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The laws of life

The meaning of life and the laws

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|---|----|
| Introduction | 2 |
| Chapter 1: Chance or Laws of Life? | 3 |
| Chapter 2: The Law of Motion | 5 |
| Chapter 3: The Law of Balance | 16 |
| Chapter 4: The Law of Attraction of Similar Species | 28 |
| Chapter 5: The Law of Cause and Effect | 42 |
| Chapter 6: The Law of Gravity | 51 |
| Chapter 7: What is the Origin of the Laws? | 57 |

Introduction

Our life is full of events of all kinds: joyful, painful, moving ... Why do they take place? What is their meaning?

Contrary to what many people think, events do not happen by chance. They are governed by universal laws, also called laws of life. These are:

- The law of motion
- The law of balance
- The law of attraction of similar species
- The law of cause and effect
- The law of gravity

Each of these great laws is the subject of a chapter in this book. For each of them, it will be explained what it is, how it manifests itself in nature and in human beings, and how it can help us answer the questions of life and of society that we ask ourselves. Although presented separately, these laws act together and complete each other harmoniously.

The knowledge of these laws allows us to acquire a clear vision of life. It enables us to bring order to the seemingly random and chaotic course of events. Life then acquires meaning, an indispensable condition which enables us to live happily.

The explanations of the laws that will be given here are based on the knowledge of a spiritual work entitled "*In the Light of Truth, the Grail Message*" by Abd-ru-shin. It is from this book that we draw our knowledge about the laws and it is this book that we recommend to read to anyone who would like to go deeper into the subject. (www.grailmessage.com)

Chapter 1: Chance or Laws of Life?

Many people think that their lives take place at random. While some of the events are the result of their decisions, others - which make up the immense and continuous stream of situations and incidents that happen to them – appear by chance. They are therefore unpredictable, unexpected and unexplainable and, because of this, incomprehensible.

If chance, or hazard, directed these events, they might very well not have happened. They could also have happened differently, or at another time. With chance, what happens is without cause and without purpose. Things are what they are, but they could have been quite different. Nothing can therefore be foreseen, directed or avoided.

The word hazard comes from the Arabic "az-zhar", which means "game of dice". The winning move is the one in which all the dice show 6. But such a move cannot be obtained intentionally; it does not depend on the player's skill or intelligence. As in other games of chance, such as roulette, lottery, ... the result is not in our hands. It is unpredictable and depends on something that escapes us and that acts without us being able to understand or foresee it.

In order to better represent ourselves this elusive thing, chance was personalized. It became a power or an entity that would decide our fate arbitrarily, as it sees fit; according to a logic that escapes us or, perhaps, even in the absence of any logic at all.

According to the result of its activity, we will then say that "chance would have it", or, on the contrary that it was, "an unfortunate chance". When events do not go according to plan, we speak of "the whims of chance". The close relatives of chance are "happy coincidences" and "unfortunate combinations of circumstances". They also include luck and bad luck, since these also occur inexplicably and unpredictably.

Anyone who thinks that chance governs his life is always a little worried. A vague anxiety lurks deep inside him and never leaves him. It is difficult for him to move forward quietly and joyfully in life. Indeed, at any moment, misfortune could befall him, without warning and without him being able to do anything to avoid it.

Considering that chance governs events is not the only way to look at things. There are people who have a diametrically opposed view. For them, there is no such thing as chance. Nothing happens arbitrarily and without reason, because there are laws that ensure that events take place in a rigorous, logical and, therefore, understandable way.

The existence of laws can be discovered by carefully observing our surroundings. It is indeed possible to see that events do not unfold just anyhow, nor in a way that varies over time. On the contrary, they repeat themselves in a fixed and constant way. This immutability leads us to become aware that precise conditions are imposed on the course of events, conditions that are part of a reality that we have not chosen, but which imposes itself on us. Events do not take place arbitrarily and inexplicably, but in accordance with these precise conditions. And these conditions are what we call laws.

Science has revealed the existence of laws in many areas. There are indeed laws in chemistry, physics, astronomy, biology, psychology, sociology, etc. The knowledge of these laws is

already a great help to understand better the world around us. However, they are only partial laws that are limited to specific fields. They concern only small parts of reality, since they describe the way in which one phenomenon or another takes place. This explains why they are so numerous.

However, above these partial laws, there are universal laws. They are few in number because they are the main principles according to which everything takes place. These laws dominate and direct not only all events, but also all the partial laws. Acting upon all creation, upon everything that exists and lives, they can also be called laws of life.

They are

- The law of motion
- The law of balance
- The law of attraction of similar species
- The law of cause and effect, also called the law of sowing and reaping
- The law of gravity

If many people think that life has no meaning, it is because they do not take into consideration the existence of these laws. Therefore they go through life blindly, without understanding its logic and rules.

In this respect, they are like someone who attends a football match without knowing anything about the sport. In his ignorance of the rules of the game, he would only see people running around, moving a spherical object, most often with their feet, sometimes throwing it with their hands; and in the middle of which a figure dressed in black, whistling, showing coloured cards, runs from one side of the field to the other.

All this activity would make no sense to him. Everything would seem arbitrary, the fruit of chance, until careful observation would make him notice constants in the action and behaviour of the players. He would then discover the rules that govern the game and give it a meaning.

Our lives are also governed by laws. So what are these universal laws that allow us to understand our life and discover its meaning?

Chapter 2: The Law of Motion

The wording

The wording of the law of motion can be made by a double formula:

"Life is motion" and
"Motion is life"

The most obvious characteristic of life is indeed movement. Everything that is alive moves, is in motion, is active. Each thing does it in its own way and at its own speed, according to its characteristics. The existence of movement bears witness to life. On the other hand, its absence attests to the opposite: the absence of life, that is to say, death. Death is immobility, inactivity, no longer being in motion.

Since life is characterized by movement, it follows that in order to remain alive, one must remain in movement. It is therefore necessary to be active, because in this way movement is maintained and with it, life. This can be summed up by the formulas:

"What is alive is in motion" and...
"What wants to stay alive must stay in motion"

By "that which is alive" is meant all that is endowed with life, as are plants, animals and human beings. In a broader sense, however, it also includes everything that exists and has a form, and therefore also everything that belongs to the mineral kingdom. Indeed, every visible form: rock, earth, water, cloud... is made of basic elements: atoms. These forms are formed by the displacement and the bringing together of atoms, therefore by movement.

The action of the law of motion, as far as the shaping of forms is concerned, can be stated as follows:

"Everything takes shape through motion" and
"Lack of motion results in loss of shape"

The combined action of the law of movement on life and form leads us to reformulate its activity more broadly:

"Motion gives life and form" and
"Without movement, no life, no form"

Popular wisdom has recognized the need for movement and summed it up in the saying:

"He who does not move forward, moves backward"

At first glance, the saying seems to be wrong. When we stop moving forward, don't we just stay put? Shouldn't the saying rather be "he who does not move forward, stays still"? However, the saying is correct and full of wisdom. Indeed, "he who does not move forward" is not alone. He is in an environment that moves forward. If something in it stops moving, the rest (its environment, nature, creation) does not simultaneously interrupt its movement, but

continues to move forward. In relation to his moving surroundings, the individual who no longer moves does not stop, but falls behind, is outdistanced. He moves away in the opposite direction to the general movement, so he moves backwards.

The law of motion in the four kingdoms

The Mineral Kingdom

Different things belonging to the mineral kingdom, rocks, metals..., appear to us to be immobile and therefore devoid of any movement. But the law of motion is a universal law. The hardest and most inert dense matter is therefore also subject to it and, as a result, is in motion. The latter is not visible externally, but exists in the depths of matter.

Everything that exists on earth is built from extremely small particles: atoms. There are about 120 of them: carbon, hydrogen, nitrogen, iron, etc. Atoms are not inert things, they are made up of electrons revolving around a nucleus. They also rotate on themselves while following their orbit. The seemingly inert mass of objects is therefore the seat of continuous movement of its constituent elements.

As long as electrons rotate on their orbit around a nucleus, following the law of motion, the atom keeps its characteristics and continues to exist. On the other hand, if their motion were to be interrupted, the atom would collapse on itself. It would cease to have a form and would no longer exist.

Apart from this inner movement, rocks and metals are also animated by a movement that is visible externally. With the cold, they contract, their volume decreases. With heat, they expand, they increase in volume. It is out of respect for this movement that bridges built today are equipped with expansion joints. These prevent the bridge from breaking while "moving".

The earth's surface we are standing on is made up of a collection of different rocks. Because of its mass and hardness, this surface seems to us something immobile and stable. For most people, it is even the stability par excellence on which we can absolutely rely. In reality, it too is in constant motion.

The Earth's crust is made up of several plates, called continental plates. These plates move at a slow pace, but despite this slowness, they are still in motion. These movements give rise to the phenomenon known as continental drift. When two plates approach each other head-on, the opposing pressures they exert on each other will cause them to either rise towards the heights or descend into the depths. In the first case, this results in the formation of mountains, in the second, oceanic trenches. Some plates slide against each other. The sliding can be smooth or jerky. In the latter case, earthquakes result. According to specialists, the earth trembles (i.e. moves) more than a million times in a single year.

The movement of the continental plates is moreover generated by another movement, that of magma. The interior of the globe is made up of molten rocks that appear as a fluid and viscous paste. It is animated by convection movements, i.e. ascending and descending. The very high heat emanating from the centre of the globe heats the magma, which then becomes lighter and rises to the surface. There, the lower temperatures cool it down, so it gets heavier and goes down again, to be warmed up and go up again, and so on.

Not only does the globe move on the surface and at depth, it also rotates on itself around its north-south axis (in 24 hours) and, in addition, around the sun, in an orbit that lasts 365 days. However, the sun, too, makes a revolution around the centre of the galaxy to which it belongs, a galaxy which itself rotates on itself, so that the entire universe is in motion.

The mineral world includes not only solid elements such as rocks, but also fluid elements such as water.

From a distance, a large body of water like the sea appears motionless. As you approach it, you can see that its surface is covered by waves moving towards the shore. The depths of the sea are also traversed by ocean currents. Some, such as the Gulf Stream, travel several thousand kilometres. Another movement that moves the sea is the tides.

In any body of water - sea, lakes, etc. - there is also a mixing movement of the different superimposed layers of which it is made up. Cold water being denser and heavier, it is found at depth. Water that is a little less cold, because of its lighter weight, is found a little higher up, and so on, to the warmest layer on the surface. This distribution is not immutable. Cooled by an icy wind, the surface layer gets heavier and goes down. It stabilizes at the level which corresponds to its new density (or weight), while the now warmer layers rise and replace it at the surface. This mixing is essential to the maintenance of the life of the waters. Indeed, what happens to a body of water which is stagnant, therefore devoid of movement? It rots, loses its purity and is no longer good for sheltering or maintaining life.

Another well-known movement of water is the cycle it goes through between earth and sky. Water that evaporates from the seas and the land rises into the sky. The low temperature which is to be found in the sky condenses the steam. The vapour turns into rain droplets that fall to the ground, and the cycle continues endlessly.

Air is another element that belongs to the mineral and inorganic kingdom. Being the lightest element, it is the most mobile. Air is constantly moving. It rises as it warms up and falls as it cools down. These movements of air can form small local winds, but also winds like the Jet-Stream, which can travel thousands of kilometres. The air must be in motion to renew itself. Air that stagnates in an unventilated room quickly becomes impure and stale.

Dense, inert objects that are far removed from nature, such as machines designed by humans, are also subject to the law of motion. A car engine, for example, works better and longer if it is used regularly than if it is not used at all. If an engine is not used for a long time, parts rust, deposits form in the oil and petrol, and seals lose their elasticity.

The law of motion in the plant kingdom

Plants cannot get about, but they are still in motion. All organic tissues are made up of cells. Cells are the site of intense exchanges of substances and fluids. These exchanges take place within themselves: between the nucleus and the cytoplasm, but also between the cell and its external environment. The exchanges are bidirectional. Nutrients enter the cell, and the waste they produce comes out. However, a plant cell does not act alone, but in collaboration with those around it. The resulting cellular exchanges create a permanent movement that is essential for the plant's survival.

Externally visible movements also take place. As plants grow, their roots plunge into the depths of the soil, become longer and more branched to draw the nutrients they need. This downward movement is matched by an upward movement of the branches, which are then pushed upwards and branch out into space. Flowers are also in motion. Many flowers open and close every day. Some of them, such as sunflowers, also move their corolla during the day to face the sun. Carnivorous plants open their corollas to catch insects and close them again to digest their prey.

Movement also takes place at the level of the leaves. Trees orient their leaves to expose them as much as possible to the sun's rays. Beans lower their leaves in the evening when the sun sets and raise them in the morning when it reappears. A wild lettuce (*Lactuca scarcola*) continuously changes the inclination of its leaves so that they receive as little sunlight as possible. The leaves of *mimosa pudica* close abruptly as soon as they are touched. Through an ingenious mechanism, some plants throw their seeds away rather than let them just drop to the ground or be blown away by the wind.

