

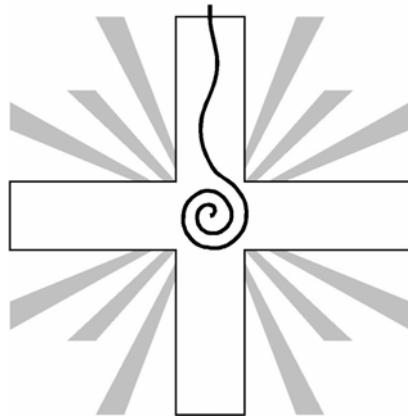
Sparks from the Infinite

A Collection of Mediumistic Transcripts

Volume I & II

Il Cenacolo

“He who loses Faith loses the fragrance of Life”



Non nobis, Domine

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“Il Cenacolo” Publications - Milan - Italy



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via Armida Barelli, 6 - 20148 - Milan (Italy)

www.ilcenacolo.it

info@ilcenacolo.it

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Volume I

PREFACE
(HUMAN)

AD MAIOREM DEI GLORIAM!

With this greeting the fellowship of the Spiritualistic Centre “Il Cenacolo” wish to welcome you and extend their loving help to you in the hope - the certainty - that they can unite your being, your physical, social and above all essential and spiritual nature with our Father, the great God of Goodness, Mercy, Power, Justice and Love.

We intend to extend this help to you through the present collection of mediumistic transcripts which it has been granted us to receive over the course of thirty years and which concern all fields of knowledge in their essence. This gift that has been bestowed upon us and humanity, we now intend should become yours as the supreme remedy for all the ills of humanity, bringing closer the time when the barriers of individualism, of indifference, of incomprehension, of hypocrisy shall fall and we can acknowledge our fellowship, declaring that we are indeed all equal, not just as empty words but believing with deep awareness that we all come from the same Source and are all children of the Holy Father.

These writings that we here present to you embody the same principles which have already impressed themselves on the minds of certain elect spirits who have left to mankind a lasting testimony of their thought: Crookes and Flammarion, for instance, and many Italian scientists and thinkers such as Morselli, Schiaparelli, Besta and others who immersed themselves in the profound sea of that sole truth that links life in time with the life beyond, without any break or disharmony. Their studies were not aimed at grasping the secrets of creation but at knowing the paths that lead to the Heavens and could, if followed by humanity, form the basis for the harmonious co-existence of all people on earth.

Stimulated by the works left by these eminent men, we have placed our faith in the teaching which, by exalting the Everlasting in His Might, His Wisdom and His Love, has provided humanity with the most effective remedy for the tribulations which every individual harbours in his breast.

Even in this era, which has been called the atomic age and seen the conquest of space, or at least many astonishing scientific and technical marvels, how many of us still wearily seek some creed, some solid foundation on which to base and develop our life? How many of us in our inner solitude are seeking the answer to urgent questions yet failing to find enlightenment? And how many are there who try to brush aside such questions as unworthy of attention, devoting all their energies to some merely human goal, yet find at some point in their lives that they are confronted with the same questions that have troubled us?

These problems, the questions that arise one after the other and form a long chain whose links are firmly welded together cannot and must not be brushed aside out of fear of ridicule, which would be quite pointless since such questions concern the purpose of life and are common to the majority of mankind.

Why are we alive? Is life an end in itself or a means to attain some end? Are we alive by a mere accident, by chance? If life is an end in itself, why do we suffer? Why do such great differences exist? Why do some people find life's path smooth and easy while others find it hard, troubled, an incessant struggle? Why should some life-times be so long while others last no more than a few seconds? Why are some men gifted with genius and others mentally defective? Why are some minds sane and others deranged? Is it due to heredity? No, because we often come across cases of children quite different from each other despite the fact that they have the same parents. Moreover, even admitting a theoretical harmonious environment, how can we explain the very different fates that befall people?

The various religions, in their noble attempt to supply the answer to these urgent questions, often fall into vagueness and seek to inculcate passive submission to the divine will, teaching that this suffering is necessary or only imposed until a brighter day dawns in the not-too-distant future. This does not solve the outstanding question: why should this happen to me and not to someone else? Why should I be stricken down, deformed, ailing, condemned to suffer, while others escape all this? What has become of the Divine Justice? What has become of the Divine Love, what does it mean to me, even though I may acknowledge that harmony reigns in the whole of creation, that all is governed by an undeniable Intelligence which is equally present in every infinitesimally tiny detail of the universe as in the infinitely great? If we trace the cause back to an "original sin" committed some millions of years ago, not by me but by an hypothetical ancestor Adam, is this explanation convincing? Does life end with death? Is there a life after death? And if it does exist, as there is much evidence to suggest, why should there not be also a life before birth? Finally, if (as it is logical to suppose) there is a life before birth and a life after death, what is the meaning of the period of life itself, long or short, happy or troubled as the case may be, which I am compelled to spend in this world? This period, short or long but amounting to nothing when compared with the eternity which preceded and will follow it - can it be final and decisive? Is it possible that He who gave Himself for our salvation has condemned us for all eternity? If the Lord of the Infinite humbled Himself in human form to show us through His own example the way, to make us sharers of His glory, will He leave us, however sinful we may be, without any possibility to repent and reform?

