cosmogonic myth of “religion and faith” and with the rationalism of the Pre-Socratics he interprets human speculative thought on Being and Becoming.

He opposes his Being to Parmenides’ Non-Being. If from a logical point of view of pure reason we were to concretely situate Mr.Pissanos’ meaning, “ei spodei deoi”, which differs from the Non-Being of Parmenides and approaches Plato’s Sophist, Non-Being is something, and the question is “What is it?”

Paul Pissanos speaks of Existence and Being, and therefore Non-Being as nothing, as Plato continues, is “Being in some way”.

Mr. Pissanos’ work has as its objective stance his “sincerity” and personality, and therefore as a work of art and speculative thought it is an expression of its creator.

As Benedetto Croce characteristically writes in his theory of expression-intuition according to which a work has as its purpose to express not just a type or a technique or an individual feeling or emotion, but the indivisible intuition of a complete, even if provocative, personality.

The “laws” of the universe give us the fundamental knowledge of every “regular science”, that is to say, knowledge of a “regular type” and the definition of “regular type”. Durkheim maintained this for sociology, and it seems that this rule holds for every science of the moral world, even the world we live in.

This foundation, I think, Pissanos believes in and demonstrates, that is, the “regular” and the “non-regular” so far as concerns the function they execute and manifest within an organic whole expressed by the “educational reflection” of Mr. Pissanos.

Along with my warmest congratulations for this work I will conclude with the phrase Socrates uses to close the discussion with Euthyphro on “piety and justice.” Socrates: “ The point that I would desire first to understand is how much the pious and the sacred are loved by the gods because they are sacred, or are they sacred because the gods love them...” the answer is given by the coherent reflection of Paul Pissanos.

MICHAEL THALES POULANTZAS

Professor of Sociology - Philosophy, University of Rome

SHORT BOOK REVIEW

“Ideas” are not susceptible of criticism. This view is an axiom for me, because although I believe that if someone agrees, he need not say anything, but if he disagrees, he ought to state his objections. It is self-evident, then, that when ideas are in books, disagreement with them must be contained in one or another book.

I enjoyed the narrative of the groping by the ancients towards the human questions about God and Nature ,of the Beginning and the End, and generally of Being, through the thoughts of this new book by Paul Pissanos that dares to reconcile Naturalistic science with philosophical thinking of the ancient Greeks and theological conceptions.

Pr. Dr. ANDREW JOHN EMMANUEL

Professor of Philosophy of Law, President CHICAGO E.E.R.I

Corresponding Member of Academy of Humanities Research in Moscow

ON THE SELF - SAME, THE ONE IS THE ALL



ON THE SELF - SAME, THE ONE IS THE ALL

From the Soul's interior "I" and from the exterior of the ALL,
"the BEING of BEING", the common hypostasis and the unbreakable bond
of the SELF - SAME seek it and it shall be given !

1. The Interior and the Exterior are one and the same.
2. For the Mobile and the Immobile are one and the same,
3. therefore the Part and the Whole participate,
4. in the infinite and the One conceived as equal,
5. worlds Greater and Lesser, palindromically ever participate,
6. Evolution and Involution, in all things end the same,
7. Law and Event, potentially mixed,
8. The Sphere's Order, Chaos, and Symmetry consider,
9. Nature perceptible and conceivable, generates an innate bond,
10. An intimate corridor the 'Being', guiding, fills entirely,
11. World of Movement, therefore of music, a melody composite,
12. Matter and Form, on Being commonly draw,
13. Highest and Lowest, equal honor stature declare,
14. Parent and Subsidiary cells, giving the code of entry,
15. of Now and Forever, simultaneously experienced,
16. of 'Thought' and 'Being' in equivalent identity.
17. Neutrons and positrons and electrons of roots of nature totally drawn,
18. Light and Darkness, make the same wave stream
19. Attraction and Repulsion, excellent measure maintain,
20. Beginning and End of everything, denying,
21. The zero, never endorsing,
22. Movement and Life indivisibly active performing,
23. Arrival and Destination the same fixed point
24. Reality and Unreality common view displayed
25. The 'Soul' of beings, their cause, linked to other Being
26. To 'Becoming' and 'Analyzing', eternally equal compounder,
27. Love and Strife and, in opposite harmony united,
28. Cause and Effect, archetypal bond we serve
29. Spirit and Matter, both commonly pervade
30. Of God and Man, of same nature wrought...
31. Of Mortal and Immortal Substance, in Part and Whole, this is the Ether, forever intrinsically pervading, for it is the Self-Same, Eternal Life proclaimed, in the ONE and the ALL.