Other plant-related movements include the rise of sap in spring and its descent in autumn. It also includes the continuous passage of water through the plant. The water absorbed by the small rootlets is conducted to the larger roots. The water then rises in the trunk, flows through each branch to the leaves, where it evaporates into the air. This movement is equivalent to a transit of hundreds of litres of water per day for large trees such as poplar and eucalyptus.

Without these various movements, the plants would wither and dry for lack of water. They would not receive as much of the energy provided by the sun's rays, nor the nutrients needed to grow and produce seeds to multiply. So it is indeed through movement that plants form and survive.

The law of motion in the animal kingdom

As their name suggests, animals are "animate" beings, that is, they are gifted with movement. They are not only able to move their bodies to put them in different positions, but also to move in space. If a plant feeds and reproduces always in the same place, the animal moves to do the same thing. Birds fly, fish swim, quadrupeds walk, grasshoppers jump ...

When an animal can no longer move, for example if it has broken a limb or a wing, it quickly wastes away because it is deprived of the possibility of moving around to meet its basic needs.

In order to move, many internal movements take place in an animal. In addition to cellular exchanges, there are muscle contractions, heartbeats, inhalation and exhalation through the lungs, assimilation of nutrients, elimination of toxins, etc.

The organs of animals do not have a fixed and definitive shape, they change over time. This is evidenced by the great biological law that says that "function creates the organ". This law illustrates one of the particular aspects of the law of movement, that related to its action on the shaping of forms. The more an organ is in motion, that is to say, used repeatedly and intensively, the more it strengthens itself, develops, increases in volume and power, and perfects itself. This does not happen overnight, but over time.

According to biologists, geese did not have such long necks in the past. It was shorter, but having become accustomed to plunging their heads deeper and deeper into the water to find

food - rather than diving with their whole body as ducks do - their necks gradually stretched and lengthened to become what they are today.

While movement shapes forms, the lack of movement causes them to lose shape. The less an organ is used, the weaker it becomes. This is why chickens and ostriches can hardly fly anymore. They have preferred to walk to move around rather than use their wings. Over time, their wings have weakened and atrophied.

The theory of evolution confirms the necessity of movement for the progression of living beings and, by this, confirms the existence of the law of motion. In the past, it was believed that the multitude of animal species appeared all at once, all at the same time, already fully formed, directly from the hand of the Creator. This way of thinking - called creationism - is not only in opposition to the law of motion, but also to the facts, as Charles Darwin (1809-1882) and other scholars of his time showed. They showed that animal species were created from one another through a continuous movement of improvement and development.

By perfecting one or more faculties in its struggle for survival, the simplest creature gave rise to a slightly more evolved creature which, by bringing its own qualities to a more advanced stage, allowed a new creature to appear. Starting from a single-cell being, such as an amoeba, this evolutionary process has successively led to the development of the bodies of aquatic, amphibian and terrestrial beings, up to the great apes and, finally, of the human being. The passage from one link to another in this long evolutionary chain took place thanks to the fact that each animal belonging to this chain had to struggle to survive, in other words, was on the move.

The evolutionary process described here concerns only physical bodies. The souls of animals and the human spirit pre-exist these bodies. The soul of the ape, while evolving, did not give a human spirit, it could only offer him a more evolved body in which to incarnate.

The law of motion and human beings

The necessity of movement for the survival of the human body is illustrated by the activity that cells perform to keep the body functioning. But cellular activity would not be possible if the tissues were not irrigated by blood. For this purpose, the heart beats day and night without interruption. Constantly, it propels blood through the arterial network and draws venous blood in return. At a rate of 70 systoles per minute, this represents 108,000 beats per day. Furthermore, the length of the blood network with its multitude of capillaries is estimated at 100,000 km. In order for the blood to circulate easily, it must remain fluid. This fluidity is lost due to a sedentary lifestyle and a diet that is too rich in fats. The blood thinners often prescribed nowadays aim, by reducing the viscosity of the blood, to restore good blood circulation, in other words its movement.

Movement is also necessary for the muscles. They develop, become strong and toned through activity. If they are inactive, as is the case when a leg is immobilized in a cast due to a fracture, they weaken and atrophy, which is visible when the cast is removed.

The need for sustained activity required by the law of movement is not a continuous, uninterrupted activity. The law does not encourage abuse and exaggeration. Periods of rest are a natural necessity. To be able to recover and avoid premature wear and tear, these periods

must alternate harmoniously with those of activity. This is the case between daytime work and night-time rest, or the rest time that the heart allows itself between each contraction.

Some people think that physical activity only results in tiredness and weakness, but this is not the case. The body's "external" movement, i.e. of the body and muscles, promotes internal movement, i.e. oxygenation, blood circulation, cell exchange, etc. Therefore, physical activity supports, strengthens and tones the body. It is only abuse that is harmful.

Paradoxically, it is the lack of movement that makes you tired and weakened. Some people say they are very tired, without strength or tone. They even worry about their condition. However, if they receive good news or are offered something interesting to do, they will be full of energy and momentum from one second to the next. These people were not really tired, but they had slowed down their inner movement too much.

Basically, a human being likes to be active, therefore in movement. He needs and appreciates to be in motion. Being inactive does not suit him. At the bottom of every human being there is the desire to act, to achieve goals, to realize ideals. There is the desire to improve and develop oneself.

Just look at someone who is looking forward to his next vacation. He dreams of being inactive, of just being able to lie on the beach, under the sun. But after a few days of inactivity (a few hours for others), he feels unwell, becomes dissatisfied and impatient... and longs to have something to do!

Experiments have been conducted to study the consequences of prolonged immobility on the human being. Volunteers, young people, were asked to lie in bed, day after day, throughout the experiment. The result was not only physical apathy, with a drop in blood pressure and loss of general tone, but also a great psychological and intellectual slowdown. The faculties of memorization and reaction diminished greatly. They came very close to the level of those of elderly people suffering from pathological old age. The conclusions of the study were in line with what Aristotle, the Greek philosopher, said more than 2000 years ago: "Nothing destroys man as profoundly as prolonged physical inactivity. »

In addition to staying in motion physically, the human being must also stay in motion mentally. Indeed, it is because he has done so throughout history that he has reached the present stage of intellectual development. This work has spanned several millennia. The human being has had to constantly call upon his intelligence, his creative and artistic faculties, his entrepreneurial spirit. What a long way has been travelled between the few sounds and words spoken by the first men and the wealth of expression and vocabulary of today's languages, comprising several hundred thousand words; between the few bone and cut stone tools of early human history and today's highly sophisticated technological achievements; between the simple notions of arithmetic and today's infinitesimal, differential and analogical calculation. In all these fields, there has been an increase in knowledge and know-how, whether in science, art or technology. This progress has only been possible through constant activity, perseverance and application, i.e. movement.

Do geniuses escape the law of motion?

In all eras of history, great men have brought to humanity something far beyond what had been done before, whether in the field of music, poetry, painting, inventions or science. Because of their superior achievements, these men were called geniuses.

In the minds of many people, geniuses do not have to make an effort. Thanks to their gift, everything is very easy for them. The exceptional nature of their faculties would allow them to escape the law of motion, which requires effort to achieve something. But when asked about the way in which they had achieved their masterpieces, the great men all replied that in addition to a basic gift and the indispensable inspiration, they had to work, work and work.

Wolfgang Amadeus Mozart (1756 -1791), the famous composer, wrote that "...it is a mistake to think that the practice of my art has become something easy for me, ... I am totally absorbed by music, I work on it all day long".

Nicolas Boileau (1636-1711), the French poet, advises in his book "L'art poétique": "Twenty times on the loom, put the work back on; polish it over and over again and repolish it".

Reworking and improving one's work is also the lot of painters. Henri Matisse (1869-1954), in a letter to Pierre Bonnard, confided to him that "after 40 sessions, I have completed a sleeping figure that I started a year ago last January, and I have an unfinished still life that is already a hundred sessions old".

The literary genius, Leon Tolstoi (1828-1910), wrote more than 60 variants for the beginning of the first chapter of his masterpiece "War and Peace" before finding the right way to start. Thomas Edison (1847-1931), a prodigious inventor who filed more than 2000 patents, conducted 1600 experiments until he found the most suitable filament to produce the first electric light bulb. And speaking of inventors, the following story is circulating: when asked how he had made his invention, a researcher replied: "By thinking about it all the time".

For the great physicist Albert Einstein, work and perseverance are necessary: "It's not that I'm more intelligent than others, it's just that I stay longer with the problem".

According to Johann Sebastian Bach, reaching a high goal is within everyone's reach: "I worked hard. Anyone who works as hard as I did can achieve the same results".

Proverbs and the law of motion

The activity of the law of motion has been expressed in many ways in numerous proverbs and sayings.

Some of them stress the importance of effort, and therefore of motion, in order to reach the goal or to obtain something.

"One has nothing for nothing"

"It is with the water of the body that one draws water from the well" (Tamil)

"Would you like some pearls? Dive into the sea" (Kurdish)

"You have to break the kernel to get the almond" (Latin)

"The oil only comes from the press" (Arabic)

"You don't get fame on a bed of feathers" (Turkish)

"Victory loves effort" (Latin)

"Seek, and you shall find" (Bible)

Other proverbs show that the effort required for movement is not, contrary to appearances, something painful and superfluous, but beneficial:

"The pleasure of having is not as big as the effort of acquiring.

"We like the hunt better than the catch" (French)

Still others point out the harm caused by lack of movement:

"The stable wears out more than the race" (French)

"Motionless water becomes impure" (Georgian)

"Idleness is the mother of all vices" (Latin)

"Idleness is the enemy of the soul" (Latin)

Questions of life and society and their illumination by the law of motion

Retirement

Many people who are active in the world of work are impatient to retire. They look forward to this period of "well-deserved rest" and count the years and months to go. Soon they will be free of all the constraints that their professional activity has imposed on them.

For these people, retirement is a legitimate period of rest: they are entitled to it as compensation for all the work they have done until then. People who think this way are often disappointed, because retirement often proves to be a less happy time than they had imagined. When it really begins, these people often feel a little lost. With nothing special to do, the days are long. They get bored and end up feeling useless. This sometimes leads them to lose their self-confidence. They become anxious, even depressed. Often, various health problems appear.

The reason for their affliction is due to the fact that this new period of life takes place in opposition to the law of movement.

Retirement is too often seen as a period characterized by the absence of obligations and duties. The rest it offers is considered not only legitimate but also necessary. People who think this way have stopped moving. For them, leaving active life means stopping all activity. However, not being active also means not being in motion.

In working life, there are schedules to follow, goals to achieve, responsibilities to take, deadlines to meet and challenges to overcome. You have to make efforts and be vigilant, applied and persevering. All inner forces must be called upon. Far from diminishing someone, this mobilization fills him and gives him value. He feels a useful link in the chain of activities

of his company or in society in general. He acquires a certain self-esteem and self-confidence, because his value is recognized and he is needed.

In retirement, all this disappears. Constraints and obligations cease. The external stimuli that used to keep the person moving - whether they wanted it or not - have disappeared. The retiree can now rely only on his or her own efforts to keep moving. If he does not do so, believing that he must rest, he finds himself at odds with the law of motion.

Over time, different solutions have been proposed to ease the transition to retirement. Those that have proven to be effective show that it is the law of motion that plays a role here and that must be respected.

One of the solutions has been to provide a smooth transition in the form of a gradual exit from working life. The number of hours spent at work is reduced in stages, month by month. Gradually, time outside the workplace becomes more important. Thus, the retiree enters retirement gradually.

To be truly effective, this measure must be combined with another. The time outside of work should not be left empty. It should be filled by an activity that corresponds to the tastes and dispositions of the person concerned. The aim is not to find a new paid job (although it can be), but an activity that interests and mobilises him. It must represent a certain challenge for him, a challenge in which he can grow and feel useful, all things that keep him moving. When he is definitively retired, the time he will devote to this new activity may be less than the time he spent previously in his professional activity, but he will remain on the move and thus maintain his health and his joy of life.

Loss of spirituality and religious feeling

Our time is characterized by a general loss of spirituality. Fewer and fewer people believe in the existence of God. Nor do they believe in the existence of the plane of origin of the human spirit, the spiritual plane or paradise. Therefore, they also deny the existence of the immaterial core of the human being: the spirit, also called soul. For them, therefore, there is no soul that, at death, separates from the body and continues its existence in the beyond, whose reality they also deny. The high values and moral principles transmitted by the various religions, such as justice, honesty, respect for one's neighbour, etc., are no longer considered as important as in the past and are often not respected.

The dominant thought today is materialism. According to this view of life, only matter exists and is important. We would only be a physical body directed by the brain. At death, everything would be over. We therefore have only one life. We should therefore make the most of the pleasures it offers. Earning a lot of money, being able to acquire many material possessions, making a reputation among men... are among the most important things to achieve. High values are not so much taken into consideration, because self-interest takes precedence over spiritual values.