This may well be the reason for the spread of atheism, common enough in our days, or at least of the scepticism and bewilderment which have affected so many young

people and led them away from the teachings of the churches. With regard to this, the Entele Guide, who taught us, says: "A conscientious enquirer, free from prejudices, scrupulous, honest, and righteous, who studies the Truth in its entirety, will be led by his search to the realisation that the truth presented with gaps and distortions by the various churches through the ages belittles the Absolute, the Eternal, the Uncreated, turning Him into the image of a mere mortal. The enquirer will further discover that this belittling of the Uncreated by the churches clashes with the sublime and verifiable motion of the infinite and universal process. The result is that the enquirer must go in search of that human truth which comes closest to the real and primary Truth. The Truth is one, irreplaceable and indestructible. It was, is and shall be, as the Everlasting was, is and shall ever be, through all eternity".

On the basis of this axiom, we believe that the different religions should no longer be examined in order to see what divides them but to find what they have in common: their single origin. And whilst every church has its ornaments, there is nothing sacrilegious in recognizing that these were not willed by the Everlasting One but instead by men representing the churches themselves. These ornamental trappings (we insist on so defining them) may well have been necessary in other times and may even today be justified in some cases, but they must not be permitted to overwhelm all else, becoming themselves the centre of attention. They should be clarified, removed, so that the Truth shines out in all its splendour: one, eternal and immutable.

Singleness of origin: therefore we are truly brothers, without distinctions of caste, of race, of religion. No one is privileged: there exist only different states of individual evolution, which means that the greater must learn to become smaller, so that the sacrifice of oneself for one's fellow is a necessary act, and placing the needs of one's brother before one's own is simply a part of the universal process of giving, just as all the cells of a living organism give to the smallest and seemingly most insignificant cell, so reflecting and repeating the harmony that emanates from creation.

The Godhead can no longer be considered a more or less sumptuously bedecked idol, to be worshiped with incense: the Godhead is the Father, the Source of all; and Christ the Lord appears to us in splendour, offering Himself even in the extreme sacrifice, so that his seemingly human course may be acknowledged and accepted by mankind as their unattainable Example. Christ is Love: He acknowledged this when he broke the bread and said: "This is My body", and shared Love, Himself, with all humanity.

He is the touchstone for every man and woman; for our salvation all that is necessary is to compare our own behaviour continually with that of Christ in a similar situation. Regular comparison of this sort will invariably lead to recognition of one's own faultiness. This is the reason why the work of atonement is necessary, this is the

purpose of life: however hard and troubled it may be, life should be universally recognized as the necessary means for expiating the faults previously committed.

With regard to the workings of the mediumism, we feel that some preliminary observations are in place here. Firstly, it should be always borne in mind that cases of mediumism are rare in which utterances concerning the Law emanate from Enteles, that is, from those who have reached the Summit. Frequently utterances emanate from beings who have passed on and are still in the evolutionary phase of ascent, so that it is not surprising if at times entities who were scientists renowned in this world appear ignorant of well-known scientific discoveries familiar to those living in the world today. The enquirer should not lose sight of the fact that at the moment of passing away from this life the individuality preserves its perispirit; this means that it remains to a certain extent enclosed in matter and this limits the beings who have passed on, though in a lesser and ever-diminishing degree. The perispirit constitutes a screen against new human knowledge and also against essential knowledge which is acquired as part of a further spiritual ascent (and consequently involves a simultaneous reduction in the screen of perispirit). Knowledge of the things of this world, involving an increase of human knowledge, no longer serve the departed for his spiritual ascent, while essential knowledge is the result of labour, effort and spiritual purification.

"Ye shall know the tree by its fruits", we have often been told. "And by the questions arising out of answers to other questions you can separate the wheat from the tares", we have frequently been admonished. All this should never be forgotten when collecting and analysing the transcripts of seances.