The entrance DOME "EPTAPOLIS" dedication.

Paul Pissanos

August 2010

Paul Pissanos

THE LAWS OF THE UNIVERSE

In Earthly and Heavenly Life !

PROLOGUE

In order for us to understand how the Other World functions it is absolutely necessary for us to understand what This World is and how it functions, this world in which we live.

And in order for us to understand it, we must first comprehend what Laws are, how they were created, how they function, and how they give birth to and oversee the marvel that is called Life!

In order for us to realize what happens when we die, we must first realize what Life is and what Death is in accordance with Laws.

Are there, one wonders, hidden mysteries beyond the grave? Or, perhaps here, in the world that we experience, nature herself and life itself, are describing to us in each successive moment the majesty of life beyond the grave.

This work is based neither on assumptions nor on fables. With especial care and responsibility the evidence revealed by both science and philosophy are put forward so that we may be led step by step along the pathway to the Other Life.

It is necessary that we comprehend each issue concerning Earthly Life, that we master it, so that we can compare it to the issues concerning Heavenly Life.

Above all, we must deepen our understanding of the Law that prevails in the life of Man and the Universe.

Heaven and Earth are One for him who is faithful to the Law of Eternal Life. And do not forget:

“Death is a defect that only the faithless have!”

The Author

PART ONE

CHAPTER I

Does God Exist ?



Stephen Hawking

THE ANSWER
to Stephen Hawking's
recent claim that :
the Universe doesn't
require a Creator





That is to say, we humans who think of our souls, do we have the possibility of participation, that is, union with the soul of the Other World? Are those two worlds connected ?



When we die, and they bury us in the earth, what happens to our ego? Does it continue to live normally, enclosed within the structure of the soul ?

When the idea struck me for the first time to chart the Earthly and Heavenly Worlds, it seemed to me that I would be engaged in an exaggeration that reaches its limits in an unbridgeable chasm.

However, a strange force pushed me continually toward the table with my books to engage in the cultivation of this idea.

To think of how the Laws of Nature and of the visible world operate is something that relates to the theoretical and practical scientific knowledge that you have acquired.

However, if you try to think of or draw up the Laws of operation of the Heavenly World, you need first of all to have died, to have travelled in the world of the souls and to have returned to the Earthly World to describe your experiences. And, of course, the question is not limited to the existence of the Heavenly World. If the Heavenly World belongs only to the souls of people who died and traveled to the beyond, then is the Earthly World of mortal beings connected to the Heavenly World?

That is to say, we humans who think of our souls, do we have the possibility of participation, that is, union with the soul of the Other World? Are those two worlds connected?



... to believe in the Unity and Wholeness of the Universe so as to discover the Supreme Divine One.

And, certainly, if we accept the existence of these two worlds and that there is a connection between them, what then are the Laws of the One and the Laws of the Other World? Are they the same or different?



When we die, and they bury us in the earth, what happens to our ego? Does it continue to live normally, enclosed within the structure of the soul? Or does our ego die along with the body and only the individual soul operates, which travels in search of union with the world soul?

It was with theology of this type that the Ancient Greek world was involved for more than a thousand years.

A basic question that ought to engage us is whether God gave us humans the possibility not only to think but also to discover Him. Here I stand circumspect. Do I have the right or not to say: What is God?