Materialistic thinking is so ingrained in some people that they can no longer feel that they and their bodies are two different things, that their existence does not end with the death of the physical body, or that there are higher values that must be respected if peace is to reign.

How did this loss of spirituality and religious feeling take place? It took place because of the disrespect of the law of motion. To understand how it happened, we must first see how the human being functions on the psychic level and distinguish between what comes from the immaterial spirit and what originates in the brain.

According to the Grail Message, when the spirit is in function, it is the intuitive faculties that are in action. Intuitions are the immediate and spontaneous knowledge we have of things. It is, for example, the first impression, which popular wisdom says is “always the right one”. Emanating from the spirit, intuitive knowledge does not concern itself with what is material, but what is above matter. It is knowledge about the existence of the spirit, the beyond, the spiritual plane, the Creator, and high values and moral principles. Because of its high origin, the spirit has a broad and complete view of things.

When the spirit is embodied in a physical body, it has at its disposal a very sophisticated tool: the brain. Given the much denser and heavier specie of this organ, what results is not an intuitive but an intellectual activity. It manifests itself through thoughts and reasoning. Being conditioned by the brain, the understanding of the intellect is narrow and fragmentary. It concerns only things of the same kind as the intellect, namely material things, like all earthly, scientific, technical and practical knowledge.

The intuitive and intellectual faculties are not in opposition, but complementary. The spirit, with its broad vision of things, makes valuable decisions, which it then transmits to the intellect for their realization on earth. Belonging to the material realm, the intellect is, by its very nature, capable of concreting them in dense matter, because it is in affinity with it, which is not the case with the spirit.

Endowed with free will, the human being can decide to respect the natural hierarchy in which the spirit directs and the intellect executes, but he can also oppose it. And this is what has happened in the course of the history of mankind, explains the Grail Message. In ancient times, human beings decided to devote themselves more to earthly things than to spiritual ones. They therefore immersed themselves in the study of matter and developed more and more techniques to take advantage of the possibilities it offered. In doing so, they made less and less use of their spirit and intuitive faculties.

In accordance with the law of movement, their intellectual faculties, which were under intense strain, developed and became stronger, while their intuitive faculties stagnated and weakened.

It is easy to understand that with such an imbalance, the human being mainly uses his intellectual faculties since, being more developed and better exercised, they are easier for him to use. The opposite is true for the intuitive faculties. Being weaker, he considers them less important. Neglecting them most of the time, they are not familiar to him. He will use them less or even nearly not at all, which explains why many people no longer attach much importance to spiritual things.

In order to overcome the lack of spirituality that characterizes our times, it is necessary to awaken and develop the intuitive faculties that are currently asleep and atrophied.

In concrete terms, this means putting them back into motion by using them. To do this, it is also necessary to be concerned about the spiritual side of existence. This means looking for answers to questions about the meaning of life. It means acquiring spiritual knowledge about

the spirit, the structure of creation, the laws that govern it, and about the Creator. It also requires the effort to act according to the high spiritual values of the good, the kind and the just. All things that escape the brain and that only the spirit can grasp.

After death, eternal rest?

The Christian churches teach that after death, the human soul falls into a deep sleep. This sleep lasts a very long time, since it extends to the end of time, when the dead will be awakened by the trumpets of Judgment Day. During the Last Judgment, souls will be divided into two groups: those who have developed enough goodness in them to ascend to paradise, and those who have not.

The long rest that precedes the Judgment appears to be something pleasant. The loved ones of the deceased often wish that the deceased could henceforth rest in peace. The existence of this time of rest is comforting, because rather than our personality disintegrating at death and disappearing completely, it survives. It is true that the soul is plunged into sleep and is thus unconscious, but it is also freed from all worries. This rest is like a consolation after the earthly ordeal and the necessity of earning a living "by the sweat of one's brow".

The idea of eternal rest is pleasant, but it does not correspond to reality, for it is in opposition to the law of motion. A rest of such a length does not sustain life in oneself. It leads to the loss of what had developed up to that point. Since the faculties are no longer used, they are not maintained by movement.

However, a spirit that goes to the other world has not completed its evolutionary path. It still has to develop and perfect itself through the experiences it will make in the beyond. This is indispensable if it is to be able to ascend to paradise as a perfectly developed spirit. Therefore, the spirit in the beyond must not fall asleep, but remain awake and active. The movement of the spirit is as indispensable in the beyond as it is on earth. Only in movement can it progress.

The movement in the beyond is also faster than on earth. It is all the more so as one ascends in the planes of creation. On earth, our environment and our physical body are made up of dense matter. The heaviness and gravity of this matter hinders movement and thus slows it down. The beyond is made of ethereal matter. It is light and subtle, allowing for greater mobility. The movement increases so much as one ascends that, as the Bible points out, in one day in heaven (in the higher planes) one can live as much as in a thousand years on earth.

If eternal rest does not take place in the beyond, is it perhaps reserved for the spirits who sojourn in paradise, since paradise is the place where the righteous live in eternal happiness and bliss? This would again be in opposition to the law of motion, a law which acts in all the planes of creation. In conformity with the activity of this law, spirits must also be active in paradise. The Grail Message speaks of Paradise as 'the luminous realm of joyful activity'. What awaits the spirits returning to paradise is therefore not eternal rest, but eternal and joyful activity.

Chapter 3: The Law of Balance

The wording

The wording of the law of balance is as follows:

"Creation is a balanced whole and must remain so"

From this, it follows that

"Any imbalance must be compensated for in order to maintain harmony"

When there is balance, the different elements of a whole are in such a relationship that stability and harmony result. Each element has its place and can manifest itself. They support each other, are beneficial to each other and promote each other's activity. No one element supplants the others or hinders or even crushes them.

Balance is like scales where the two plates remain in balance even if they contain very dissimilar things. Balance is therefore a harmonious collaboration between different things. This is the case of nature taken as a whole. It is composed of many things and living beings that make a harmonious and balanced whole. This is evidenced by the fact that it does not self-destruct under imperfections, but lasts and maintains itself over time. However, this balance is not static. The various elements that make up nature are not fixed and immobile. They act, evolve and interact.

Of course, these activities have an effect on the whole: they modify the general balance each time. And this effect will be greater or lesser depending on the case. Whatever it is, it moves the whole away from perfect balance. In order to keep the whole in harmony, the balance must be restored. This takes place thanks to the law of balance, since each modification or deviation is compensated by a correction in the opposite direction.

Before going further in the presentation of this law, let us first see, with the help of a few examples, how this law manifests itself. We will see that balance is found in all areas, from the largest to the smallest.

Balance in all areas

The sky is strewn with countless celestial bodies (planets, stars...) which move and attract each other more or less strongly, depending on their respective mass and distance. Nevertheless, despite their multitude and diversity, they do not collide, but travel harmoniously in their orbit. Indeed, there is always a balance between the centrifugal forces that attract the celestial bodies towards each other and the centripetal forces that cause them to move away from each other. The sky is therefore a harmonious and orderly whole thanks to the activity of the law of balance.

The smallest parts of which matter is composed are the atoms. In spite of their diversity - there are more than 120 - their constitution is basically the same and manifests the action of the law of balance. Indeed, an atom is made up of a nucleus containing protons and around which electrons circulate on one or more orbits. However, whatever the number of orbits, the number of electrons - which are negatively charged particles - is always equal, i.e. in balance with the number of protons, i.e. positively charged particles.

Another balance found in nature is that between the number of women and men living on earth. At first glance, the number of each could be very variable. At certain times, there could be more women than men, and then the reverse. In reality, according to demographers, the female and male population is always in balance. On earth, there are always 50% women and 50% men. These figures could be disputed since demographers also say that there are generally 49% female and 51% male births.

However, sometimes the most represented group is not the girls and then, a few years later, the boys. It is always the boys. For every 100 births to girls, there are invariably 104 births to boys. The reason for this is that boys are biologically less resistant than girls. As a result, more boys than girls die in childbirth and the early years of life. Through the action of the law of balance, nature compensates for this biological weakness by conceiving more boys, so that ultimately, thanks to this correction, the balance is preserved.

The correcting action of the law of balance at the demographic level can also manifest itself strikingly in post-war periods. Because of the deaths of many soldiers, these periods are characterized by a much smaller male population than that of women. However, instead of continuing at the same rate of 49% and 51% of births to girls and boys, the rate of births to boys increases sharply for a few years, in order to correct the deficit of male representatives and thus restore the balance.

Different balances also exist at the physiological level

The human body is made up of acidic and alkaline substances. It is not indifferently more of one kind of these substances than the other. On the contrary, they are represented in equal quantities, hence the notion of acid-alkaline balance. This balance in the blood and tissues is essential for the health, and even survival, of the body. When it is broken, the body actively works to restore it and has a whole range of means at its disposal to do so.

Another balance is related to osmosis, a physiological process that is very common in nature since it takes place in all plant and animal tissues. It is a manifestation of the law of balance, since the aim of the process is to reach the stage known as "osmotic balance".

The phenomenon of osmosis occurs whenever two liquids of different densities are separated by a permeable membrane. A displacement of water (osmotic transfer) takes place from the less concentrated medium - i.e. the medium with the lowest concentration of suspended solids - to the more concentrated one, until the density of the two liquids equals each other. The balance between the two liquids is achieved because the water, on leaving the less dense medium, concentrates it and, on reaching the denser medium, de-concentrates it. In some cases, in addition to water, this rebalancing is achieved by a transfer of minerals from the more concentrated medium to the less concentrated one. It is mainly thanks to these osmotic exchanges that the incessant cellular exchanges take place.

A balance also exists in the human being at the psychic level. The components of the human psyche are indeed multiple. They include thoughts, values, aspirations, emotions and feelings. When these elements are in harmony with each other, the person is said to be "balanced". Otherwise, he or she "lacks balance". A person's balance is more or less stable. In the face of external events that jostle them, they can "lose their balance". This is why, if the events that affect them are very violent, those close to them may "fear for their balance".

The various spheres of human activity are also governed by the law of balance

A "balance between production and consumption" is essential for the economy in general to function well. Problems arise as soon as this is no longer the case. Production in excess of the needs of consumers endangers the survival of businesses and workplaces due to a lack of revenue to finance them. Conversely, needs that are greater than those that can be met by production lead to shortages of essential consumer goods, such as foods, medicines, etc.

Ideally, trade between two states should be characterized by a balance of trade, i.e. between what is imported and what is exported, to avoid a state of dependency. There must also be a balance in the balance of payments to prevent the volume of local currency leaving the country from being considerably greater than the volume of foreign currency entering the country. States must also ensure a balanced budget, in other words that revenues and expenditure are in balance, so that they do not live beyond their means.

In politics, the balance of power between the legislature and the executive is guaranteed in many constitutions in order to avoid the concentration of all authority in the same hands, which could lead to despotism and arbitrariness. Moreover, a balance between the different political forces (political parties, trade unions, employers...) within a nation is also necessary to ensure peaceful relations between them.

Art does not escape the need to respect balances. Indeed, a work of art is beautiful if there is a balance between the different elements that make it up: between shapes and colours in a painting, between sound masses in an orchestration. In architecture, this respect for balance is not only necessary for the aesthetics of the building, but also for its stability. Gothic churches only stand upright because the pressure exerted by the building on the outside walls is compensated, i.e. balanced, by the thrust of the buttresses.

These different examples of balance having been given, let us continue the study of this law.

Giving and receiving

The balances that exist in all areas must persist because they are the condition for survival and harmony.

However, balance disruptions constantly occur because of the multiple activities that take place. These disruptions take two forms. The first results from the fact that certain things or forces move or are transmitted. They leave the place where they used to be or the place where they used to belong and are now missing. This process of moving away can be defined as "giving".

The second kind follows on from the first. The things or forces that have moved away reach a destination. They arrive at another place and are received. They enrich the recipients, a process which can be defined as "receiving".

Activity in creation is therefore characterized by giving and receiving. However, these exchanges cannot take place unilaterally. If something or someone just gave and never received, it would be emptied. It would lose its substance and strength. It would weaken and eventually disappear. Conversely, if something or someone was just receiving without ever

giving, it would fill up more and more. It would become congested and suffocate in the excess of what it receives, which would destroy it and lead it to its end.

In order to avoid the harm caused by these imbalances, it is indispensable that a process of correction take place. It does through the action of the law of balance, in the form of a process of compensation: hence the designation "law of compensation" also used in connection with the law of balance.

This compensation takes place as follows:

What has given receives in return.

What has received gives back.

In this way, everything survives because either it is "replenished" after giving or it parts with something after receiving. However, an indispensable condition must be met for compensation to take place correctly: there must be equality between what is given and what is received. For compensation to be effective, there must be no inequality. If someone gives a lot, but receives little in return, he is short of something. If he receives a lot but gives little in return, he has a surplus. In both cases, the balance is not restored.