We have been instructed that a baronte, that is to say a being still plunged in the lowest depths, can easily cause deceptions: anyone, in the next world, can obtain knowledge of any other being that has passed on and, at will, counterfeit his identity, passing himself off as someone else. Clearly expiation will be exacted from the being guilty of such deception, but this does not preclude all possibility of occurrences of this nature. From a state of mental inertia reflected in the lingering in the place where physical death occurred until the renewal of the evolutionary movement, there is a steady and gradual approach to expiation. The first perception that a baronte has, is of being subjected to an almost physical immobility and being haunted by the recollection of the grave sin he has committed. The state of immobility then passes into suffering, which first acts upon the soul through the perispirit and is caused by the pangs of remorse that afflict the soul ever more deeply as understanding and acknowledgement of the sin committed lead it to strive for expiation. After intervals of diminished suffering, which is how we may define its returns to the earth (reincarnations) for new experiences, the soul begins to rise from the physical and spiritual darkness in which it lay and as its expiation gradually proceeds, begins to catch glimmerings of the light.

These are the souls to whom men must mainly direct their thoughts, sending them their beneficial energies which will lend their impulse to speed the renewal of the motion, a motion which will mean new life for them.

The anontes, on the other hand, to whom the Truth already begins to appear with some definiteness, yearn to tell the living of the "continuity of life after death" and make every effort to prevent their living brethren from falling into errors similar to those they themselves committed, causing them such toil and suffering in the search for redemption. The anonte yearns to bring succour, to reduce the sufferings of those who err or have erred against the Law, though this aid may contain the seeds that lead to excess, to self-will, and as such may actually be more harmful than beneficial to the incarnate being. The anonte, in other words, is overwhelmed by the impulse to give, to take the sufferings of others upon himself, and it is in this act of giving that the evolutionary motion quickens its pace and the light of truth shines ever more brightly.

It is evident that the anonte moving along the evolutionary path is still unaware of many truths. A vision of the whole is still lacking and some details will only be made clear at a much higher stage but it is also evident that the anonte has already reached an evolutionary stage where these things of the world are no longer of importance, except in so far as they may be instrumental in bringing him closer to that final goal he longs to reach. The anonte is no longer concerned with matters that are unimportant to him and in consequence has no cognition of modifications to human knowledge which have come about after his departure from the earth.

The Entele guiding us informed us that: "The revelation is here made known to the one whose task it will be to spread the knowledge of it on earth". This signifies that human knowledge, in the eyes of the anontes, remains at the conceptual point in which they left it on the earth at the moment of their departure.

When, finally, the rare mediumistic vibrations reach us from the Summit, whether they are Entelic (completely purified entities) or of the Purest Intelligences (beings that have never sinned), the messages become axiomatic, self-evidently true, and their meaning must be interpreted as literally, not merely relatively, true. In these cases (as the Entele specifies) the utterance is true for the Infinite and not merely for the finite world.

The establishment of this principle, declares the Entele, underlies the validity of an explanation that is true not only for a contingent fact such as the "conquest" of the moon but for previous events or others that may occur in the future. Bearing this in mind, the fact that a man travels to the moon and back by no means demonstrates either the "conquest" or the inhabitability of the moon itself, which has been described as a disintegrating mass. "It is and always will be possible at any time", states the Entele, "to transport whatever a human creature requires beyond the air-form

necessary for breathing. It is and always will be possible to transport whatever the human creature requires to survive physically, but there will still remain the physical impossibility of respiration, a further impossibility imposed by the human structure and the need for a rigorous selection of candidates (no more than one privileged being for every two hundred thousand or three hundred thousand people) to obtain, even after suitable training, one individual capable of enduring the environmental stresses".


The NO uttered by the Enteles with regard to the conquest of the moon is not to be considered valid merely for an experimental phase, such as the present, but expresses the existence of negative factors that will always continue to exist.

The reader should find no reason for bewilderment, should not waver. The Truth is one, immutable and eternal. Knowledge of the Truth varies solely according to the degree of evolution attained by the soul. Human knowledge is a small thing in comparison with it and adds nothing to human progress. In fact it often hinders the progress of humanity by the distortions and selfish deformation that it causes in those engaged upon it and whose perceptions are limited solely to stimuli originating in the surface value of things.

In publishing this work we do not wish to mention any names, to make any overt reference to individuals; we only wish to offer heartfelt thanks to the man who so joyfully translated the vibrations he received into human speech. To the Lord and His Angels we pray that the divine Benediction descend upon those who are to read this and may they acknowledge their fellowship in the same enlightenment of purpose, of thought, of will and of act.

The executive committee of "Il Cenacolo"

NOTE

The utterances of the Guiding Entele have been marked with the symbol 

The significance of this symbol is made clear on the page opposite the Counsel of the Entele.