Several priests in the clergy of the Churches of the world prohibit the description of God! There are also many intellectuals who claim that any description of God whatever abolishes God Himself.

I must confess that not only do I reject this prohibition, but, on the contrary, I feel it is my supreme obligation to try, throughout my entire life, to describe God. For a thinking person, since God "is", he is not simply an idea in my brain, but, on the contrary, the idea that derives from a Being that exists in action within and beyond the things of the world and within the thinker himself.



Knowledge of the Divine is an exclusive privilege of the consciousness of our “Ego”. When we think of our Ego in relation to the totality of the world, then we are truly doing theology.

For the contemporary thinker, if he really wants to envision the Divine World, the first thing he must do is to forget what the clergy proclaims, those things referred to in the Old Testament that are described as cosmological, as if they were achievements of hard science, and turn to the roots of his Ego, to the intimations of his Being, to search for his relation to the entire world, to believe in the Unity and Wholeness of the Universe so as to discover the Supreme Divine One.

This Supreme Divine One, which structures and controls the entire Universe, this Divine Nature of the Heavenly and the Earthly World, is not described either in the churches of the earth, or in the chairs of the Academicians and the universities of the world.

Knowledge of the Divine is an exclusive privilege of the consciousness of our “Ego”.

We will discover the Evolution and Involution of the universe, and we will confirm that the one is found within the other.





We will come and go with the speed of thought, to the beginning and to the end of the universe.

When we think of our Ego in relation to the totality of the world, then we are truly doing theology. It was with theology of this type that the Ancient Greek world was involved for more than a thousand years. The greatest good which that world handed down to Humanity was philosophy, logic, mathematics, geometry, music, and above all, the Greek language.

The Greek language is infinite. More than 90 million Greek words are today found under the microscope of the hidden meanings of all the sciences that try to decode the laws of astronomy, cosmology, physics, chemistry, medicine, music and all the other sciences, in order to solve the multiple problems that bedevil mankind.

To answer the questions: "What is life?" "Is there death?" "Are we eternal?" "Where do we go when we die?" I journeyed along the most inaccessible pathways of ancient Greek thought.

I tried to feel like a personal friend and student of Thales, Democritus, Pythagoras, Socrates, Plato, Aristotle, and all the great ones of classical wisdom.

Studying their books, I felt that I heard them speaking, discussing and laughing with me, eating from the same plate, and drinking from the same cup. In my thoughts I entered the "Pythagoreon", and I discerned the voice of the great Adept of Numbers, issuing from within the temple of the Muses.

I entered into the Ancient Agora and heard outside the Royal Stoa the voice of Socrates as he spoke to his students about the supreme Good.

Theogony

The Presocratics were the true philosophers and scientists at a time when the concepts of science and research were completely unknown to the world. The great thinkers of the 7th and 6th century BC, were regularly engaged in the "sciences and knowledge" of physical reality and the origin of beings. So they named the philosophers cosmologists and ontologists.

As the eastern outlook of the world at that time had the character of Religious mysticism, the enlightened Greek scientists tried to discover the function of nature and the world through the natural and social laws which govern it. The problem of authority is an end in itself in the philosophical community of classical Greece.

God and the world in philosophy are both unborn. Hesiod creates his Theogony full of poetic inspiration. He describes the birth of the gods of Olympus as a cosmogonic principle, and the qualitative superiority as a god, of Zeus, who has an absolute view of the prevalence of universal justice. The Philosophical community of our time is divided into two camps, the practitioners of technology and speculative thinkers in philosophy are unable to agree on a common definition and to answer the question: "What is Theogony?"



I saw, at the limits of my Mind, Plato strolling in the Academy expounding in a serene voice the Theory of the Soul to the youths. I caressed, at the edge of my dream, the tunic of the great Aristotle and within the whirlwind of the vision, I saw him in his school, the Lyceum, unfolding the Archetypes and the Rules that govern Human Logic!

Experiences vividly bound to my Mind, my flesh, and my soul. Come let us travel together to this and the Other World.