This need for equal compensation is at the root of the more precise wording of the law, since it is said to be "*the law of balance between giving and receiving*".

There must therefore always be a balance between giving and receiving, so that harmony, stability and peace may reign and life may continue.

Giving and receiving in the different kingdoms

The activity of the law interpenetrates everything and therefore acts in all four kingdoms.

The Mineral Kingdom

The action of the law of balance on the movement of the stars and the constitution of the atom has already been mentioned. It is indeed a balance between giving and receiving, since the forces exerted (given) by a star are compensated by those received from the other stars. At the level of the atom, the forces given by protons are compensated by those received from electrons.

It should also be noted that at the chemical level, the way in which groups of atoms - molecules - combine is always done in a balanced way, according to a law called "the law of chemical balance". One component never gives more electrons than it receives from the other component.

Giving and receiving relationships also take place in the atmosphere. Air is constantly being transferred between areas of low and high pressure. Low pressure air rises and creates a "vacuum" of air on the ground. High pressure air descends and creates an "overflow" of air on the ground. An air transfer then takes place to fill the void. High pressure gives air, low pressure receives air. This compensating or rebalancing action results in the formation of a wind on the ground.

The water cycle on the earth's surface is also subject to the law of giving and receiving. The earth only receives as much rain from the sky as it first gave it in the form of vapours evaporating from the seas and vegetation.

The plant kingdom

Balanced relationships between giving and receiving are also manifested in the links that plants have with the soil in which they grow, with the plants around them and with animals.

To grow, plants take various substances from the soil, but the soil is not permanently deprived of them. When the plant dies, it decomposes and returns them to the soil. In this way, the soil receives back what it has given.

In fruit growing, trees that have only poor soil in which to grow only give meagre harvests. Conversely, placed in fertile soil, they produce beautiful fruit in greater quantities. And if, in addition to the quality of the soil, they receive fertilizers, the harvests will be all the more abundant. Trees therefore give back in a balanced way what they have received. However, there is a limit not to be exceeded. Like all living things, trees cannot tolerate being over-fed. Although they grow quickly when they are full of fertilizer, they are weak, not very resistant to disease, and their fruit lacks flavour. The balance has not been respected. They were given an overflow that they could not use.

The symbiotic relationship between two plants also comes under the law of balance between giving and receiving.

An alga and a fungus can associate in order to increase their chance of survival. Together, they form what is called a lichen. Thanks to its capacity for photosynthesis, the alga produces carbohydrates that the fungus needs, while the fungus, by its characteristics, ensures the alga's supply of minerals and water. As long as each gives the other what it needs and receives what it needs in return, both members of the association are doing well. On the other hand, as soon as the balance between giving and receiving is upset, the algae and the fungus decline. Moreover, artificially separated by man and cultivated each in isolation, they grow very badly.

A symbiotic relationship can also exist between a plant and an animal. In Costa Rica, for example, a species of acacia lives in close contact with aggressive ants. The acacia provides the ants with a place to live and food, but the ants protect it by killing the insects that attack its leaves. Giving and receiving between two protagonists guarantees the best chances of survival and development for each one.

The animal kingdom

Symbiotic relationships also exist between animals and thus testify to the activity of the law of balance at this level.

Ruminants do not have a digestive tract capable of digesting cellulose; however, this capacity is that of different bacteria. Bacteria do not survive very well in dry, open air, but thrive very well in moist, warm, cellulose-rich environments, as is the case with the digestive tract of ruminants. By associating, they create a balanced exchange relationship. The ruminant gives the bacteria a medium in which to grow (their intestines) and in return receives the nutrients it needs.

The law of balance at the animal level also manifests itself in what conservationists call "ecological balance". An ecosystem, i.e. all the living beings (plants, animals, etc.) occupying a biotope, is said to be in balance when it offers all those living in it a stable and sustainable environment. This is the case when there is a balance between the processes of producing the food energy necessary for their survival (giving) and those related to the consumption of this energy (receiving).

In tropical kingdoms, for example, the abundant supply of plants due to the heat and the frequency of rainfall is balanced by the presence of herbivorous animal species that consume great quantities of plants, such as elephants, whose daily food ration amounts to 200-300 kg. In regions with a low plant cover, the balance is achieved by the presence of small consuming animals, such as goats in the scrublands.

A balance must also be maintained between predatory animals and their victims. The number of lions in a region depends on the number of antelopes and other animals on which they feed. If the number of antelopes and other animals that they feed on increases, the number of lions will also increase over time as more food becomes available. As a result, a new balance is established.

The phenomena of regulation conditioned by the law of balance also manifest themselves in other ways. If the number of lions in a region decreases for one reason or another, fewer antelopes will be killed and their numbers will increase. The food supply of the biotope (the grass on which herbivores feed) may, however, over time, no longer be sufficient to feed the large antelope population. Lack of food will cause the antelopes to weaken, become sick and die in greater numbers than in the past. Their population will decline and become balanced again with the lion population.

The human body

The functioning of the human body reveals in many ways the existence of the need for a balance between giving and receiving.

The heart circulates blood through the vessels. However, by contracting, it can only give the arterial system as much blood as it has received from the venous system. However, the amount of arterial blood is not the same as the amount of venous blood. There is more venous blood (65%) than arterial blood (35%). This excess is a reserve that ensures that the heart always receives enough blood, even when the volume of venous blood decreases for one reason or another.

The buffering or protective effect of a surplus that guarantees balance has already been mentioned in relation to female and male births, with a surplus of the latter to compensate for the higher mortality of male newborns. It also exists at the level of the acid-alkaline balance of the body. The organic terrain does not have a pH of 7, but of 7.39, therefore slightly alkaline, given the greater risk of acidification of the body than of alkalization.

At the respiratory level, the volume of air exhaled (given) is equal to the volume of air inhaled (received). For short periods of time, it is possible for the lungs to receive more air than they give. But being against the law, this situation cannot last very long. Very quickly, a corrective phenomenon takes place: a few deeper exhalations make it possible to return to balance. The opposite is also possible. The lack of air caused by a series of overly strong exhalations is

quickly compensated by deeper and faster inspirations, as is the case when we are out of breath.

As the name suggests, the balance of the body for standing and moving is also subject to the law of balance. Lifting the right foot, for example, and moving it forward puts us out of balance. A fall can only be avoided if a correction is quickly made by moving the left foot forward. Walking is thus made up of a series of imbalances that are each time compensated for. A process of compensation also takes place when cycling, but in this case the imbalance does not occur from front to back, but laterally. When there is excess weight on one side, it is compensated by giving some on the other, and so on.

The health of the body depends on a balance between what the body receives, such as energy (food), and what it gives back (energy spent in activity). If the body receives more than it spends, some of the food will not be "burned". The result is a build-up of waste (toxins) which, by increasingly saturating tissues and organs, leads to disease. The body tries to correct the imbalance by creating what, in natural medicine, is called a cleansing or healing crisis. This is a sudden and intense elimination of excess waste products through the liver, intestines, kidneys, skin or lungs. For the body, this means giving more to compensate for the excess.

Instead of accumulating in the form of toxins, it sometimes accumulates in the form of fat, leading to obesity. Obesity is therefore the result of an imbalance between giving and receiving at the physical level.

If the body receives less food than it needs, it can no longer give as much energy to the organs to function properly. Deficiency diseases appear. The body defends itself by decreasing its work rate in an attempt to balance the expenses (what it gives) and the reduced intake (what it receives). In addition, it generates hunger to help compensate for the nutrients it lacks.

Let's also mention the necessary balance between activity and rest, being awake and sleeping, so that the body receives as much rest as it gives in terms of effort.

The human being must act in accordance with the law of balance

In nature, any imbalance is automatically corrected by the law of balance. Everything that belongs to the mineral, plant and animal kingdoms cannot help but act in this way. They were created like this and the law harmonizes their activity accordingly. They do not have a will capable of opposing the balance, and thus they necessarily and inevitably contribute to it.

A human being, on the other hand, has a free will. This faculty of free will enables him to act both in the direction of the law of balance and against it. He does not therefore automatically act in harmony with it, but must decide to do so; in other words, he must have the will to act in conformity with it. When this is not the case, the loss of balance that it causes creates problems, at first slight, but which become increasingly serious with time if it is not remedied by a change in the direction of his will.

Indeed, if the problems are due to this non-compliance, their solution lies only - and very logically - in behaviour that is once again in harmony with the law. No solution, no matter how original or sophisticated, will be effective unless it acts in accordance with the law.

In a great many areas, human beings do not respect the law. We will now present some of the resulting problems and show how adopting behaviour in harmony with the law of balance between giving and receiving would solve them.

Issues of life and society and how they are illuminated by the law of balance

The degradation of nature

Our era is characterized by a very strong degradation of nature, the two main manifestations of which are soil decay and the poisoning of nature by pollution. What are the root causes?

Soil is not simply an inert support made up of mineral salts. In nature, it is covered on the surface by a layer of humus which shelters a multitude of micro-organisms, and therefore living beings. Their role is to prepare the mineral salts in the soil to make them usable by the plant. These micro-organisms feed on humus to survive.

Industrial agriculture does not take into account the importance of humus. It seeks neither to maintain nor to renew it. It uses chemical fertilizers, which, however, are not intended for the soil, but for the plants. Thus, the industrial agriculture practiced today gives nothing to the soil, but receives a lot from it. The inevitable result is an impoverishment of the soil through an imbalance between giving and receiving.

This type of agriculture does not respect the law of balance and many problems result. The soil becomes less and less fertile. It is no longer more than a support. The plants that are cultivated there depend above all on chemical fertilizers to feed themselves. They are fragile and susceptible to attack by insects and fungi. They must then be subjected to numerous treatments with insecticides, fungicides, etc. to protect them, which further impoverishes the qualities of the soil and the plant.

What is the solution to this harmful progression for the soil, the cultivated plants and the human beings who consume them? The solution lies in respect for giving and receiving. This is what organic farming strives to do. It gives back to the soil, in the form of compost, green manure and natural fertilizers, what it has received from the soil, in order to maintain and promote the humus layer and, thus, the life of the soil. Fruits, vegetables and cereals cultivated in this way grow well and are hardy and tasty. By respecting the law, plants are healthy, just like the human beings who feed on them.

The pollution of the planet also results from not respecting the law of balance. From nature we receive clean air, clean and healthy water, tasty and fortifying food. But human beings do not give good things in return. They give it a lot of non-recyclable waste and a multitude of chemicals, some of which are highly toxic. Such an imbalance between giving and receiving leads to the decay of the flora and the animal world, but also of the human being living in such an unhealthy environment. The solution to the problem of pollution lies solely in the awareness of the inevitable need to respect the law of balance between giving and receiving, and the effective respect of this law in our relationship with nature.

The gap between rich and poor

A major problem facing industrialized societies is the growing gap between rich and poor. This gap is widening between groups of citizens from the same country or belonging to

commercially linked countries, as is the case between those in the Third World and the industrialized countries. What is the source of these gaps? One of the fundamental aspects of the problem is the lack of respect for the law of balance between giving and receiving.

A part of society can become poor simply because its members do not work enough. More often than not, however, this is because they do not receive a wage that corresponds to the work they do. In such a situation, they give more to their employer than they receive in return. Another cause of poverty is the price of food, clothing, rent, etc., which is higher than it should be. The profits that some people make in this way automatically lead to losses for others and, consequently, to their impoverishment. Here, some receive more than their effort.

As far as Third World countries are concerned, it is well known that, in general, the raw materials and work they provide to the West are not paid at their fair value. This lack of income prevents them from raising their standard of living and developing.

Faced with these problems, many studies and conferences are organised and all sorts of solutions are proposed. However, this never leads to great improvements because the basic problem - the lack of balance - is not fully taken into account. To the extent that there is a genuine desire to end the gap between rich and poor, care should always be taken to maintain a balance between giving and receiving. In concrete terms, that every worker be paid the real value of his work and that the prices of goods and services correspond to their actual value. This would, of course, lead to a reduction in profits and over-enrichment for some, but a legitimate improvement in the standard of living of others.

People in a dominant position, whether politically or economically, have greater power than the rest of the population to influence the course of events and define the "rules of the game". They are therefore in a position to promote their own interests and, by doing so, could unduly enrich themselves if they wanted to and if they acted accordingly. Their privileged position does not, however, exempt them from also respecting the law of balance between giving and receiving, as everyone must do. Their position of influence should even more - and more than any other - encourage them to comply with it, since the happiness of so many people depends on the way they act.

Wars and conflicts

The history of humanity appears as a long series of wars and conflicts between nations, ethnic groups, religions, social groups... Hardly one ends when the other begins. In spite of the diversity of the forms they take and the seemingly different causes that seem to have triggered them, there is always injustice at the root of these conflicts, hence a lack of balance.