The Entele, in committing this definitive edition to publication, has issued the following instructions:

“This work is doctrinally categorical and absolute: no modification of it is possible, its absoluteness being based not on pride but upon truth. The work, which has been compiled by the will of the Law, is capable of containing, of completing, of actually creating new life: it has not been created to undergo modification, additions, adulteration. What has been uttered has been uttered in simplicity and is simple fact; what has been uttered in truth is the truth and the truth is immutable; nothing can be superimposed on the truth: this is the fundamental point. It was said “proclaim the gospel”, to make known to all, in the most effective and suitable form, the unambiguous and unmistakable interpretation of the word preached by Christ and recorded in the Gospels. This it is that must be made known. This truth, which We commit to the winds of Heaven, which have a wisdom of their own, for its slow but steady and inexorable dissemination must be your first work, whose power is potential: the propagation of that truth interpreted in its essence

This work cannot be made known without first being mastered and possessed. Master the subject, become masters and possessors of the light that radiates from it, possessors of that love toward which the teachings themselves impel you irresistibly and invincibly. This is the sole and absolute principle which must never be abandoned.



PART ONE "GOSPEL"

CHAPTER ONE THE SACRED SCRIPTURES - THE APOCALYPSE

SUMMARY I

The concept of the living God - The Unity and Trinity of God - The Trinity of God and freedom of will - Questions and Answers - The movement of redemption of humanity - The Lord's Prayer in the Entelic interpretation - Christic prayer and the need for prayer.

THE CONCEPT OF THE LIVING GOD

Glory be to the Everlasting and peace be with you.

Can the human mind potentially feel the presence of the living God? Can your human reason contain the Everlasting Unity? Your investigations lead you aimlessly from one point to another. The mind wavers, gives way, logic breaks down. "Then", you ask, "must we know ourselves without knowing?" No, inasmuch as humanity, begotten of the Almighty, is in itself a spark that already contains the One and the Three.

It is time, therefore, that you ceased to transform the Lord into an idol that you place here or there, in some part of the infinite and unfathomable depths of the heavens, so long as these heavens have a physical structure.

Do you understand these physical movements? You are in error, since your analysis leads you here and there but only enables you to know whatever is unreal, is confined of the physical heavens and physical motions.

The infinity of the heavens is a motion in continuous, ceaseless transformation and it is this ceaseless transformation that makes the motion perpetual. Free yourselves from the impulse to analyse, to probe on the human plane: this will only lead you into whirlpools, like the wanderings of the serpent that trails its slime and stench behind it. Rise with your mind and with the Spirit so that your selfhood becomes united potentially with the Everlasting and from this bond there will arise the need to give of oneself to others.

Who are these others? Are they perhaps your brothers? Does there exist perhaps a Law of fellowship, of brotherhood? Follow me, My friends, and we shall together ascend the bright stairway. Let us ascend it to approach the Truth and know it.

The Infinite embraces the finite and extends its vibrancy through all that has been created and brought forth: from this embrace there issues the radiant concept of universal brotherhood. This is the pulsating mystery; while life, which for you is also mystery, pulsates too.

Cast off the trammels of logic: the more unassailable logic seems to you, the closer it brings you to annihilation. Make your way back to the higher vibration, return to the One Centre: only in this way will the realisation of the divinity of your origin dawn upon you and you shall feel yourselves drawn into the orbit of Divinity.

What is Divinity, friends? It is the essence of every vital movement, by which is meant every movement of love: it is hence the Essence of the universal rhythm. This rhythm will absorb you after your selfhood reunites with the Father and will lead you into the active cycle, the only intrinsic movement that the Divine Origin can make known to all the brethren.

Remember: *action*.

Glory be to the Everlasting and peace be with you.



THE UNITY AND TRINITY OF GOD

God One and Triune. This for you is the "Mystery".

Have you ever made an effort to dispel what in yourselves is darkness, while it is the unmistakable light that illumines the Infinite? Have you ever asked yourselves the reason for a subdivision of Oneness into Trinity *without the Oneness being broken by it*?

Not only did you pass over this, but the same was also done by the theologian and the scholar in time. The theologian assented dogmatically to the truth of the Trinity but was unable to comprehend it; the scholar would not even bring himself to admit a dogma which, for its very potentiality, appeared as "incomprehensible and unacceptable".

Friends, let us try to embark on this quest, let us seek to reach that goal which is the understanding of the Mystery, a goal that I call the "Gate of life". It will be the most wholesome food you have ever fed on and will so increase in you that you will be able to use it to feed your brethren.