And do not forget that as we travel, you and I will be One, while the two Worlds will be One within the Other.

Come to the Now and Forever, which are One...to the Temporary and the Eternal which are One...to Life and Death, which are One.

I promise you a unique, unpredictable, and endlessly enjoyable journey to the Secret Kingdom that rules in the depths of our Ego! On that marvelous journey, holding pencil and paper, we will draw the map of the Earthly and the Heavenly World.



We will grope toward the generators of the Universal Light.

We will come and go with the speed of thought, to the beginning and to the end of the universe. We will come to know the vast magnificence of Immobility and its Laws, and the Motion of all things, with our Laws. We will learn about the Spirit of Matter and the Matter of Spirit.

We will discover the Evolution and Involution of the universe, and we will confirm that the one is found within the other.

We will feel the equivalences of Inward and Outward, of Maximal and Minimal, of Individual and Complete.

We will see in person God Himself; we will feel His Being deep within the hidden worlds of our Ego; we will meditate with Him; we will gaze at the Magnitude and Beauty of Eternal Nature, and, finally, we will extend our hand into the Bank of the Universe to receive our rightful share of the Totality of Creation.

Object

In the sensory world any material thing which is grasped by the human senses, a thing in the near or distant environment of the observer, is called an object.

An object is what fully describes itself, its properties, what is self-evident and opposite to each subject in conflict with it.

Objective knowledge is knowledge of the real, which remains independent of the subject and verified in comparison or association with him.

The objective world is the world which is proved to be correct through the senses, in any form of control.

According to the philosophical approach of Hegel, objective spirit is the spirit that appears as a law, with a moral and social dimension and is active in society and the state as a universal spirit.

A key component of art, science, religion and philosophy, is the spirit brought to the fore in its higher manifestations. In Plato the objective world, such as is grasped by the human senses is unreal. The only real world for Plato is the world of ideas.





CHAPTER II

Am I God ?





We observed further that while the flower, the plant and the tree were taking in the same substances, each of them was hermetically sealed within its own species ...



We observed the measure and order maintained by each living being of the plant world.

and trees, we stood amazed at the way in which they expressed their intelligence.

We observed the measure and order maintained by each living being of the plant world.

We observed further that while the flower, the plant and the tree were taking in the same substances, each of them was hermetically sealed within its own species, was growing within its own geometric form, according to its own size, colors, and scent.

What Law, I wondered, operated within and outside the species of each flower or each plant or tree, so as to secure its strictly maintained properties?

When the idea first crossed my mind that I may be, I individually, a part of God, and that with that attribute I may participate in Universal Creation, I decided to plant a garden.

Carolina and I planted flowers, plants and trees for months.

During this period we observed what happens each succeeding day to each new living organism we planted. Each day everything changed.

Each successive day, carefully observing the colors, size and shapes of the flowers, plants

What Infinite Logic allied itself with my will so that a little flower that I plant in soil assimilates the Law itself, with the result that the flower grows and becomes a unique bouquet of many flowers with fantastic colors and intoxicating scent?

How many laws operated within the unique being of the flower and simultaneously in the being of water, soil, and air, so that the flower, with complete chemical, mathematical, and geometrical knowledge, with complete discipline in the logical formation of its design, magnitude, and above all, with Aesthetic

Beauty, would acquire a marvelous Uniqueness within the Totality of the physical world.

I wonder, if I were the god who made that flower, how ought I to have classified the Creation of Laws, so that these Laws operate for all sensate beings of the world with the same Quantities, the same Proportions, and the same Qualities?



What Law, I wondered, operated within and outside the species of each flower or each plant or tree, so as to secure its strictly maintained properties ?





Staring intensely into the depths of the living beauty of the rose, I thought that it, too, must be thinking of me !

All beings and things of nature and of the world are One. They are one with themselves, with nature, and with God Himself !

From the time these great questions crystallized in my brain, I decided in every way using every means to enter into the Mind of God.