One of the protagonists appropriates something that belongs to the other (wars of conquest), exploits the labour power of the other (class conflicts), discriminates against him (racial conflicts), limits his rights (religious and social conflicts), keeps him in an inferior position (economic wars), oppresses him, disrespects him, etc.

Each time there is an imbalance. One receives - or more precisely takes from the other - more than he gives back. Or, which amounts to the same thing, one must give more than he receives in return. The lack of justice is therefore closely related to the lack of balance between giving and receiving.

However, the sense of justice is powerfully developed in the human being. He may not be able to explain clearly what justice is, but he knows perfectly well when he is suffering injustice. Even children are aware of this and, when they feel disadvantaged, they express it by saying, "It is unfair! ". Someone who suffers injustice feels wronged, devalued, even threatened in his inner self. Things are no longer in balance for him and he cannot remain passive. He will revolt and fight to change this state of affairs.

Many people wonder why there is no peace on this earth, why men fight among themselves or revolt against their leaders. The reason is a lack of balance. When giving and receiving are equal, people do not rebel or fight among themselves because they have no reason to do so. It is the lack of balance that causes conflict. The struggle for peace in the world must therefore be based on the search for a balance between giving and receiving, because that is the only way to lead to more justice and, through that, to peace.

Parent-child conflict

Relationships between parents and children are sometimes strained. Parents are not always able to encourage their children to behave properly, to respect the harmony of the home and to contribute to it through their own efforts. This leads to many conflicts, which are mainly due to the failure to respect the law of balance between giving and receiving.

By becoming parents, the father and mother receive something: the child and all the joys brought by living together and the development of their offspring. It is therefore normal for them to give something in return, and they do so through the care and protection they give to their offspring. Parents give a lot to their children. They give them affection and support, they house them, feed them and clothe them. They educate them and encourage them in their schooling. They seek to foster their good dispositions, help them in their projects, advise them... and a multitude of other things that come up in the course of their life together.

In view of all that children receive from their parents, it would only be fair that they give something in return. What can they give?

They could make good use of the possibilities offered, appreciate the support given, collaborate, obey... Very concretely, they could also help in the multitude of tasks that are indispensable for the smooth running of the house, such as tidying up their room, making their bed, clearing the table, etc. These are easy tasks in themselves, but when added up, they constitute a large amount of work if left to do to one person only.

When asked to do so, some children refuse to participate. Arguments break out. Parents complain that they are not obeyed, and children complain that they are overworked or even "exploited". The latter reason as if everything was their due. They are always ready to receive, but very little to give. The fault lies not only with the children, but also with the parents, because there is a general lack of awareness of the existence of the law of balance and the demands it implies.

This law should be instilled in children from an early age. Since a newborn child has not yet developed his intellect, he cannot be given explanations on the subject. However, there are many situations in which he may be made to feel the need for compensation through cooperation on his part, if the parents act accordingly. But if the baby succeeds in directing his parents by his cries and scenes, and they give in to all his whims and fulfilling all his desires,

he acquires the bad habit of receiving without having to give. He then develops a behaviour contrary to the law. The resulting harmful consequences will manifest themselves throughout his adult life.

This gives these students who think they will pass their exams without really working on them, become great athletes without having to train. Or employees who want a better salary but are not prepared to work accordingly, or who, when they are in professional and financial difficulties, think that it is primarily up to the state to take care of them. Or those citizens who want state benefits to increase, but are opposed to giving more in the form of taxes, who storm against the degradation of morals or the planet, but refuse to contribute to it by making a personal change in this respect. Or tenants who complain about the noise made by their neighbours, but do not give them the silence they demand of them, or an elderly person who constantly demands help and attention, but shows no gratitude to those who give it to him. There are many examples of disharmonious behaviour in relation to the law of balance.

Loneliness

Some people live alone and suffer a lot. They have no friends. What is the reason for this? Why are they alone? A most useful answer to these questions can be found if we consider the law of balance between giving and receiving.

To have a friend is to have someone with whom to share good times, with whom to exchange and go out. It's someone who wants to please us and that we want to please. A friend is also someone you can confide in, who understands you and supports you. And through shared personal experiences, friendship grows stronger.

If friendship is a source of happiness, its absence can be hard to feel. A person who suffers from not having friends feels the cruel lack of all that such a relationship could bring him. He is very aware of this and his great wish is to be in a friendly relationship with someone. His desire can be great, but often his attitude is not the right one. He hopes, he waits, but does not give enough of himself. He thus puts himself at odds with the law of balance between giving and receiving.

This law not only emphasizes the need for a balance between what is given and what is received so that everything that happens in creation takes place in a harmonious, healthy and constructive way. It also specifies the chronological order of events, specifying that only by giving can one receive. For example, it is only by exhaling, that is, by giving air to our environment, that our lungs will be able to receive air in return. In the natural order of things, therefore, giving must always precede receiving.

In the search for friends that these people make, giving is often lacking. The person who fails to make friends is too expectant and too self-centred. He waits for someone to come to him, talk to him, take care of him, invite him out, offers him a good time. He himself, on the other hand, doesn't do the same. However, according to the law, one must "give to receive". It is therefore up to him to give first, that is, to go to people, take an interest in them, invite them, organize a visit or an excursion, please them and take care of them. And as a result of all that he has given of himself, he will receive the friendship to which he aspired.

What room for gratitude

The exchanges between giving and receiving which result from the law of balance can give the impression of being very down-to-earth and mercantile: if something has been given to someone, something must be given in return, and when an action has been carried out, there "must" be a compensatory action. If this is indeed the case in natural phenomena, it is different in human relationships. Of course, compensation can take a very tangible and material form, as is the case in commercial relations. But apart from this, in all the services, gifts, advice, help... that we exchange with each other in the course of family and social life, compensation can also manifest itself in another form, at a higher level.

A human being is a living being with emotions and feelings. When you give him something he needs, it awakens joy in him. This joy can be very great and can even turn into jubilation, and is the best return the giver can receive. Indeed, his desire to help or to please has been fully realized. He sees the joy of the receiver, and this in turn fills him with joy. The love of neighbour that motivates him to give has achieved its purpose and has had beneficial effects. What more can he want? The happiness of a human being depends on the happiness of his fellow human beings. A person cannot be fully happy on his own. Happiness must be shared in order to acquire its full value. This fact has been well recognized by popular wisdom, which has translated it into the saying "a shared pleasure is a doubled pleasure". Jesus also spoke of it when he said "there is more happiness in giving than in receiving". (Acts 20:35)

Another way to give back is the deeply felt thanks. Sincere thanksgiving shows the joy and gratitude of the recipient. The word "thank you" may seem a small, rather innocuous, and unimportant form of politeness, since it is "just" a word. However, one only has to look at what it feels like when someone does not thank you to realize the value of the word. We are taken aback, unpleasantly surprised. Something is missing.

Saying a deeply felt "thank you" is therefore a way of giving back. If it were not, what would happen to people who are too poor to give back anything material or render a service? By their thanks, they give gratitude to their benefactor. Apart from commercial relations, the thanks and joy shown by the recipient are sufficient in human relations. The contentment due to the help given is a consequence of the love of one's neighbour who does not ask for a reward, but feels completely fulfilled by the joy caused in others.

Chapter 4: The Law of Attraction of Similar Species

The wording

The effect of this law is that things which are of similar species therefore similar in kind or in characteristics, attract each other, so that they come closer and join. The things that are similar and attract each other are either living beings: human beings, animals... or "things" in the broadest sense. They are indeed either material things: atomic particles, minerals, plants... or immaterial things: thoughts, emotions... Like other laws, this law also acts on everything that exists.

The activity of this law is expressed by saying:

"Similar species attract each other."

The logical consequence of this is that things that are of dissimilar species do not attract each other, but repel each other. They separate and move away from each other. This aspect of the law is expressed by saying that :

"Opposite species repel each other."

Since similar species that attract each other are things in affinity by their conformity with each other, this law is sometimes also referred to as the "**law of attraction of the affinities**" or "**the law of affinity**".

The species mentioned so far have been either identical or opposite. There are, however, numerous intermediate states, in which two things, while not perfectly identical, nevertheless possess more or less similar characteristics. These may be relatively, moderately or weakly close. In all these different cases, the law also acts in an attractive or repulsive way, but with different intensity. The greater the differences in characteristics, the less intense is the attraction.

An apparent contradiction

Various facts are in direct contradiction with the law and, therefore, could make us doubt its existence. Indeed, a strong attraction can manifest itself between dissimilar things. This is the case with the opposite poles of two magnets. Far from repelling each other, they attract each other. The same is true of human relationships. The masculine and feminine are opposite genders and yet they feel attracted to each other.

These facts, however, should not lead us to deny the reality of the law and reject the explanations given about it. The contradiction between the facts and the law is only apparent.

The Grail Message explains that the processes of attraction can manifest in two different ways. On the one hand, as we have seen, similar species are attracted to each other because of their affinity. On the other hand, elements of different species attract each other, because once they are brought together, they form a complete whole. In this second case, it is a desire of junction of complementary elements. The elements attract each other and seek to join in order

to form again the whole to which they actually belong. The affinity here lies in belonging to the same basic whole.

Usually we think that first the parts exist separately and that the whole is formed only later, whereas it is because the whole is made up of different parts that, once dissociated from the whole, they are able to lead an independent life. Thus, the electric current is made up of positive and negative ions. On a magnet, however, these two kinds of ions are separated: there is a positive pole and a negative pole. When two magnets are brought together, the poles with opposite signs attract each other because together they form a complete electric current.

The same is true for men and women who, although they are of different genders, are attracted to each other. Let us imagine a creature who has no idea what a human being is and comes to earth to see this strange being who is called human. If it met only men, it would have only a fragmentary vision of reality. Certainly, it would get to know the active and rougher side of the male human being. But it would miss the receptive, finer and more delicate side of a woman. Only by grasping these two aspects would its notion of the real human being be complete.

The law of attraction of similar species in the different kingdoms

The Mineral Kingdom

The attraction of similar species is particularly striking when a rock crystal with a broken tip is deposited in a solution containing the kind of minerals of which the crystal is made. Through the attraction of similar species, the minerals in the solution bind with those in the crystal so that the missing tip is gradually restored. The reason for this is - and this is a well-known fact in chemistry - that similar atoms combine easily and dissimilar ones with difficulty. It is also commonly said in chemistry that if two bodies with similar particles are easily joined together, it is because they have a "chemical affinity".

When the affinity is lacking, that is to say when the characteristics of two atoms or molecules are very dissimilar, they combine with difficulty: their opposite qualities repel each other. In order to combine them anyway, chemists have to modify these characteristics - by heat, for example - in such a way that they become more similar.

What is true at the chemical level is also true of substances that are already formed. Two gases combine better than a gas and a liquid or a gas and a solid. Furthermore, although water and oil are both liquids, they have very different characteristics. If these two liquids are shaken vigorously in a bottle, they will be forced to mix. But the law of attraction of similar species will separate them again to make two separate masses. This happens not only because the oil droplets dispersed in the water are attracted to each other by affinity, but also because at the same time they are repelled by the water droplets that are dissimilar to them.

In physics, the action of the law is revealed during resonance phenomena. Depending on its components and shape, a crystal glass has a certain wavelength, or frequency. When this frequency is emitted strongly enough by a loudspeaker placed in front of the glass in question, the latter, by affinity, starts to vibrate with it, whereas it does not react to other wavelengths.

The same effects are obtained with tuning forks, those small two-pronged metal arms used in music. When a tuning fork is struck against an object, it vibrates and gives a precise note.

However, if a second tuning fork, built to give the same note, is nearby, it will start to vibrate too, by affinity, even if it has not been struck.

The plant kingdom

There is a well-known affinity relationship between plants and the soil in which they grow. Not because the plant and the soil are of the same species - the plant belongs to the plant kingdom, the soil to the mineral world - but because they have characteristics in common. Some plants need many acids and some soils are richly endowed with them because of their mineral composition. When the seeds of such a plant spread in nature, they will grow easily in acidic soils with which they have an affinity, but little and badly in alkaline soils, because they are "repelled" by them because of their contrary characteristics.

Grasses in a lawn grow well when the soil is alkaline. If the soil has an acidic pH, their growth is poor. The grass is unsightly and withers. It is also overgrown with daisies, speedwell and moss, because these plants have an affinity for the acidity of the soil.

If some plants are attracted to a soil according to their pH, others are attracted by their content and need for calcium, zinc, salt (near the sea, for example), nitrogen, water ... which they have in common with specific soils.

However, an affinity relationship does not only exist between plants and the soil, but also between the plants themselves. It is a common observation that roses flourish best when lavender grows in their immediate vicinity, but decline when they are in close proximity to thujas. Roses have an affinity for lavender, but not for thujas. Horticulturists also know from experience that tomatoes, salads or forage plants should not be planted near walnut trees. Their growth is inhibited by this tree; there is no affinity between them, they "repel each other".