Father-Son-Holy Spirit: these are the Three movements that unite in the absolute substance to form the Unexcelled, the Irreplaceable One, the Sun of suns.

Father = Power. This represents the first period, an epoch of contact between the Infinite and Its Sole Essence. This is *from everlasting*: it was in the very beginning that was without beginning and hence must needs have been if "*in the beginning was the Word*", which signifies that in the Absolute was Power.

The earth, the condensation did not yet exist: but within the Absolute lay all the attributes of Divinity, *Love and Wisdom*, known to the whole of the Infinite which pulsed and lived through them and for them.

THIRD MIRACLE: THE RESURRECTION OF LAZARUS

Christ had a marked affection and sympathy for Lazarus: He was his friend.

Clearly, when news came to the Only Begotten of Lazarus's illness, because of this affection the Only Begotten could have worked the miracle from a distance to save this being dear to Him. Instead, not only did He refrain from bringing this about healing from a distance but allowed the first death to come upon him, fully knowing that the second death would not come. He, faced with the first death, the decay of matter, could work everywhere and in every way: instead He allowed His friend to pass on. A teaching! Christ, instead of hastening to the bedside of His dying friend, continued to bestow His bread, His wisdom, His peace on humanity as represented by the disciples and the crowds. This coincides, is in harmony, in syntony with what has been taught you. Those who first of all are given charity must be the strangers, and Christ, after performing that which the Law had told Him to perform, continued on His way to bring help to His beloved friend, Lazarus: hence passion and preference have no part in the Lazarus movement.

Meditate: knowing that it was not a case of the second death but of the first, Christ did not feel anxiety. He would have been anxious if Lazarus's death had been the second death, the soul's death: then He would have hastened to His friend to save him, just as He taught that one must hurry after the lamb that has strayed from the flock. This must be a substantial point in your minds. You, friends, creatures of the Everlasting, conscious of the movement that the Law imposes on every single individual, continue instead to hasten in the temporal world principally after your kindred and friends. What is the result of this erroneous course of yours? That of leading your kindred and friends and your own selves towards the same bindings that restricted, that immobilised, that bound fast Lazarus, the passionateness that Christ destroyed by ignoring the prayers of Martha and Mary, stifling, destroying the tenderness that He felt for Lazarus. Christ, I say, brings amongst mankind a new light: it is a new knot of love that He intends to offer to mankind so that they will bind themselves in an indissoluble form first of all with unknown humanity; subsequently, and according to the order that I have already indicated to you, the individual will be able to merge himself, to bind himself with his kindred and his friends. Nor is this enough. Those bindings that constricted Lazarus (which represent the restrictions in which humanity flounders) had to be loosed not by Power but by the intervention of the human himself. Those masses that created the error had and shall have to destroy the error themselves. He who has created the sin must return pure and must assist the others to purify themselves of sin.

"Arise and come forth"! On another occasion that "arise" had been repeated by Christ: "Arise and walk"! Then He spoke to one of the living stricken for his errors; now He was speaking to one of those who had passed on and was bound fast, swaddled and immobilized by errors; and Christ the Only Begotten, also spoke to humanity, and to you, too, dear souls; "Arise! You too are in the darkness, you too are in the constricted straits of life. Arise and in arising you shall be resurrected".

The first will be a physical movement, the second a movement, a substantial impulse. Arising, to you, should signify overcoming matter; rising again means strengthening the Spirit. When you have overcome matter and have strengthened spirit you are present in power to humanity, you will be the conquerors of mankind and they will themselves drop at your feet the bindings that they weave daily to enwrap, to drag down, to destroy their brothers.



QUESTIONS AND ANSWERS

- *In the Lazarus movement there are two points about which we would like to receive further clarification: the Godhead, at the announcement of Lazarus's illness, did not hasten immediately to his assistance but remained another two days in the same place; the Godhead, upon the Twelve's mentioning the danger of returning to Judaea, said: "Are there not twelve hours in the day?" The Godhead's delay in intervening as asked, His subsequent eagerness in bringing aid, even though it was dangerous to do so - how are these connected, how can they be explained?*

Have you not been told that the Lazarus movement was a necessary movement? If Christ had gone straightaway, He would have had to grant Lazarus what He had granted many others, physical health. He delayed so that the movement might be fulfilled. Are there not twelve hours in the day? That is to say: has the day not a definite time? And so: "I shall work at the right time, at the appointed moment". The matter that had already begun to decompose had to be recomposed, and not earlier.

