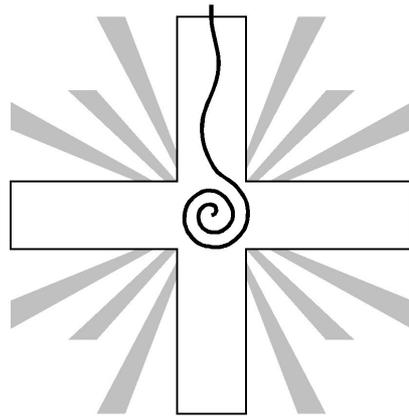


“He who loses Faith loses the fragrance of Life”



Non nobis, Domine

Abortion

extract from
“Sparks from the Infinite”
A Collection of Mediumistic Transcripts

“Il Cenacolo” Publications - Milan

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ABORTION

Once again human pride rises up against the supreme will of the Father, and wishes to destroy a moral as well as holy law, that is, wishes to "legalize" the triple crime of abortion. Legal experts, clinicians and obstetricians have been asked to express their opinions, an attempt has been made to erect a framework on which to place and consolidate this ignominy, but it is bound to fail miserably. However, I feel that the time has now come to talk even among ourselves of this horrid crime as humanity has always underestimated it, has never given it that value which you will be able to recognize and notice after listening to My words.

First of all, a premise which appears to have nothing to do with the subject of this talk. Our Father, the Lord of Heaven, told woman: "You shall bring forth your children in pain". This was the seal of an imprint which would and should not change during the whole of mankind's life! The Law established that woman should suffer for that mission which overflows beneficially onto all humanity, as it permits reincarnation: the mission of motherhood, the noblest mission of all. And now, when this life is declining¹, comes the threat to destroy this seal: "You shall bring forth your children in pain".

At this point let us stop to analyze first of all the sphere in which it is intended to operate: the female genital organs, the ovary where the ova ready for fecundation mature. These ova, varying in number, become detached for two or at most three days every lunar month. They pass from the ovary to a second area, known as the Fallopian tube, connecting the ovary to the uterus. The ovum ready for fecundation passes from the tube to the uterus and here, if coitus takes place at the exact moment of its passage, the sperm transports the fertilizing part towards the uterus. It is a cluster of beings in full vigour, in full force, running to find its prey, its own ovum. Many of these spermatozoa are present but only one of them, the first to reach the ovum, wins the battle, predominates over the ovum itself, and fertilizes it. *One*; however, the ova may happen to be two in number and in this case both will be fertilized, leading to the birth of twins, triplets, quadruplets and so forth. But these are exceptional cases, only structural abnormalities lead to these consequences that are always, however, linked to a karma. This function is one established by the Law and there is no escape.

And here is the first point: the spermatozoon grasps and covers the ovum. These naive abortionists say that "as soon as the state of pregnancy becomes apparent, as soon as we become aware of the beginning of fecundation, we can intervene to expel the ovum, although limiting the cases (an obvious hypocrisy). It is necessary to discover the moment when life begins, and there should be

¹ Life of humanity in time (Editor's Note).

premonitory signs". Here we have obvious proof of cerebral insufficiency as we need only remember the first words of the Gospel according to St. John which begins: "In the beginning was the Word, all that has been done has been done for the Word and nothing would have been done without the Word".

This is the concept in brief: as creation is a vital motion and the raw material used by the Father is energy, everything created is living, is vital; there is nothing dead, nothing static; all is motion. Thus the ovum represents a vital potential quantity, and the spermatozoon is alive and vital, awaiting to merge its energy with that of the ovum to give rise to the living being - man or woman. This also holds true for all species of animals. So how can we seek the moment in which this union between ovum and spermatozoon becomes vital, when its two components are themselves alive and vital and possess absolute power? It is absurd! For the learned this is the expression of the most bare-faced bad faith!

The milieu has been sufficiently described, now let us turn to the fact of abortion in relation to the Law.

For the human law it is nothing more or less than infanticide. If however, there is the extenuating circumstance of reason of honour or physical health, physical needs, both represent a loop-hole; that is, only the physician's intervention, only the foetus which should have reached completion and is, instead, expelled, are considered. However, two other factors exist - the first is the problem of reincarnation which is a problem of the Father. The resurrection of the Spirit of the falling mass is a relationship existing between the Father and the mass itself; conception has been the wish of the Father. Coitus between two beings may be repeated without fruition for a very long period when suddenly, at a given moment - neither before, nor after - *the will of the Father* comes into effect, with the new precipitation and with the beginning of the new redeeming path of life. Thus, if the plans of the Father lead to a certain birth, removal of the possibility of its occurrence is an act against the Divine Will. The first sin, therefore, the most important of the three, is the sin against the Father, God.

Then we have the sin against society, against humanity, as the aim of the Father's plan was the insertion of a new being in the mass, so that the latter itself could benefit from the energy and work of the quantity inserted which, in turn, through its own evolution, would have been able to assess and absorb the energy of the mass. This exchange is established by the Law so that denying this contribution to the mass is a sin against the mass, a crime against it.