Knowledge of these affinities and incompatibilities has led to the practice of so-called "associated" crops. For example, carrots and leeks are planted side by side, as these vegetables get along, but leeks and beans do not, as they inhibit each other. These are therefore crops that are grown in a way that respects the beneficial neighbourhoods between plants; in other words, crops that respect the law of attraction of the affinities.

Plants may or may not have an affinity with animals. By their secretions, some plants attract insects that are useful to them, for example for pollination. Others seek to repel "opposites", and therefore their predators, by emitting repellent substances.

The affinity between plants and sunlight is sometimes surprisingly apparent. The stem of a plant rooted in the shade may take on quite unusual shapes. Instead of rising vertically and standing upright, it will be slanting and sinuous and will weave its way between the obstacles that separate it from a sunny area.

The animal kingdom

Innumerable species of animals live in the wild. They inevitably come in contact with each other, but despite this, they do not mix. Deer do not rest in the forest surrounded by foxes, badgers and wild boars. Nor do goats graze on the grass next to rabbits, deer, sheep and cows if they are left to their own devices. Animals of different species tend to keep a certain

distance from each other (opposites repel each other), but group together with animals of the same species as themselves (similar species attract each other).

With the arrival of the cold season, many species of birds migrate south, but each species makes this long journey separately. The flocks of birds always consist of only one species. Storks do not fly with starlings and warblers. The migration of storks, for example, only takes place between storks.

A relationship of affinity can also be observed between the animal and its environment: fish and water, birds and air... as well as between food and the animal's digestive tract: grass and herbivores, flesh and carnivores, seeds and granivores.

Reproduction in animals only takes place between members in affinity, in other words of the same species: sheep with each other, foxes with each other. Because of a lack of affinity, a fox will never mate with a sheep or a dog. If two different animal species manage to have offspring together, it is because they are extremely close. The wolf and the dog, for example. In the case of the horse and the donkey, the species are similar enough to have one offspring: the mule, but not enough for the mule to have offspring of its own. Indeed, mules cannot reproduce among themselves.

The human being

The physical body

Phenomena of attraction and repulsion also occur at the organic level in human beings.

The body is attracted to what it needs to function properly and be healthy, for example, food that is good for it. However, the attraction ceases as soon as its needs have been satisfied. When, on the contrary, a food is bad for the body, a feeling of disgust is felt. The food being of a different kind, too foreign to what is good for the body, it is repelled. This translates into a repulsion that awakens at the sight or smell of it.

Pregnancy is a time of life when the law manifests itself very intensely. In order to ensure that the young body in formation receives only what is good for it and is preserved from all that can harm it, the mother feels strong attractions and repulsions towards food and drink.

Attraction and repulsion reactions also take place at the level of remedies. As long as they do us good, we take them regularly. But as soon as they have taken effect and begin to saturate the body, unconsciously, we forget them more and more.

Human relations

The law of attraction of similar species also acts at another level than the physical, that of the relationships we have with our surroundings.

Sometimes, we are very strongly attracted to certain people - and this without being in love with them - because they are in affinity with us. This affinity is obviously not total, because no two human beings are identical. The affinity concerns only a part of the character traits, activities or interests. A camaraderie or friendship then develops, which can also be expressed in a privileged professional relationship.

In other cases, we meet people who are very correct in all respects, but we are not attracted to them. There is a lack of affinity between them and us for a friendship to flourish. With other people, the affinity is so weak or, more precisely, the dissimilarity so great that not only is there no relationship formed, but we even feel repelled by them.

While some of our relationships are the result of conscious decisions, others occur spontaneously. We make no effort to meet someone, but they come into our lives. We didn't know him and didn't even know that he existed. However, our paths cross. The resulting relationship is shown to be very intense, fruitful and lasting, because of the great affinity between him and us. It can give a new quality or direction to the life we used to lead. Such a relationship does not come about by chance, as is generally thought. It is the result of the activity of the law of affinity, which causes similar species to come together. This person and ourselves have been attracted to each other by affinity.

The law of attraction of the affinities is also active in marriage. Certainly, man and woman are of different sexes. But apart from this gender difference (which attracts them to each other to complement each other), both spouses must have an affinity for their union to be happy and lasting.

Formation of groups

The spontaneous and often unreflective nature of bringing together the similar and separating the dissimilar can easily be observed. Whether only four or five people sit around a table, very quickly two groups are formed based on affinity and they will have different conversations. Think also of the schoolchildren rushing into the playground for recess. Spontaneously, the mass of students splits into many different groups: those who want to be physically active, those who want to talk quietly or those who prefer to read.

The action of the law also explains why society is divided into so many clubs, movements, associations, leagues, parties... grouping together citizens with similar activities and interests, in other words, in affinity on certain points.

The benefit of this action is that people who find themselves in the same group can act more harmoniously and effectively in the field that brings them together. Their interests and goals are identical. They share common faculties and abilities in relation to their purpose. They are on the same wavelength and, because of this, they understand each other more easily.

The law of attraction of affinities therefore promotes the reunion of the similar who harmonize, stimulate each other and can learn from each other. It prevents the mixing of opposites that hinder, slow down and block each other.

This does not mean that everything that is different or dissimilar should remain separate and not come into contact. Two things which are dissimilar can in fact complement each other through their opposite characteristics and thus harmonize; what one lacks is brought by the other (cf. law of balance).

Knowledge of our fellow men

A practical consequence of the law of attraction of similar species is a better opportunity to get to know our fellow men. If we do not grasp very well someone's personality, we can get a

better idea of it by observing the people he chooses to associate with. By voluntarily associating with them, he is in affinity with them and he resembles them. Therefore, their character traits are generally also his. Popular wisdom has recognized this and has translated it into the saying: "Tell me who you associate with and I will tell you who you are" and, in Japan, "When a man's character seems indecipherable to you, look at his friends".

Another consequence of the law is that someone who belongs to one kind recognizes much more easily, among the multitude of people and things of different kind that surround him, those who are of the same kind as him, therefore who are in affinity, than would someone who belongs to a dissimilar kind.

Participants in a package tour stop for an afternoon in a small town. The guide leaves them free to visit it as they wish. In the evening, back at the hotel, everyone has something else to tell, even though the participants have walked the same streets. The people who are passionate about architecture are ecstatic about all the monuments they were able to admire, while others didn't notice them, or very little, because they are not interested in them. On the other hand, the latter are enchanted by the shops, restaurants or museums they have discovered and which have not caught the attention of the former. Each one, according to his interests and, therefore, his kind, saw something else among everything that presented itself to him.

This "selective gaze" due to the attraction of the affinities makes one say that "one only sees what one knows" (popular saying). Everyone has certainly experienced this. Someone discovers the existence of a decorative tree that he likes a lot and decides to plant in his garden. It seems to him that this tree is rare because he had never seen one in his surroundings. But suddenly he sees them in many properties, whereas until then he had never noticed them. The same thing happens with a new word that one has just learned. Suddenly one hears it often, whereas one had apparently never heard it before.

The ability to recognize can also involve human beings. When they are driving their car, some drivers encounter a lot of reckless drivers and complain strongly about it. Others never encounter these drivers or very few, even though they are much more often on the road. This difference can be explained by the fact that a driver who encounters many reckless drivers is himself a careless driver. As a result, he notices them more easily than someone who is not. His attention and his gaze are drawn to the similar by affinity. This applies to all defects and qualities. An honest person tends to see only honest people around him, the liars many liars, etc.

This does not mean that a respectful driver is never confronted with reckless drivers. He is too, but he doesn't take offence and remains calm. He does not get irritated, because this flaw is foreign to him and does not affect him particularly. On the other hand, the reckless driver has this flaw. Every time he encounters a disrespectful driver, he becomes very angry. He reacts in an explosive way, because it awakens a sensitive point in him.

Therefore someone who reacts strongly to another person's flaw has it himself. Indeed, if he did not have it, he would just take note of it without being offended or inflamed by it. Thus, what irritates and annoys us most in others are our own flaws. This knowledge is of great help to anyone who is seeking to improve himself. It corresponds to the teaching of Jesus: "You see the straw in your brother's eye, but you do not see the beam in your own eye". (Luke 6:41).

Questions of life and society and their illumination by the law of attraction of similar species

Heredity

The discovery of genes by science has led to considering all the characteristics of an individual as being contained in his genetic code. The resemblance between parents and children, both physically and psychologically, would then be explained as the result of the junction of the mother's and father's genes. This junction would not only result in a new individual, but also in one with characteristics similar to those of his parents. Hence the expressions: "Ah, he looks like his mother!" or "He takes after his father! ». If this way of looking at things is correct in all that concerns the transmission of physical characteristics, it is not correct in relation to the psyche.

Indeed, according to this approach, the character traits of each person would be received by heredity. There would therefore be genes - or combinations of genes - that make us good, patient and respectful or, on the contrary, mean, intolerant and selfish. But does this explanation correspond to reality? Is it really possible for something material, such as a gene, to transmit information about immaterial things, such as our psychic faculties?

The existence of the law of affinity excludes such a possibility. Indeed, if this law makes the similar attract the similar, it also has the consequence that something that is of one species can only grasp and perceive what is of the same species. Our hands, which are of dense matter, can grasp all objects that are made of materials as dense as they are, but already much less air, which is of a more subtle and ethereal constitution, and not at all thoughts or feelings. For the latter are of a very different species from our hands.

This impossibility also applies to genes. Being of dense matter, they can only grasp and transmit information about material things. For example, about the shape of the face or the colour of the eyes, since these things are of the same species. However, they cannot transmit information about the psychic characteristics of an individual, because these are of a species which is different, of a much more ethereal kind.

The conclusion is, as the Grail Message teaches, that if physical heredity is a reality, there is no spiritual heredity. Therefore, parents do not give any psychic faculty to their children. Their character traits are not inherited from the parents at all. But, then, where do they come from? For it cannot be denied that parents and children have many character traits in common?

Psychic similarities are not due to genes, but result from the law of attraction of the affinities. To realize this, we need to see how an incarnation takes place. The soul of the future child is in the beyond. The mother is on earth. Inside the mother's womb the small body develops in which the soul of the child will incarnate. A certain distance therefore separates the soul and the little body. To incarnate, the soul in the beyond has to move. It has to descend and approach the embryo in formation. How will this displacement take place? How will the soul be attracted to the earthly plane?

According to the law of attraction, it is the similar which are attracted. It is therefore something similar, that is to say, another soul, which will attract the soul in the beyond. Now, which soul on earth is closest to the little body in formation? It is that of the mother. It is

therefore the soul of the mother - and of the father - which attracts the soul of the child. Of all the souls in the beyond that could incarnate, there is one that will be attracted more strongly than the others, the one that is most in affinity with the mother and the father. These latter can only attract by what they are, that is, by all their character traits as well as by their personal qualities and flaws. The soul that will be most strongly attracted will necessarily be the one that is most similar to them, hence the psychic resemblance between parents and children.

The child is therefore not psychically similar to his parents because he has received something from them. He already possessed his own character traits and it is because his parents possessed similar ones that he was attracted to them.

This process excludes any injustice. A child's personality is not the result of chance, or of the happy or unhappy combination of genes from his parents, as genetics explains. It was formed by the soul itself during its evolution, that is to say, during its many incarnations on earth and during its sojourns in the beyond.

Organ transplants

A better understanding of the issue of organ transplantation can be obtained by considering the law of attraction of the affinities. Indeed, the immune system, which plays a fundamental role during transplantation, functions according to this law.

The human body is made up of more than 50,000 billion cells. These are of very different types: muscle, nerve, bone, kidney, liver cells... For cells that are so numerous and so different to form an organized whole that lasts over time, they must have something in common that holds them together. This commonality, this affinity, is the kind of proteins with which they are built.

The number of amino acids that make up proteins is small (about 20), but the possibilities of combining them are infinite. However, each human being, based on his personal genetic material, builds proteins that are unique to him. In other words, all the cells in the same human body are built from a specific "alloy" of amino acids. This alloy is therefore completely unique and personal (except in univertelline twins, since they have the same genetic material). And it is thanks to this specificity that the immune system is able to distinguish the "self" from the "non-self". To the self belong all the cells of the body and their secretions. To the non-self belong foreign bodies such as microbes, poisons, toxins, venoms... because their proteins are made up of a different "alloy" of amino acids.

Being of a different species, foreign bodies are not in affinity with the human body. They cannot fit harmoniously into the body's tissues or work constructively for its survival. On the contrary, they disrupt its functioning. They injure, attack and poison it. In order to protect the body, the immune system, having spotted these foreign bodies, seeks to destroy and get rid of them. This work of rejecting the dissimilar is carried out by the many white blood cells and lymphocytes available to the body.

The role of the immune system is therefore to distinguish the self from the non-self, i.e. that which is in affinity with the body because it has the same kind of proteins from that which is not in affinity because it has dissimilar proteins. Now, a transplanted organ is not in affinity with the body that receives it, because their proteins are not similar. This is why the immune

system does not remain inactive in such a situation. It will act with the transplanted organ as it does with any foreign body.