"He already smells". This establishes, therefore, the dissociation of matter. The power of the Godhead can no longer be placed in doubt. That which is dissociated can be re-associated only by the Godhead, whereas in the previous cases of death (as you term it) the act of passing on had only just occurred, so that a sceptic, a quibbler, could say: a case of catalepsis overcome by a stronger will. It is, therefore, progression of movement: successive resurrection until the maximum manifestation is achieved. Nor could this occur before its time. "If there are twelve hours in a day, you cannot modify

JESUS - THE CHRIST

I shall speak first of all of Jesus and of the Christ, of the Man/God, and then in a few words speak of that which constituted the essence of His course in time.

Jesus was the human manifestation, Christ the divine manifestation. I am not using the term "manifestation" carelessly since there was no birth, there was *manifestation*, *descent*; the *seeming condensation* occurred subsequently.

Christ was not born of the womb, Christ represents a Ray of the Uncreated, is part of the Uncreated, is the Uncreated. The Son is identified with the Father. If the Father is Love the Son evidently is Love; save that the Father in Heaven is Love, Wisdom and Justice, whereas the Son, in time, is solely Love. Not born of the womb, solely born of thought, of the heart, of love; attraction on the side of Mary who was to act as Mother, but there was no gestation; *all that is said of this supposed gestation is false*. Gabriel said: "You will be the mother" and Mary, kneeling, said to the Father: "I am your handmaiden"; and She began to meditate upon that mission so as to prepare Herself for the function of Mother/Spirit, not of mother/flesh, not of mother/womb.

At the fit time Christ manifested himself in power. When twelve days had passed, mankind, through the Magi, acknowledged Christ. They acknowledged Him as "Jesus" since the energies were seemingly condensed. You, looking at yourselves, see a clearly defined line in a solid form with its specific gravity; Jesus, however, as a living being, was energy, not matter. How do I see you? I do not see you as form; I see you as vibration of form, and it is your sin that keeps you in an environment transforming energies into matter. You, however, are energy having a specific gravity consequent upon sin.

The Christ, Jesus, was energy, and being immune from sin, had no specific gravity so that His body cast no shadow and His feet left no imprint: He was the absolute manifestation of energies.

How did Jesus, the man deified, work? He had been heralded beforehand by the Baptist and Elijah; it is therefore beyond doubt that Jesus was the son of God, the son of the Uncreated. The Son of the Creator of the Universe could not be born of the womb but manifested Himself. Epiphany: feast of the manifestation; even the established religion says this, without understanding the importance of the word. He manifested Himself; and why then the apparent contrast between the conception of the Everlasting, of the Father, and the conception of the Son, of the Christ, of Jesus?

I spoke of the twofold nature of the Law, namely the twofold nature of the vital movement, a twofold quality that will have, at a certain moment in your lives, to be transformed into a threefold one. The First Law, the Mosaic Law, established the right to vengeance with "an eye for an eye, a tooth for a tooth"; the Second Law, of Christ,

practised, applied, lived by Jesus, establishes absolute forgiveness and consecrates it in the well-known saying: "If you are struck on one cheek offer the other". Any reaction contrary to this has therefore the quality of an act of hostility; and more, whilst the First Law of "an eye for an eye and a tooth for a tooth" gave the right to revenge and the recovery of the property taken, through the Only Begotten Son sins are forgotten and comprehended, so that the Saviour on the Cross says: "Father, forgive them, for they know not what they do to themselves". They do not know (so it should be understood) that I am Your Son, the Only Begotten, for if they knew this they would not commit the heinous act that they are now committing. Hence the justification of the crime and forgiveness granted beyond the limits of anything imaginable.

Jesus preached the law of Christ; the seeming Man, the Man/God, preached the Law of God; He preached it by *practising it* in deeds; He practised it in love, in comprehension, in renunciation, in prayer, in forgiveness, in sorrow, in tears. He lived the life of *expiation of the sins of others*, He willed, as Man, to embody all mankind's sins, He willed to be all mankind so as to be able to suffer, He alone, all the sorrows that separately, individually, mankind had to suffer. The Man, hence Jesus, attained a capacity for Love that exalted Him until it merged and superimposed the two figures of Jesus and of Christ, so that the mass call Him Jesus Christ. Unconsciously, humanity merges the manifestation of matter, of "pseudomatter", with the manifestation of the Godhead.