Finally, the point which humanity considers most important: the being which is denied the possibility of remaining in its state of progress, of evolution, must return to the start of its reinsertion, of its reincarnation cycle.

Beyond this negative trinity there is the thought which the legislator and pathologist must turn towards the Spirit, to the soul which at the very moment of

coitus falls swiftly and awaits before the woman's vagina. From this moment onward this soul's task is to spend, to bedew its own energies on the union between the spermatozoon and the ovum; an uncomfortable position and place, certainly not suitable for a soul accustomed to the Infinite, but to which it is compelled in suffering and humiliation. Obviously, to arrive at this consideration both the legislator and the pathologist must become used to the concept of reincarnation, a concept which, as stated time back, is proved by the Gospels themselves.

Therefore, there are more questions which should deter the mind of the legislator and the pathologist from an action I consider vile and immoral. There is obedience to the Creator of the Infinite; the Father who holds everything and every living being in his hands is worthy of our obedience, respect, devotion and dedication. Humanity, which is already afflicted, already anguished by social disorders, by social passions, must be considered and remembered and cannot be denied the assistance of an energy whose power you humans are unaware of. Finally, there is the horror of extinguishing a life which existed even before it became a human life.

All this represents such a negative complex as to induce legislators and pathologists to follow a different route. They say: "the physical conditions of the woman may be such that they do not permit continuation of pregnancy". One moment, one single moment of concentration; it has been pointed out that "knowing the moment when the ovum begins to live, when physical and real life commences, it can be expelled before hand and the woman's life saved".

First of all, we have seen that the ovum and spermatozoon exist prior to human life, that is the life born from their union, exists prior to the transformation and metamorphosis, as the latter obviously involves both of them, that is both vital quantities. In the second case I say that if the mother was in such a condition that she required aborting after the union is two weeks old, she has been wrong to desire offspring, that is, she should have renounced coitus because it would endanger her life. If instead, a question of honour is involved, the woman prostitutes herself, so that it is a vice which reigns, a lust that wishes to dominate. The cause of honour is as false and apparent as can be - two beings in the grip of passion, not love, give themselves and possess each other. That is to say, they have previously tried all the temptations of the flesh before yielding, have yielded in full conscience and now want to save their reputations, their purity, by tacitly accusing someone because otherwise the reasons of honour would be unjustified. If the couple copulate without heed of the consequences it is obvious that they have not made use of the trinity - thought, reason, conscience - assigned them by the Father. Thus, the fault is their's and their's alone and destruction of a being cannot be admitted as justification of one's own fault.

In both cases "I deny" man's right to interfere. There is likewise the woman who cannot support pregnancy, a fact proven in perfectly reality, in perfect truth. But she must be left to suffer. It is already an error to use anaesthetics in childbirth, as it removes from woman what the Lord has assigned her - a mark, an indelible imprint. The sexes are not meant to be used *ad libitum* but should be used *cum grano salis*, at the most suitable time, and under suitable spiritual conditions. That is to say, not with the thought of lust, but with that of love, devotion, with the thought of carrying out a mission, not of seeking physical enjoyment. Once again "I deny" the right to abortion, I deny the right to make it legal because the proposal of the opposite side is negative, without foundation and distorts the truth.

For the legislator and the pathologist I shall now turn to the Gospels, which establish reincarnation irrefutably, each of the four Gospels separately. Resurrection, sealed by the final, the Divine Resurrection (that of Christ) was promised and established when Jesus spoke on one of the many times at the Temple, saying: "If I should will this Temple to be destroyed I could build it up again in three days". The temple was destroyed and HE did rebuild it in three days, just as He rebuilt the temple of Lazarus and resurrected the dead who had human necessity to remain alive and vital.

These concepts are simple, non political, fraternal, but they point out a way and an unbreakable moral which I entrust to you for you to divulge, as is your custom, without stressing them, but allowing their reading to involve that sentiment of horror and that pious prayer to the Father that the very concept and crime merit. Continue along your road bringing light to all and attempting to destroy the ignoble project before it becomes practice. I shall always be ready to support and urge you so that the Father's Law is not put to naught and hindered for the second time.



QUESTIONS AND ANSWER

- *If only one spermatozoon fertilizes a single egg, and twins originate from two fertilizations of two separate egg-cells, how are Siamese twins born?*

While twins originate in two separate fertilizations of two distinct egg-cells, Siamese twins come from a clash of energies, a threefold clash, since there is an egg-cell with two fertilizing spermatozoa, each of which does not wish to leave its prey. In the tube or the uterus two spermatozoa end up attached to the same egg-cell, so that when the time is ripe there will be a hybrid birth, constituted by the connection of the matter of the one inside the matter of the other. Here too a

karmic movement prevails, because the interference of the one with the other involves a burden, at times even a tragic weight, making an act of separation indispensable, though this may - as often enough happens - degenerate into a catastrophe for one or both the babes.