In accordance with the law of attraction of affinities, it will try to "repel" the opposite. It will do this by destroying and eliminating it. This translates into the rejection reaction of the body. The rejection of the transplanted organ takes place with each transplant. It is one of the major problems facing the transplant physician.

If the transplant patient survives, it is because a drug treatment is put in place to counteract the efforts of the immune system. Indeed, taking immunosuppressive drugs greatly reduces its activity. It is therefore no longer able to distinguish correctly the non-self and to react against it. It is forced to accept it. While this is an advantage for the transplanted organ, it has the disadvantage that the immune system no longer protects the body from other non-self that could attack it: microbes and cancer cells.

Difficulties in accepting the non-self do not only manifest on the bodily level, but also on the psychic level. Many transplant patients feel uneasy about this foreign organ in their body. They can't get used to it, it causes them problems. The organ may not be visible, but many transplant patients have to work on themselves to accept it. Difficulty accepting the foreign organ can also occur before the transplant. Some patients who are offered a transplant refuse to undergo this therapy.

The loss of separation between private and public life

Human relations take place in very different environments: isolated individual, couple, family, circle of friends, leisure club, professional environment, etc. However varied, these relations belong to two worlds only: that of private life (the individual himself) and that of public life.

Public life includes everything that is done in full view of everyone. It is the acts, words and thoughts expressed orally or in writing that everyone can know. They are accessible to everyone because they concern everyone. Private life, on the contrary, is the part that is not accessible to the public because, being personal, it does not concern it. It is all that is intimate, or that is contained in the deepest depths of a being. It is what he keeps to himself and does not share.

So public life and private life are of very different species. In accordance with the law of attraction of affinities, being dissimilar, these two spheres of activity repel each other, that is to say, they must be separated and remain separate. Nowadays, however, there is a strong tendency to try to erase the dividing line between these two worlds, to bring them closer together, which amounts to mixing the self and the non-self.

If, in the past, there was a certain modesty or reserve in expressing one's personal problems to others, today it is rather the opposite that is taking place. It is not uncommon to meet people who expose without embarrassment and in detail all their relationship problems, anxieties, illnesses, fantasies or hopes. This probably began with the introduction of psychoanalytic therapies and has been reinforced by the practice of group therapy. With the development of the media, this way of doing things has been taken out of restricted circles and brought to the general public. The celebrity magazines deliver the private lives of stars to the world and reality shows the private lives of ordinary citizens. On the social networks of the Internet, the private lives of individuals are exposed with text and photos. In recent years, the construction

of residential and office buildings with large glass walls has been giving residents a free and generous view of the outside world, but also giving outsiders an equally generous view of the inside.

The lack of boundaries between the private and the public and the mixture of the self and the non-self that is prevalent today go against the law of attraction of the affinities.

A fundamental reason why the private must remain separate from the public is that human beings need personal space to blossom and develop as a spirit. He needs a space for himself to feel, examine, weigh and learn.

As we have seen, each person's personality, its qualities, flaws and gifts, are not inherited, but have developed through personal experiences. These experiences are the material with which we build ourselves. Each event triggers impressions, emotions and thoughts within us. Depending on how we choose to react, we develop within ourselves perseverance, courage or cowardice. Over time, ways of doing, thinking and feeling develop. They shape our character traits and our personality.

Resulting from decisions freely taken with the help of our free will, our personality - as the word indicates - is something personal, therefore special and unique. Our way of thinking and acting may not yet be perfect, but it is ours. It is familiar to us and we rely on it to move forward in life. It is the psychic "capital" that we have built up so far, which serves as a basis and a reference point. It is therefore something precious.

Is it a good thing to expose this private part to the outside world? To open the self to the non-self and thus mix the dissimilar? It has probably already happened to everyone to reveal a part of their inner life to another person and bitterly regret it afterwards. Being dissimilar and not making the necessary efforts, the other person has not grasped the importance of the experience entrusted to him.

The need to keep one's inner life to oneself is basically something that is well known. It is expressed by saying that everyone needs "his secret garden". A person's inner secret garden is not only his garden, his own little corner, which is as he wishes it to be, but it is also secret; others do not have access to it. The expression is used figuratively, but one gains a lot by thinking about it literally. Someone has a garden. He lays out flowerbeds according to his fantasy and plants flowers of his own choice, which he arranges according to his wishes. He puts all his heart into his work. He appreciates his garden, cares for it and constantly beautifies it. One day, he lets someone in, who passes indifferently in front of some of the flower arrangements, walks through the flowerbeds, picks a flower as he passes by and starts making unpleasant comments.

This gardener's experience will be no different from that of a person who, having opened himself up, sees his "inner flowerbeds" trampled underfoot by a visitor. The visitor is not necessarily motivated by bad intentions, but being dissimilar, more often than not, he can only appreciate the garden differently.

This does not mean that one should remain enclosed and not confront the outside, in order to avoid having to question oneself. Confrontation with the outside is necessary, but should be visible to others only what we choose to deliver because we can assume it: the public part of ourselves.

Thoughts rule the world

Thoughts have a fundamental influence on our lives because they precede and determine our words and actions. Popular wisdom has recognized the power of thoughts and expressed it in the saying: "Thoughts rule the world. »

How is it then that in our materialistic society, thoughts are considered as mere abstractions without reality or consistency? This stems from a lack of knowledge of what they really are, as well as from the activity that the law of attraction of affinities exerts on them.

In the spiritual approach, thoughts are not considered as "air" or "nothing at all". They are tangible realities, built with the ethereal matter of the beyond. And as they represent exactly the content of the thought they are called "thought-forms".

Thoughts are thus concretised in the plane of ethereal matter in the form of thought-forms, which remain in time. Their author can call them back to him or send them far away. The fact that the persons for whom they are intended actually receive them is shown by the phenomenon of thought transmission that is telepathy.

Although the thought-forms may move away from their author, the author is still bound to them by a cord of ethereal matter. He can continue to nourish them if they are dear to his heart, but this also means that the thought-forms can nourish him with their contents.

Thought-forms do not remain isolated or separated from each other in the beyond. Under the action of the law of attraction of the affinities, two similar thought-forms, although coming from different individuals, are attracted to each other. They come together to form one thought-form which is larger and stronger. Thus, two people can feed and strengthen it, but also be fed by it. This is particularly evident in the case of simultaneous discoveries. Two scientists who do not know each other, living far apart but doing the same research, can discover, within a few days, the answer to the question they have been asking themselves. The case of Charles Darwin and Alfred Wallace, who discovered at the same time the law of evolution through natural selection, is well known.

In such a situation, each of the two researchers creates a thought-form. Being similar, they attract each other to become one. The two researchers will now feed the same thought-form with what they discover. It is thus enriched from two sources. Being both connected to this thought-form, the two scientists are nourished by it and thus unconsciously capture what the other has brought to it. Their understanding of the subject thus progresses in parallel and their research comes to an end more or less at the same time.

The grouping of similar thought-forms by the law of attraction of affinities can take place on a much larger scale than in the case of simultaneous discoveries. Thousands or even hundreds of thousands of identical thought-forms may attract each other to form one considerably larger and more powerful one. These gatherings are called "centres of thought-forms". They are all the more gigantic and strong the more numerous the people who maintain them and the more intense the feelings they instil in them.

When many people around the world entertain thoughts of charity, they unknowingly create a gigantic centre of thought-forms of charity. The centre nourishes those who are connected to it and reinforces this feeling within them. However, the strengthening effect will also manifest

itself on every new person who begins to have similar thoughts and thus connects to the centre.

Since human beings are endowed with free will, the opposite is also possible. He may express thoughts of hatred, violence or racism. These thoughts also come together and form powerful centres of thought-forms that feed and strengthen all those who are connected to them.

The formation of centres of thought-forms is much more widespread today than in the past. Today's technical means of disseminating ideas: radio, television, Internet, twitter... make it possible to easily reach an extremely large number of people. By adhering to the ideas conveyed or simply thinking about them, each of these people emits corresponding thought-forms. Gigantic centres of thought-forms are thus constituted. This can take place in fields as varied as politics, culture, sport...

During a major sporting event, such as the World Football Championships, many million people watch the event on television at the same time. The resulting centre of thought-forms is unbelievably powerful, because not only is the number of viewers high, but the emotions that drive them are intense. The power of the centre will even have an effect on many people who are not interested in football, but who open a little to it at this time.

Depending on the type of centres of thought-forms, the consequences can be disastrous. When someone connects to a centre of thought-forms of warlike nature, his thoughts are then fed by the centre of thought-forms and are strengthened by this input. As it becomes more and more powerful, it can finally push him to take action, that is to say, to become violent himself.

This explains why, in particular circumstances, some people commit violent acts that are out of proportion to their usual behaviour. Having unconsciously connected themselves to a centre of thought-forms, they have been carried away by the force coming from it. The way they express themselves afterwards about their actions is revealing: "I was no longer myself!" or "I don't know what came over me, I couldn't help myself!" »

If this person's thought-form had not been reinforced by the centre of thought-forms, for lack of strength, it would probably never have materialized. But supported and strengthened by external inputs, it has become a reality thanks to all those who also maintain it.

This reality should make us aware of the need to pay attention to the thoughts that we emit and maintain. Because of the reinforcing activity of the law of attraction of the affinities, thoughts acquire a lot of strength. The influence they will have on us and those around us will then be enormous, both in an upbuilding and destructive way, according to our choice.

The spiritual approach to life issues

When someone is confronted with a question, whether it is very practical or whether it concerns the meaning of life, he tends to analyse, compare, reflect, deduce... For some of the questions, this approach allows him to find the answers he is looking for. For others, however, this is not the case. Either he doesn't find the answers, or the answers he comes up with turn out to be wrong afterwards, even though he has spent a lot of time and energy finding them.

More often than not, this failure is due to the fact that the person did not use the right "tool". The tool must always be in affinity with the object of the research. A scale is an ideal

instrument for determining weights, but not temperatures. For example, if someone uses a scale to search for temperatures, they will not get anywhere because the tool is not in affinity with the object of their search.

This is the mistake that many people make when dealing with spiritual matters. They seek answers to their questions using their intellectual faculties. The intellect, however, comes from the brain, which is an organ of dense matter. According to the Law of attraction of the affinities, the brain is in affinity only with the gross matter and not with the spiritual. Its material species enables it to grasp, understand and analyse all that is material as it is, but not that which is spiritual. The domain of the brain is therefore limited to that which is earthly. The spiritual, which is above it and which is of a different species, escapes it.

The right tool for understanding what is beyond the material, that is to say, what is spiritual, is the spirit of the human being. There is indeed an affinity between the spiritual and the spirit, since the latter has its origin in the spiritual plane.

If the brain works with its intellectual faculties, the spirit functions with its intuitive faculties. Intuition is that immediate knowledge that we have of things. It is not the result of analysis or reasoning, but of an intuitive feeling in front of a problem or situation. By calling upon his intuition, that is, by listening in himself, the person who is searching perceives internally the answer to his question. The correctness of the solution then imposes itself on him as an obvious fact that, more often than not, he cannot justify. The reason for this is that the answer does not result from a reasoning, so the person does not have a list of arguments to pass on to his interlocutors. He simply feels that it is right.

Intuitions thus appear, at first glance and seen from the outside, as something somewhat uncertain. For the person who had the intuition, however, they are very real, clear and sure. The speed and certainty with which intuition works is shown, for example, when we look at a painting. Two to three seconds are enough to be convinced that a painting is beautiful or not. Intuitively, we immediately know whether it is beautiful. We don't need to analyse it at length, in other words, we don't need to check whether the arrangement of the elements of the painting respects the golden rule, the law of harmonious distribution of masses, the balance of colours, etc., which is what our intellect would do.

The speed and reliability of intuition can also be observed when we first meet a person. As soon as this person enters the room we are in, that we already intuitively feel - even before we have been able to analyse and think anything with our brain - that this person is someone we feel attracted to or not. The validity of the intuitive feeling, and even its superiority over intellectual analysis, is confirmed by the saying "First impressions are always right". This expression is used by people who, after having correctly felt intuitively that they should be careful with someone, let their intellect convince them of the contrary; only to realize later on, after having been deceived by the person in question, that their first impression was right in spite of everything.

Intuitive feeling is something powerful. It is an inner experience that can impose itself on us with as much force as tangible and material reality does. It is another way of functioning and understanding things, and it is these intuitive faculties that must be used to address spiritual issues. Indeed, they are able to grasp and understand this field because of their affinity with it.

It is because of a lack of use of their intuitive faculties that many people today can no longer believe in the existence of non-material things, such as the human soul, its survival after death, the beyond, but also the existence of an invisible and almighty Creator outside creation.