Why have I wished to begin with this preamble? The Mosaic Law was valid when mankind was in a state of upheaval, was in strife, when Cain (who is still on the earth) was in every individual, when Satan was potentially in every man. The Law of Christ closed the first evolutionary cycle accomplished by mankind, now moving towards the third cycle. You are at the end of the second cycle and it is necessary, it is essential that the Christic Law should reign. In the human environment there are still too many discords: it is necessary that they should cease. Why? Christ told you: "He who is without sin amongst you, let him cast the first stone". Every individual instead looks askance at his brother, every individual accuses his brother, every individual seeks to dominate his brother, every man sets himself up as judge, every man is executioner. What is the use, then, of the parable of the woman taken in adultery? At the well, when the persecutors wanted to stone the adulteress, Christ stopped them by saying: "Let the one that is without sin cast the first stone, *the one that is without sin cast the first stone*". The persecutors fled. You, too, are sinners, you are on the earth, you are clothed in human guise, you are flesh, you are matter, you have a specific gravity derived from your sin; how can you judge, when, to be judges, you have to be pure, clean, crystalline?

The Law wished to come amongst you to sow concord, to sow harmony, to sow peace, to sow love.

I revert to a theme previously dealt with: life is not an end in itself, but it is a means to attain the end. Life can be likened to a perfect instrument of evolution. It is indispensable that every individual should hold before him, permanently, indestructibly and unvaryingly, the memory of his neighbour, forgetting his own imprint. It is necessary to lose that layer of pride and arrogance that is in every human individual and leads the corrupt individual towards ruin and mankind and society towards chaos, towards disorder.

Why do the stellar worlds not collide? Why do they forever follow one course, one path intersecting with another without ever colliding? Because the law of harmony, the law of Love, the law that men of science call the law of universal gravity, establishes that every stellar world has to emit all its energies in their varied manifestations and potentialities for the benefit of the worlds that by these energies (single or associated) live, while other worlds will think to supply, in their turn, the energies needful to the worlds supplying them. It is an exchange, a compensation, a balance derived from the law of love: I give to the whole all that I possess and I receive in exchange whatever I need from the others.

Now, it is needful that human society should live, should palpitate, should pulsate, should vibrate, just as the stellar worlds vibrate, pulsate, palpitate, and do so in syntony with them. Every individual must become the brother of his fellow man and must bring to these brothers the succour of his love, of his faith, of his fraternal spirit, so as to be able to count on the succour, on the love, on the brotherliness of others. It is necessary to feed that one may be fed, to slake the thirst of others that one's own may be slaked, it is necessary to bring to one's brother and place in one's brother all those energies of love, that spiritual solidarity that one desires oneself, that one hopes in one's own turn to be able to receive from the granting of one's other brothers. It is the union of souls that is needful; pride, based only on the desire for dominance, for supremacy, (whether it is intellectual, physical or economic) can only cause the destruction of an environment or an individual.

He who wishes to live eternally, he who wishes to live in the image of Christ, must be humble, that is to say he must feel himself inferior to every other one of his fellows. Francis termed himself a worm unworthy of life and you, men in time, think you deserve the Father's favours, the Father's help, the Father's love, the Father's mercy, while you give to your fellows only pride, envy, jealousy, arrogance, anger, hatred!

Ascend! This must be the imperative to set at the basis of human life. Ascend, not socially but spiritually, evolve. Do not confuse human evolution as you understand it with evolution as I understand it, as it is understood by the Law. For you a highly

evolved people means a people that is advanced in terms of scientific discoveries, standards of living, industry, the arts. Before attaining this human manifestation, evolution must be substantial evolution, evolution of the soul, spiritual evolution, since it is only from a highly evolved soul that the spark of genius can spring up. How can an evolved soul live in a chaotic, disharmonious environment? It is essential that everyone of you collaborate with his brother so as to constitute an environment where all humanity will have, in the near future, to begin the final cycle of evolution, before the prophesied judgment. Time is short. He has said: "I shall return in a chariot of fire, I shall come to judge the living and the dead". The living: the ardent, the faithful, the pure; the dead: the deniers, the lukewarm, those who will be spewed out. Do you wish to wait for that fearsome cataclysm before kneeling down on the naked earth and asking God for forgiveness? Do it now, whilst you are still in time, look into the eyes of your neighbour, of your fellow, your enemy, bring before his gaze your forgiveness and bring also your request for his forgiveness.

Turn your gaze upon the hungry, upon the deaf, upon the blind, upon the thirsting. In time one dies: it is the death of the soul; it is needful to bring to life again! Who can embark upon such work if he lacks faith, ardent faith, living faith? He, the Only Begotten, said: "If you have faith no greater than a mustard seed, you will be able to do that which I do and even more". He has sown the seed; you are the beneficiaries of that seed; it is up to you to till the soil, plough the furrow, sow your own seed, it is up to you to hoe, to plough, so as to gain that Bread which is to feed mankind.

Banish the motives of dislike that separate one individual from another, banish pride, banish judgement, banish wrath, banish backbiting: you are all guilty, all sinners. Unite your strength, act so that it may be a united action so as to produce from out of a single faith that light, that sun which can rival the physical sun because they are light and sun that spring from souls, born of the Father.