- *The excessively high birth-rate, the mistaken upbringing of children, and egoism all foster the concept of abortion. What concepts can we oppose to these?*

You must divulgate a concept that is fundamental, basic: the Father's will, expressed from the beginning, at the dawn of human life, was valid then, is valid now, and shall be valid until the extinction and metamorphosis of mankind. These are irrevocable laws, laws of morality and of love, of obedience and of charity, of humility and of simplicity, laws that constitute the bulwark of the various kinds of human society, the support of the various kinds of human society: they constitute the possibility of regaining that predominion of Spirit over matter that is the starting point of every chosen Spirit.

I shall clarify the concept.

You were born in power, to power you must return; you fell because of inversion of thought, you must reinsert yourselves in the first vital movement. It is for this reinsertion that the initial laws are valid today and will be valid until the cessation of mankind, that is until the Father's judgement. Much can be argued, vainly, about the various theories, but all theories must converge harmoniously upon one fundamental concept: the existence of the Uncreated and the work, so easily appreciable that He accomplishes.

It is asked when the vital principle begins. You go to bed tonight, and before you there is a bare plant; tomorrow morning a bud flowers and adorns the bare plant. A seedling; yesterday evening it was not, during the night the miracle occurred, not a phenomenon but a miracle: the bare plant has borne a blossom, that is it has passed from a static to a dynamic state. The bud was constituted by a liquid, by the sap which contained within itself the vital principle. The woman's egg-cell and the man's spermatozoon couple, they do not create a life, no, they achieve a shaping, it is a metamorphosis. The experiment is elementary and visible in the union of a base with an acid: the opposed signs cancel each other out, they lose their properties, that is they create a metamorphosis, and the same happens in the case of the ovum/spermatozoon partnership; save that on this partnership, unlike the other, there watches the gaze of the Lord, rests the gaze of the Lord. It is by His will that this metamorphosis takes place, and this the Father's will must be respected.

You must feel your human littleness before the immensity of the Everlasting's thought and action. These concepts must be lodged constantly in every one of you

and you must make them your own, because they constitute the truth and morality, because they constitute the salvation of an incalculable mass of beings that are destroyed and separated temporarily but grievously from the Father's will.

The world in its lecherousness believes that it has suppressed a life that is still useless, still in embryo: a failing before the Father, before humanity, before the being that must resume the interrupted cycle once more, that is to say the most painful part of one of the movements of reincarnation, that of descent for a new attachment. If you could conceive the pang of the soul, of the Spirit, at the moment when the babe is on the point of appearing in the light and the soul attaches itself to that which is meant to be its matter, its vehicle of transit, you would experience a moment of such pain, of such anguish, of such humiliation, that you would weep for a long, long time.

- *Contraceptives do not cause abortion. Why condemn them?*

The topic is delicate but of interest. I think it is useful for all of you, for the whole human mass, to receive the teaching I am about to bring you.

I have spoken of the crime against the Father. The crime exists not only in the case of abortion but the use of contraceptives is also a crime. If the Law has established a certain act of conception in a certain environment and this, merely out of lust, merely out of human passionality, is not fulfilled, is avoided right at the start, this is clearly rebellion against the concept and the will of the Everlasting.

Abortion in its every manifestation is a crime: no clinical motive or motive of honour is valid to prevent the designs of the Law; whoever suppresses this movement of evolution commits infanticide without any extenuation. But infanticide, in reflected form, is also in act whenever coition is misused, that is when devices are used to prevent fertilization. In this last case, there is, however, one extenuating factor in the crime, the crime of having desired to cheat the Law but of not knowing whether the Law would or would not have chosen that ovum for a given act of fertilization.

When the fertilization has begun, when the proof of the divine will is achieved, there is a *threefold murder*: it is the horror in the crime with the aggravating circumstance, in all three crimes, of repeatedly being premeditated, since, if broadness of human views permits the provocation (reasons of honour and a hundred other absurd justifications), the Law of the Lord is law of justice; it is Law of Love but it is law of justice that utterly prohibits that humans may, can or will use violence against a life bestowed by the Lord's will. The crime is threefold and it precedes the destruction of the child by the murder of the will of the Everlasting, destruction.

It is the repetition of the same rebellion as led to infanticide in time, the first rebellion, pride. All logic-chopping about this concept that I have expounded is vain; I have enunciated an axiom and the axiom is incontrovertible.

Now compare what I define as an exposition of facts, not a teaching, compare this with the request I have made to you and to all mankind repeatedly, to substantialize yourselves, to dehumanize yourselves, to spiritualize yourselves, that is to give up the vital concept of the closed environment, linear environment, of the solid, physical environment, to live a life derived from and living by the spiritual environment, the substantiality of things.