I considered that inasmuch as God gave me my individual rationality and the possibility of producing wisdom, I must consciously make use of it and try to liken myself to Him.

From that time on, I try to see the form of Creation, not from the standpoint of the human investigator, but from the standpoint of God Himself.

An invincible force drove me to the fixed thought that the only difference between the Great Creator and me is that while He constitutes the Totality of Spirit, I am a Part of Spirit.

While God is the Whole, I am a part of the Whole, which has the ability to describe the Whole, precisely because I am composed of the same substance.

Looking contemplatively at the admirable flower whose body proudly rose skyward, I considered that the Laws which it follows are activated in its brain, but are not found within it. In what way, however, is this flower linked with the totality of Laws of the Cosmos?

This absolute Wisdom which proceeds from its roots to its peak, this pure Harmony possessed by its species, comes from where?



... I have decided to plant a garden.

Is it perhaps the case that the totality of the Laws of Everything, in their boundless variety and dimension, structure Being itself? God Himself?

Is it perhaps the case that He who is All Things and within All Things, behind the still activity of the workings of nature, is trying to help us to understand that He is a universal mirror, in which we can gaze at Ourselves?

Perhaps our likeness unto God is the ultimate purpose for which we came into this world?

Deep within my existence, I sensed the substance of the flower itself becoming ONE with me.



Feeling

Feeling is what shapes the mental world, manifested in the expression or acts of man.

Instruments of transfer of feeling are the sensations themselves, and the activities of sensory points are the sensors that cover the surface of sensory organs.

Feeling is directly related to sensation, and together they constitute the complete predicate of 'objective insights', which sometimes contribute to a participation of the soul with the divine world.

Feeling is not a cognitive condition, but is attracted and nurtured by knowledge, which is a property of mind. Feeling expresses the qualitative content of man.



I wonder, do these thoughts constitute philosophical quests? Or, perhaps, do they constitute the bread and wine of the sanctuary of Absolute Knowledge?

Staring intensely into the depths of the living beauty of the rose, I thought that it, too, must be thinking of me!

I felt that it too must be feeling me! I knew that it knew that I was the one who created it, who planted it, watered it, pruned it, and took care of it.

Deep within my existence, I sensed the substance of the flower itself becoming ONE with me. Suddenly I felt flowing in my blood my union with that lovely adornment of nature.

And when I sensed that both it and I were within me-- the flower and I as ONE, for we are both only spirit-- I then felt the greatness of the Universal Unity.

All beings and things of nature and of the world are One. They are one with themselves, with nature, and with God Himself! If, however, all things are One, there is the question: What is Matter? If I were God, in what way would I create a nature, a world, an entire Universe, which altogether must be One with me, its creator?

The first thing I would think of would be that all things must be composed of the same primordial, structural material! This material would have to be solely Pure Spirit.

Each individual Monad of Spirit would have to communicate with the totality in which it belongs and within whose Substance the Archetypes and the Codes govern that structure material phenomena, the species, and the Life Forms.



With this thought, let us try to comprehend and to feel, we humans, that the primordial structural material of which we are made, and not only we, but also the entire universe, is Spirit. Spirit alone!

All humans and all things are nodes of mental material, that is to say, of pure spirit! Spirit alone hides within itself the Principle of Motion and the activity of life. Spirit alone can be found simultaneously within and outside of the things of the world. However, what must especially concern us is the method and manner by which Spirit acts.

Is this Spirit, this glowing mental material, mobile? Or Immobile? Or both? If it is Immobile, how do our senses perceive movement only? If it is mobile, how does it have the ability to be simultaneously within all things in the world that move? The moment has come for us to see clearly the phenomenon of life.

The time has come to explain why Life is Eternal, why the Soul is Eternal, why the Universe is Eternal.

The time has come to explain where Reality is hidden. In the Mobile things of the sensible world? Or, in the Immobile?

The time has come to explain whether nature and the world in which we live, feel and perceive is real or not?

Come with me, on the side of God. That we may grope towards the generators of the universal machine of the Laws of Creation.