In every one of you there is a divine Spark, there is immortality, in every one of you there is the trinity. The Uncreated has Power, Wisdom, Justice; you have the three corresponding human values: thought, reason, conscience. Make this trinity expand and you will find that it is illuminated and made powerful by the Spirit, by the Monad, by the divine Spark, by that Spark which permits you to proceed, not to work in your own selfish interest but keeping you alive so as to impel you towards a fruitful work of benefit to your neighbour, to mankind.



PART TWO "ENTE LIC TEACHING"

SUMMARY II

What is mediumship - Mediumship (Schiaparelli) - Questions and answers - Conscience, subconsciousness, hyponosis and trance - Mediumship and the subconsciousness - The succour of mediumship - Concept of spiritism and spiritualism.

WHAT IS MEDIUMSHIP

Before proceeding, it is necessary for Me to bring amongst you the light of knowledge concerning that which reflects the medianic movement.

What is mediumship? It is the capacity every individual has in himself to perceive, to gather the vibrations that unceasingly reach the finite from the infinite planes, by means of a physical organ, whose capacity, whose function (you are still ignorant of this) is to act as an antenna which receives, like a pentode which transforms and transmits. This organ is the pineal gland, which is suitably positioned so that the vibration received may harmoniously reach all the convolutions of the brain making it vibrate harmoniously, so that the utterance (namely the transformation of the vibration into speech) may be possible, just as it is possible when it is produced by the brain's own capacity.

I do not see you as you see yourselves, namely as an outline, with a concrete form, but I see you, I receive you, I feel you *potentially*, for each one of you emits radiations forming an aura which we receive and which you also can receive both physically, through appropriate instruments, and also with your eyes when you place yourselves in a state of absolute pureness.

I vibrate, I do not speak; I emit radiations, I emit thought waves, that is potential waves.

I take you momentarily to the Gospel once more: "In the beginning was the Word, the Word was with God, the Word was God and by Him all things were made that had not been made, and without Him could nothing have been made". Word: speech; speech: expression of thought; thought: power. I emit the thought wave, potential wave which is received by an organ subject to an energy equal to that which I use to transmit, soul energy. Your soul has the same energy capacity as an Entele and when we dominate a human, we completely separate material energies from him, letting our soul energy pulsate, vibrate, and it operates on the pineal gland and places it in syntony with us.

(The Entele addresses a doctor)

Stand up, woman, examine the upper limbs of the medium, examine the heartbeat, examine the body temperature and the temperature of the limbs, you will find differences.

Stand up, examine.

State of excessive heat in the forehead, in all the upper part down to the neck, decreasing towards the pelvis, cold from the pelvis down to the lower limbs, for only cellular activity and not potential activity goes on in the lower part, potentiality understood as higher energy having been summoned by the Entele towards the brain, called upon for revelatory function.

I repeat: I pulsate, I vibrate. While you struggle when you have to make others share your thought, I perform the opposite: I must restrict my energy capacities, diminish my power, for otherwise I would not only strike dead the medium but also yourselves. This signifies that matter removes the potential capacity, that is that the mercy, justice, wisdom of the Father act so that the soul's energy capacity harmonizes with the finite environmental energies, while maintaining its substantiality intact. At the very moment of separation the soul reacquires its power. All this clearly explains to you the movement of a medium in trance.

Have all humans this power? Yes, because all have the pineal gland. One should not, therefore, speak of a miracle but of exceptionality. Exceptionality since humans wish it to be such; but when every individual places himself in a spiritual state of harmony with the infinite Law, that is when the life in time is harmonious, then every human feels capable of reception, then the premonitions and foreshadowings are revealed, so that the individual realizes that he has accomplished an act of mediumship by receiving and transmitting for himself and to himself.

We shall not discuss the scale of medianic values; we shall limit ourselves to this for the present; the mechanism has been clarified for you.



MEDIUMSHIP

It is necessary to return to the first point, mediumship. You are not here dealing with phenomenology. You are all doubtful, some more, some less, or at least you become doubtful when you see that human affairs no longer function. It is not a question of phenomenology, of the supernatural, it is merely a physical ray gravitating in the Infinite and feeding on an Infinite Law of Love.

A herzian ray (a wave, as you call it) issuing from a transmitter in bands, in waves, towards a given point of your planet, at your behest, through a simple touch of a device (switch), can determine at a distance a phenomenon which I define as *vital*, that is the effect of a cause: the lighting of a lamp, the starting of a rotating body or other manifestations which you have devised; hence a wave which has followed your act of

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