Why are contraceptives used? To provide an outlet for a sense of passionality which destroys the concept of a mission, nobility of action or ennobled action, in any case a higher action, the *mission of parents*. This is why you have come in your time to the clash between children and parents, since the child is conceived outside love, is conceived in passionality, by passionality, with passionality. If the child were conceived in perfect love, in perfect conscience, if before conception the human trinity had been placed in expansion, there would have been a current of such love and harmony between parents and children that it would never have allowed the youth of today to rebel and create a world apart, shameful for both children themselves and their parents.

It is on the concept of a mission that one must draw, it is the spiritualization of life that must be achieved. Work: work tires, it exhausts, but it is a stimulus if and to the degree that it is accepted in a dehumanized form, by spiritualizing it, dedicating it to something that goes beyond the normal. A simple workman may perform his labour, ennobling it to the point where he derives a reward for it from the Father, for the workman may work dedicating his labours, his sacrifices, his efforts to his children in the Name of the Father, thus forming a trinity.

You have, in yourselves, this same possibility and you must be persuaded of this, convinced that you possess every faculty, every energy, every power, to reach these objectives in time, certain of being able to use them, transformed by power at the right time, in the world beyond. The function of transformation, of recovery, of spiritual re-education, is entrusted to the whole human mass, but it must be received religiously, always recalling that children are not your property, they do not belong to you, they are of the Father who has entrusted them to you in guardianship for their preservation and their education.

If you do not feel this bond or avoid feeling it, so as to be less tied down, freer, the act you perform is called self-will and the consequences are all upon your own heads.

- *How are we to act in the case of a miscarriage?*

I say: the Law of the Everlasting must be fulfilled. Any operation tending to save a life in consequence of parturition is a mistaken operation, whenever it takes place before the term.

The doctor says: "This mother cannot endure pregnancy, in the third month of gestation we shall proceed to the act of abortion". *A crime!*

He that commits this crime is the doctor, often attracted by lucre; she that accepts it is the mother, often selfishly interested in the deed. But if, instead, the child, in its physical formation, has come to its full term, as you express it, and an operation becomes necessary in one sense or another, should the life of the mother or that of the child to be born be saved? In such a case, the mother is to be saved. The Law understands the doctor's doubts, it does not condemn, it immediately brings back into time the evolving soul, taking into account its suffering; the mother will accomplish her mission as established.

- *What happens when a mother, out of shame, out of fear of human judgment, suppresses the being during the process of gestation?*

This is the greatest shadow that a woman can cast between her self and the Infinite, the life that comes unwanted but which says: "Do you see the root that is love, O woman?" This reveals that every woman and mother must feel herself to be a vessel for that which she receives. Let the woman remember that the seal of maternity set in her is pain; she has accepted this pain from which the flower of life will emerge. *Woe betide those that, though acting beyond human law, destroy the life that comes like a seed and like a flower blossoms.* But woe betide those men that cast the stone: it is wrong to cast the stone, God forbids it. Every woman, even if to your human eye she is at the bottom of the social scale, is sacred when she has the seal of life within herself. It is necessary to renew the human law and the Everlasting prepares you for this. I say to every single human that bears a woman's guise: learn to look within yourself, learn to see yourself with those eyes that reveal the elevated duty of the vestal of a hearth, even when this hearth is not constituted by human law. Woman is placed to complete man: one single, one sole individuality, divided in appearance but not in substance. This is the union between Adam and Eve, so must it be understood.

- *To our way of thinking, the responsibility of a soul that suppresses should be only relative, because the social laws are sometimes cruel...²*

You must not suppress! Let the fruit remain even when it does not bear the seal of human law and let the woman, with head held high, place herself before God and men with that which she is nurturing within herself.

"Overcome, overcome", man must cry, and as he does so he will gain in energy. For those cases about which it is continually repeated, "It is destiny, nothing else can be done," I ask: why could nothing else be done, and what are brothers doing when they are unmindful of their brothers? Not for nothing are you all bound to the nucleus of humans to sustain one another. When predestination strikes down your brother, hasten to his help.

- *How can one explain the foetal wails that occur at times before the expulsion, if the animic attachment occurs only at that instant?*

The attachment between matter and Spirit occurs only at the moment of expulsion, but the Spirit power may operate by self-will or premonition even earlier. The cases of voices of unborn babies are fairly frequent. Have you not had, not long since, the manifestation of an attachment between a quantity in time and your medium? The same Power that has permitted (fourth dimension) a being living in time to dominate another quantity potentially, the same Law, the same Energy, has permitted an animic quantity to dominate its own matter; not to dominate it in absolute power but in mechanical power, which is different.

- *The Church asserted that it was a sin to escape from birth pangs by using anaesthesia or other means, because this conflicted with the saying: "You, woman, shall give birth in great sorrow".*

This is not a question of physical suffering but of the anguish of bringing into time a being that will also have to labour. Physical suffering is of no importance in the vital movement: *suffering of the soul* is labour understood in its substantial manifestation. A pathology causes a certain physical suffering: this physical suffering can easily be overcome by faith or limited, but in its turn it leaves distress and it is this distress that weighs most heavily on the human.

² The question was not completed because it was interrupted by the Entele himself (Editor's Note).

- *Is chastity regarded with favour by God?*

It is an act of self-will, it is not imposed by eternal Law. The human palpitation is different in the case of every human being; you are all identical and all different. This is why there is no compulsory law. It is the single individual that is more or less capable of vibrating, more or less capable of disciplining. When chastity becomes a closed, cold action, it makes the palpitations of the soul barren and is condemned.

- *Is the bond imposed by earthly law necessary or is love enough?*

Love is the first Law; the discipline of this love is not well regulated by humans. Man, the being that has superseded the densest concept of life, can be faithful to the intrinsic law that is called *responsibility*. How many men, wedded under human law, are sterile in their souls, though they regulate materially the life of beings that reproduce! It is not enough to think of a material movement, the soul's breath must be given.

- *You have told us that the embrace represents love in vibration. Now, if one did not try by various artificial means to avoid the reproduction of the species, this would lead to a disproportionate overreproduction. How can such a possibility be justified?*

The Law is wise, it intervenes and does not allow reproduction. In these cases the absorption of the two forms is not sin, it is the law of nature with the imprint of the spiritual seal. It is in vain that humans impose a law of reproduction; reproduction is eternal Law.

- *Buddha said: "When you were born everyone smiled and only you wept; when you die, everyone present will weep: take care that you have reason to smile". How is this saying to be understood?*

This splendid saying is clear and lucid. The values of life are reversed, they disappear. The soul entering the physical world and about to suffer weeps; it laughs when it departs because it knows that it has performed the good sowing desired by the Law. No one would weep if the law of ascent-descent were known. Buddha wished to summarize his teaching; I do not tell you to laugh when confronted with death, because I know, I understand your grief, but I exhort you to comply with the Law.

- *When the soul is incarnated, either by Law or by its own will, why does it commit a series of errors?*

The soul, when it enters into formation to perform those specific works, feels spiritually that it bears with it an array of information, that is it possesses all the vibrations needed to overcome the various phases. At times the downfall is not produced by the soul itself but it is the Law that comes to interpose itself within the movement. You know that on entering into time the law of oblivion completely takes hold of the soul: now, if in that instant the soul does not have a clear conception of what it is about to perform, it is not responsible for these falls, if, despite the revelation, it has received only the minimum of responsibility from the Law, the Law does not weigh upon the soul save for that quantity it has given. This is the wise Law of justice!

- *What is the significance of the reincarnations that sometimes only last a few seconds?*

The end of the cycle. They are not seconds. The thought of what you define as "seconds" may have been in expansion for millennia; an entity must descend into time for the human labour, the anguish of this descent, the pang of restriction it has to undergo may, I repeat, last millennia and forms part of the evolutive movement. The gestation begins and for the cycle of gestation, nine moons, the soul attends to the transmission of energies to its own evolving matter. There is therefore a potential "9" that establishes the minimum quantum of labour, of atonement. Where there are premature births, without there being a vital palpitation, the soul has also given its own contribution of energies and has detached itself at the right moment; matter, deprived of potential aid, has detached itself from the egg-cell and been expelled: the descent evolution movement has also been completed.

Births cut short out of self-will, out of lechery, out of violence, signify the destruction of that which the Everlasting has created, signify deviating the course of a life that had been traced out by the Law. So then it is necessary to expiate, expiate bitterly, and every rebellion that occurs in the course of expiation neutralizes the share of labour accomplished and means beginning again³.

- *Why are short gestations normally of seven months?*

The evolutive cycle. "7" is a movement of evolution: the matter has evolved with "7" though not possessing the potentiality of "9". In fact "8" does not live: a

³ See Part 2, Chpt. 3, Summ. III "The Eternity of Human Life".

negative, satanic number. "7" admits permanent life with lesser energy capacities. "8" removes this capacity to leave matter the possibility of a definitive formation. "9" expels because it is power in act, manifestation of power: expulsion⁴.

- *Why does the Law prohibit the germinative principle, namely the memory of the promise, to the soul that is reincarnated?*

The Law does not forbid, it is you yourselves that do not remember, because matter casts a veil before you. Each has within himself the principle of germination and it is matter that corrupts this principle, but, if there were in you a profound faith and a capacity for introspective analysis, you could unite yourselves with the past astral movements and relive them in time, as sometimes happens. You neither must nor can remember the preceding movement, understood as detail, so as to avoid falling into the same temptations (and this is a manifestation of mercy), but you can recall the vital movement woven by yourselves in accordance with the will of Law or the concession of Law, a vital movement woven on the astral planes and which you normally know nothing of. For you it is an advance towards the unknown, for others, who are capable of putting into expansion the principle of germination, it is an advance towards a quite certain, quite definite goal.

- *And what about oblivion?*

Oblivion: this is the Law that rules beyond the limit. Today you are made the object of an injustice on the part of one of your brothers; the soul passes on, the law of oblivion takes effect and you do not remember the offence received but only the movement of love enjoyed.

A law of oblivion necessary in order that oppressiveness, human passionality, may not endure in the lower levels beyond the limit. Law of oblivion in the finite, since, if you could take a clear conception of that which passed before you earlier beyond the limit, you would be unable to sustain the labour in that proportion, in that degree, that is necessary for your evolution, namely for the ransom of the preceding sins.

Two quite separate movements of oblivion, each of which is bound up, both in descent and in ascent, with the first movement of the fall.

However, you can and must reassert in your own selves the conception of what is or ought to be for you the vital movement of beyond the limit. The movement *reason*, the movement *thought*, and the movement *conscience*, joined, fused

⁴ See Part 2, Chpt. 3, Summ. V "Questions and Answers - Human Gestation".

together, forming a unity, can and must lead each individuality not to recall but to construct the *vital* higher movement in synthesis.

- *In the descent, does oblivion occur at the very moment of reincarnation or after birth?*

Do you never happen to observe children who up until a certain age possess a certain intellectual and spiritual capacity and then suddenly lose it and become a part of the everyday normality? This signifies that in the first phases of the Spirit/matter conception there is an essential memory in order to be able to draw on the potentiality necessary to the formation of the being. Once the necessary formation has been attained, the transformation occurs. Do not forget that in you, in your childish body, there is a gland that disappears, that is absorbed. This shows you that the cycle of the formation of the being is not completed in the womb but outside the womb. And in order for this formation to take place it is necessary that the Spirit should possess all of its capacities.

- *So the babe understands everything, while we believe that it does not yet understand. Until what age does the incarnate soul recollect the pact stipulated for the descent?*

A reason unknown to the human has led you into the finite, but the soul is not in ignorance, the soul knows, perceives; the brain does not perceive but the soul does. The pact stipulated in the descent remains vivid in the soul: the pact is known in the first vital cycle of the babe (the first year of life) and is known at the moment of detachment. In the descent, for the period of one year, one knows the reason for one's descent, one knows the burden that one will have to bear. When the thymus has disappeared, the faculty of memory also disappears. The law of oblivion functions after this. In the hour of the detachment one will again know that which one ought to have done, one will know exactly that which one has done, and from this comparison will spring the remorse of the soul, not the remorse of the brain.

- *Until what age are children able to see other souls?*

Until the third annual cycle.

- *Commonly reference is made to the "lack of conscience" of children but if the soul has no such "lack of conscience" how does this happen?*

Thought, reason, conscience. Thought shapes, forms, creates the idea, the idea is subjected to the examination of reason, which moulds it harmoniously to the needs of life and the environment, human needs. The idea, thus formed, is subjected to the judgement of the conscience, that is to say of the divine essence. The child (it is undeniable) does not possess the capacity to commit disharmonious actions requiring the need for the soul's judgement, that is to say of the conscience in its manifestation of power. The child works through thought and reason; there are two operative quantities, *thought and reason*. Reason is related to the human evolutive movement, physical evolution. In the case of a child, unquestionably involution is accentuated because its development is more than ever limited and it is thought that works in prevalence: thought in itself is always uncoordinated.

When you say "in a state of lack of conscience" you are right if you mean individuals already somewhat advanced in years, that is from the seventh, eighth, ninth and sometimes the tenth year; but if you speak of a lack of conscience in childhood up to the seventh, eighth, ninth, tenth year, then you are wrong, because the term is inappropriate. Insufficiency of "reason", not insufficiency of "conscience". Never forget that children have most closely, most intimately the capacity to link themselves, to fuse themselves, to merge themselves with the Guardian Angel; never forget that in their games they perform wild exertions and movements that would cause an adult to pass on, while they are no more than unfelt falls for these little beings. The energies of succour are about them. This linking, this fusing, this merging of themselves is not of the brain but of the soul that, conscious of its power, links itself to another entity and receives succour for matter from this entity.

- *When the soul has to descend into time, does it know the new vital cycle it will have to perform?*

Certainly, it has a precise view of the new vital cycle, a precise view because the entity itself asks to follow a certain laborious path or else the Law imposes it, in which case, with an appropriate vibratory movement, it gives an account to the entity of what is to be its labour renewed in time.

- *Is genius the manifestation of the soul's creative faculty?*

One who is evolved to a higher degree gathers with facility superior vibrations and in his turn transmits, externalizes, his own faculties. Frequently individuals

have spent much of their lives as ordinary beings, and then, all at once, they have composed works or performed actions of note, which confirms the fact that the Everlasting can, at any moment, transform men and things.

- *How should a child of genius be regarded?*

The soul of the child is a soul that is already mature; it possesses only the imperfection of the organism, the organism that binds it down, that restricts it. This soul on some occasions overcomes the imperfectness of matter and gives all that the Law has prescribed to it.

A second possibility: an entity that was a genius in a past reincarnation makes use of a child to transmit all that he has gathered not only in his earthly life but in the Infinite: in this case the child becomes an instrument, a means for this expression.

- *What about atheism?*

It is constant involution! I have already told you that you lack the germinative principle. Always remember: only pureness and faith permit you to maintain the germinative principle, that is to remember the pact made with the Everlasting at the moment of the reincarnative movement. If, then, the densified matter takes you far from the faith and far from memory, that is to say if human passion, density, stifles your self in a burdensome circle and leads it into the darkness, this is clearly not the fault of the Everlasting.

- *Why is there an increase in the number of births in some countries and a decrease in others?*

By Law: the Law establishes the extent or limitation of births. Where there are degenerations, the Law works by other movements and strikes at the people, the mass, either in phases or with social or physical perturbations, to recall, renew, but never to condemn.

- *Should the demographic problem involve a sense of responsibility?*

The responsibility rests on humans and must be felt wisely. One cannot impose reproduction without the higher discernment, because imposing reproduction without light means giving life only the character of a physical movement and not of a spiritual seal. This forcing, this imposing, merely causes the souls to descend

into the labyrinth of matter and vibrate only for that movement. A similar responsibility weighs more heavily on the leaders.

- *Is the responsibility greater when the purpose is selfish?*

Selfishness always creates incisions. For the spiritual law it is disharmony.

- *Therefore Malthus should not be condemned by humans?*

He did not sow degeneration but inculcated the sense of responsibility.

- *Then it is no sin to practise abstinence?*

When two individuals know that reproduction would be burdensome to them and would consequently create a state of suffering for the soul that descends, it is wisdom to abstain. The wise man knows that reproduction creates vortices of suffering and hence that he must engage in intercourse as a rite and not because of a physical vibration, that is to say engage in intercourse solely when there is the seal of the soul. Then man knows how to abstain by sublimating love into flame alone.

- *Is there not always a physiological law that impels towards intercourse?*

...one that does not have any weight when the organism has succeeded in overcoming the denser phases.

- *Is the increase of population in time good? Has this increase a substantial significance?*

Let us suppose that the individuals that have reached condensation, that is to say the individuals that have to answer for the greatest degree of sin, are one hundred in number. Of this hundred, after the first life cycle, ten or twenty - let us say - remain in the abyssal planes to pay for the gravest sin for which they are held to account. For how long? For the Law a moment, for you millions of years, because the first sin was the sin against the Father. After the fearfully long period of Lethargy, there must logically be a fall for the sake of recovery. When you speak of a population increase, this increase must, in *substantial* terms, have a relative and not an absolute value. I am speaking of a constant diminution, because I am speaking of the relationship between the mass that originally fell and the already evolved mass. The movement of increase may occur solely for one life cycle and

the successive cycle may mark a fall, while the third cycle may once again mark an increase.

The movement birth as human parturition is closely bound up with the evolutive phase. A man may possess his marriage partner for three decades and reach the age when normally there exists the incapacity for fecundation, without having children, and when he believes he is incapable of procreation a pregnancy occurs.

The movement of Law has chosen that environment because it was suitable through sympathy to receive an entity in evolutive movement: descent. The Law thus supersedes what you term demographic law. The increase in individualities in time is *relative*, not absolute; it is a fluctuating human ratio, whereas the ratio to which I refer is a fixed substantial ratio. My ratio records a constant decrease of entities in sin, a constant increase in entities purified. Yours records a fluctuating movement of increase and decrease of matter. This fluctuating movement is bound up with another movement that you term racial impoverishment, demographic deviation. When one nation seems to be declining, it constitutes an environment of preparation for a forthcoming reincarnative movement. On the other hand, another land will produce an increase in births, so that the movement is always balanced out in human terms.

- *In what conditions does human affection remain harmonious?*

Affection is harmony of soul when it is capable of sacrificing itself in order to give. Everything is reflected in giving. A mother must not cling with an unhealthy love to her children but she must, with her love, approach the task that the Law has assigned to her, making of her lovingness an inner discipline. When a sacrifice is imposed on her, she will perform it, just as she will smile over some joyous event that gives her pleasure; all this marked by perfect equilibrium.

The same is true of the affection that springs up between two beings linked by a reciprocal promise, an affection that must not be unhealthy nor be marked by jealousies or troubled feelings, but must be based on respect, for without respect love cannot last. Both will follow the same path, without being a burden for each other, mutually helping each other, cheerfully giving of themselves in case of need. It is only in this way that harmonious partnerships can exist.

The same is also true for all those affectionate bonds that can be expressed in the society in which you live: of kinship, of friendship, in the environment of work. You must make giving your foundation. You will always meet those who desire everything for themselves, those who are resentful when they see you toiling for others. The true friend is he that rejoices to help anyone with his moral support, with advice, with material aid, with an eagerness to be able to multiply his energies

in order to reach as many of the needy as possible, as the commandment requires: "First others and then oneself".

- *In childhood every individuality is in knowledge and then loses it as it becomes enclosed in the dense human form. How should the teaching be conducted in order to split open the screen that encloses the young individuals?*

Descent, gestation: the soul is in the realm of matter, but it is still free from matter, that is it has still a clear, precise vision of the pact stipulated with the Everlasting. The principle of germination is in being, is in expansion. The mission is there, shining with its sufferings and its joys.

The brain is formed, it is necessary that this soul and this matter should undergo an apprenticeship (a period of training, as you would say) in the human burden, for, should the child suffer as you adults suffer, the being would not endure it.

Then there is a progressive movement of obscuring. Gradually, as the brain can perceive the sorrows that surround it, in its own family environment, as the brain can have awareness of the human tragedy, the soul loses its pureness, that pureness of origin, that pureness achieved on that given plane of evolution and loses it because the human oppressions envelop and stifle it.

The wise breaks through this enclosure, this capsule is destroyed, the principle of germination remains vivid even in mature age and then you have the privileged one, you have one who has a perfect understanding, a true vision of the movement to be followed, of the road to be taken and of the life to be led, of the energies to be employed.

I referred to "shadows". Yes, a shadow that is projected. The family environment itself casts the first shadows, the griefs of life. Outside the family environment, the discords between people and other difficulties are all negative quantities. But he that has descended well prepared, he that has descended with the will to distinguish himself but not in order to overshadow others, to redeem by teaching how to live - to achieve in order to resuscitate - he does not live in oppression, in shadow, he lives in the light.

What did I tell you? Shatter the darkness. What is your mission? How to atone? Not solely by overcoming matter, because atonement for a personal, individual conquest still constitutes a sin, but atone by giving, labouring for the resurrection of others, unmindful of himself for other's ransom, unmindful of his own sin, heedless of having to reach a goal of one's own, beyond all conquest, enabling the Father in His divine mercy to say, "Behold the prize, you have reached the Goal", ever dissatisfied with the work performed, with the good bestowed.

- *In the child's education, is it advisable to train first the Spirit and then the body?*

The two are indissolubly bound together in time. By training the Spirit you also train the body as a consequence. The training of the Spirit cannot take place in the enclosed space of prayer where one prays with one's lips alone. No, the Spirit must be set before the *palpitating reality*: from this will derive a mass of energies that will feed the psyche and matter.

The young sapling must be placed in contact with that wisdom which has been bestowed on you and which is, indeed, the sum of the infinite radiant energies. His brain will be struck by them and, so far as karma allows, will enter into vibration, into expansion, ready to assimilate and emit.

- *In the so-called "reformatories" to which erring youths are sent, among whom there are some deviants emanating negative energies, how can the work of redemption be effected on those who could be open to its influence, when they are forced to absorb the negative energies of the environment?*

You define them as a "social problem". Beyond them there is, as you know, the succour that comes unceasingly. Here there is one that is wise, ardent, just, good, that is to say here there is an individuality that has assimilated the Law, that feels brotherhood and is mindful of the words "let the little children come unto Me", behold this being gathering about him the suffering, bright or murky as it may be, and from this being in devotion and renunciation there emanates unceasingly a radiation that is maintained, nourished, by the work, by the example.

Sweetness overcomes wrath, not by chastisement but by allowing the suffering of a soul to be felt when confronted with the rebellion of a mind. From this being, dedicated to poverty and labour, there emanates a radiation that nourishes not only the brain through a healthy donation of information but also the soul, through the humility which the individual is capable of attaining by vocation, by dominion over himself. Man ceases to be man and becomes a child once more: he perceives the healthy or unhealthy impulses of childhood and its distortions, he remembers a karma, he knows that the psychic pathology may be the fruit of a movement of Law and renounces judgement to bring help mercifully. There are some that die because of the attack of an inexorable illness and there is the sufferer that is taken from death by the wisdom of the physician and restored to life. So it is in the case of these environments.

- *How does it happen that today childhood is so corrupt as to stain itself with the most appalling crimes? Is it perhaps that the pureness of the child has become a myth?*

The evolutionary state of the masses on the one hand, weakness in the families on the other; the conception is wanting that leads to the creation of a healthy, moral, perfect environment, consistent with the Law. If you sow in good soil, even unselected seed will yield a good fruit, an acceptable plant, but if you sow on stony ground even the chosen seed will not yield fruit, will not bear a shoot because of the excessive barrenness. The children are affected by the environment, they reproduce the psychic and pensative motion of their parents, distorting it. It is necessary to prevent the possibility of this distortion, it is necessary to act so that at least the thought, though altered, yet remains within the limits of a humane morality. Here lies the crucial point: for you men, the moral law has a very restricted significance, limited to the observance of those norms ratified by your code, your justice. For Us, the moral law has an absolute significance and is the expression that enters into the Father's power, that is to say it is absolute justice. Yours, on the contrary, is a false, erroneous justice; it is valid for you in time, but for Us it is sin.