The inner openness necessary to grasp the spiritual intuitively results from a will of the person concerned. It is because he decides to put his brain in the background and open up intuitively that he grasps the spiritual and progresses in the knowledge of it. This is in accordance with the law of attraction of affinities. To grasp the spiritual, we must awaken in us that which is in affinity with the spiritual, that is to say our spirit.

Chapter 5: The law of cause and effect

The wording

Each act, event or process generates or has an influence on other acts, events and processes. Everything is therefore a cause that produces effects, and these effects appear necessarily and in all cases. In other words, nothing remains without repercussions, without consequences. This can be summed up by the formula:

"Every cause is followed by an effect"

While there can be no cause without effect, the reverse is also true. Each act, fact or event is necessarily the result of another act, fact or event. Everything is therefore an effect that results from a cause. Nothing can take place without a cause that triggers it or, to use a popular saying: there is no smoke without fire! This can be summed up by the formula:

"Every effect is preceded by a cause"

The activity of the law of cause and effect is well known. It is so obvious, logical and natural that we no longer think about it. For example, it is obvious to everyone that if we throw a stone (cause), it will fly away in the air (effect). We are also perfectly aware that the stone cannot move in the air if we have not thrown it first, because then there would be an effect without cause. Furthermore, we would find it very difficult to imagine that we could throw a stone, but that it would remain in our hand, which would correspond to a cause that would not be followed by an effect.

The Law of Cause and Effect in the Four Kingdoms

The activity of this law in the different kingdoms is well known and so obvious that we will only give a few examples.

Mineral kingdom

The exchange of electrons between two atoms (cause) allows them to bind together and form a molecule (effect). The electric current is formed by the movement of electrons along an electric wire. The electron from one atom travels (cause) to the orbit of the atom that follows it, which ejects the electron that is there (effect), and so on. The same is true in any machine. In a car engine, for example, the movement of one part generates the movement of the next part which, in turn, has an action on another part, etc. The result of this sequence of cause-and-effect relationships is that the engine runs and the car moves.

Plant kingdom

It is because a seed is put in the ground (cause) that a plant can grow (effect). In forests, the faster growth of some tree species is the reason for the decline and death of other trees: the taller trees deprive the smaller ones of the sunlight they need to grow.

Animal kingdom

Chicks only come into the world (effect) because the hens lay eggs (cause). Hunger is the trigger for the animals to look for food (effect). Only because birds flap their wings (cause) do they fly (effect).

Humans

It is because a painter spreads different colours on a canvas that he produces a painting. The explanations given by the teacher are the cause of the pupil's understanding of the subject (effect). A kind word is the reason for the regained confidence of the person who receives it.

The law of sowing and reaping

The law of cause and effect is not only active on the material level, it also acts on the spiritual level, i.e. on the human spirit. In this case it is called the law of sowing and reaping. Its activity is summed up by saying:

"What you sow, you shall reap"

The human spirit is constantly making decisions (causes). What will be their consequences in relation to the law? Here, we need to consider two levels.

At the material level, our decisions have effects in gross matter, i.e. on our environment and those who live in it. This is what we have seen at the level of the law of cause and effect. At the spiritual level, something else happens in addition to the effects that take place in matter: effects also manifest themselves on the spirit that made the decision and these effects correspond to what it has sown. Thus, what he has destined for others does not only affect them, but also affects himself. It is returned to him: he reaps what he has sown.

The statement of the law expresses this clearly. Indeed, the law of sowing does not say that what we sow, others will reap. On the contrary, it emphasizes the fact that what *we* sow, *we* will reap. Consequently, what the spirit has generated is returned to him and he must live it upon himself.

The law of sowing and reaping is also referred to in various other ways, all of which emphasize the inevitability and automatic nature of reaping. One of these designations is that of the "law of return". The term return expresses the fact that any action in one direction is automatically followed by a similar action in the opposite direction. It thus goes back to its author. In other words, what our decisions generate will be returned to us and will inevitably manifest itself upon us.

Sowing

What then are the "seeds" that the spirit sows? What the human being sows, spiritually speaking, is what results from the decisions which he makes as a spirit with the help of his free will, that is to say, everything it does, says and thinks. Actions, words and thoughts are therefore what emanates from it and which it puts into creation.

More often than not, we consider that only our actions will be returned to us. This probably comes from the fact that only the deeds are visible. We see the effects they have on other human beings, on animals and on nature. However, words are also part of the things we sow. Although they are only audible for a short time, they have an effect that lasts over time. They influence the feelings and thoughts, and thus the behaviour of those who have heard them.

In addition to actions and words, sowing also includes thoughts. Few people, however, believe that thoughts can be the seed that we will have to reap afterwards, because they are neither visible nor audible. They are "in the mind" of the one who is thinking. As long as they do not come out, i.e. are not expressed orally or in writing, the sender is considered not to be accountable to anyone. Hence the saying, "thoughts are tax-free".

In the spiritual approach, thoughts are not abstract and shapeless things that remain "in the mind" of the thinker. Once they are expressed, they acquire a form of ethereal matter, called a "thought-form". And these thought-forms remain in time. As a result, they influence not only their author over time, but also anyone who "connects" to them. This influence is either beneficial or not, depending on the nature of the thought-form.

The deeds, words and thoughts that emanate from the human being are therefore the sowing that he will reap. Now, as the statement of the law points out, the reaping is what has been sown: the "what" that has been sown is also the "what" that will be reaped. There is an identity of species between the two. The fact is well known at the material level. When one sows wheat, one only reaps wheat and not oats or rice.

On the spiritual level, it is the same. He who sows generosity will reap situations in which he will be the object of the generosity of others. He who sows violence will be confronted with events in which one is violent with him.

The fact that the manifestations of our will return to us has a purpose. It allows the human spirit to live on itself what it has inflicted on others. By experiencing what it has sown, it can see whether or not its decisions were right. If what he experiences is pleasant and beneficial, he is encouraged to continue to do so. If it is not, the suffering he is experiencing encourages him to orient his life in a different direction. Thus, by persevering in what he has discovered to be good and just and by abandoning what is not, he improves and develops more and more. To become an accomplished spirit is indeed the goal of the existence of the human beings. It is what enables the spirit to ascend to the spiritual plane.

The reapings

The time between sowing and reaping is variable. A return can take place within minutes after the act, or a few days or weeks later. Most often, however, the reaping returns after years, decades or in another incarnation.

The more time passes, the less the person remembers what he has sown. He may even forget it completely, as is the case when the reaping takes place in a later life. Seeing no direct cause for the events he experiences, the person concerned will consider them as the product of chance. He will begin to speak of an arbitrary, blind and unjust fate that has come upon him. Indeed, it is generally accepted in the West that events that occur against our will and apparently without our triggering them constitute fate. By definition, therefore, fate is formed by events whose causes we are unable to detect.

In reality, these events are the reaping of our past sowing. The inexplicable nature of these events is simply due to the fact that we no longer remember them. However, we did cause them, but it was so long ago that we are no longer aware of them.

In the East, fate is not seen as something mysterious and inexplicable. The existence of a cause and effect relationship between past and present events is known. It is referred to as "karma". When painful events reach someone, he is not struck by an arbitrary fate, but receives "karmic returns". He has prepared this karma which he experiences through his past decisions.

Expressions and Proverbs

That sowing is always followed by reaping is well known. Various pictorial expressions are used to refer to the inevitable process of feedback or return of what has been sown. For example, the "boomerang effect". The sowing we do is like a boomerang that is thrown away, but comes back to us. We also talk about the return of the pendulum. No matter how hard we push a swing away from us, it always comes back to us. It's also called "flame return", because the flame that we throw against something we want to burn bounces back against us and burns us.

Reapings are often described as "the just return of things" because of their inevitability and justice. Indeed, not only is it the person responsible who is struck, but it is struck by the very thing he has done.

Various proverbs highlight the identity between what is sown and what is reaped:

"Such a cry, such an echo"
 "An eye for an eye, a tooth for a tooth" (Bible)
 "As one makes one's bed, so one lies down"
 "As you brew (beer), you drink" (English)
 "He who sows thistles gathers bites"

Other proverbs emphasize that he who sows is also he who reaps:

"He who throws a stone in the air, throws it at his own head" (Bible)
 "What you do right and wrong, you do to yourself" (Qur'an)
 "Whoever spreads a net will be caught in it" (Bible)
 "He who digs a pit falls into it" (Bible)
 "The stone returns to the one who rolled it" (Bible)

Reaping amplification

Qualitatively, there is identity between what is sown and what is reaped. The kind that is sown is also the kind that is reaped. However, there is a quantitative change between the two: the reaping is more important than the sowing.

This amplification phenomenon takes place between the time of sowing and reaping. It is easy to observe in nature. A grain of wheat that is buried in the ground does not just produce one grain, but a whole ear full of grains, and therefore a much higher number of grains those

present at the start. On the spiritual level, it is the same. The law also makes the good and the bad reaped greater than those sown.

The increase which takes place between the reaping and the sowing is something beneficial. We can see it immediately with regard to the grain of wheat. If, at reaping time, we always reap only a number of grains equal to those sown, we would not have much to eat, since the available grains would all have to be re-sown to obtain a new harvest; or if we ate them, there would be no more seed to sow. It is because there are many more than those sown that we can feed ourselves for the rest of the year. On the spiritual level, the good that we do is brought back to us more abundantly, which stimulates us to continue to do so. But the amplified reaping of the evil we do is also a blessing. It allows us to realize all the more easily, by the magnitude of the inconveniences, that we are on the wrong track.

The amplifying action of the law is well known. The Bible mentions it when it says: "He that sows the wind, reaps the storm" (Hosea 8:7). It is also often said that "what you sow, you reap a hundredfold". Popular wisdom has translated this knowledge into various proverbs:

"Small causes, great effects" (France)

"A small spark is enough to set fire to a forest" (Greece)

"Smoke is always wider than fire" (Japan)

The expression "snowball effect" is along the same lines. A snowball that is rolled down a snow-covered slope gradually covers itself with snow as it descends. Eventually it turns into a huge mass of snow, or even an avalanche.

Questions of life and society and their illumination by the law of cause and effect

The apparent injustice of unequal births

One issue that has long preoccupied human beings is the inequality of births.

Some children are born healthy while others are born sick and frail. Some are born to wealthy families who can feed and educate them, while others are born to parents who are too poor to give them a good start in life. Some children live in violent environments, such as armed conflict, while others enjoy peaceful conditions in which to thrive.

Why these differences? Why do some have a happy fate and others an unhappy one? At first glance, these differences are totally unfair. These children receive a fate without having been able to do anything to deserve it or avoid it. They do not decide anything, since their path is mapped out from the moment they are born.

However, the distribution of fate only seems random and unfair if one does not take into consideration the law of sowing and reaping. As soon as this is taken into consideration, the apparent unfairness disappears. One then realizes that everyone has sown something to deserve his fate, in other words, everyone is the origin of what happens to him.

The obstacle that most people stumble over is the question: if fate is already determined at birth, *when* did the child sow something to deserve it?

Sowing always precedes reaping. Therefore if the sowing has not taken place in the first months of life - which is the case since the child is born with such a fate - it could only have taken place *before*, in other words, in a previous life.

What prevents many people from admitting that this is the case is that they assume that we only live once. They do not take into account the reality of reincarnation or deny its existence; however, many facts prove that reincarnation is real and many great men (Voltaire, Goethe, Victor Hugo, Gandhi...) were convinced that it is a reality.

Therefore, each child reaps what he has sown in previous lives. There is no blind fate and he is not unjustly hit. He receives something in return because he has sown it or because he needs this kind of experience. So a trying fate does not necessarily mean that the person is bad, but that he needs that fate to progress.

Are children made by their parents?

When one compares children with their parents, there are so many similarities between them that it seems justified to say, as we often hear, that parents "make" their children.

The physical appearance of children: the shape of the forehead, nose or the whole body corresponds in different ways to that of the father or mother. Many similarities also exist on the psychic level. Some character traits of the child are typically those of the father, others those of the mother.

The idea, that parents "make" their children which is the result of observation, has been further reinforced by genetics. According to genetics, genes are the carriers of all the characteristics of an individual. Each one is therefore the result of the combination of the genes of the father and mother. Depending on how these genes are combined, the child will be beautiful, intelligent and persevering or, on the contrary, ugly, stupid and lazy!

Although this interpretation of the facts is widely accepted, does it really correspond to reality? If it is unquestionably the case on the physical level, is it so on the psychic level? Is the psychic personality really the result of a "genetic lottery"? One can strongly doubt it, because it would be in opposition to the law of sowing and reaping, which says that one reaps only what one has sown. If genes played the role attributed to them at the psychic level, it would mean that each of us would reap a personality, fulfilled or not, without having done anything to deserve it. There would thus be an exception to the law, since we would reap something without having sown it.

Since the laws of creation are perfect, they do not make exceptions or mistakes. Everyone reaps what he has sown. But then, how does the law act on the level of our psyche and our personality?

Above all, we should not consider everything from the physical point of view, that is to say with a materialistic approach, but also approach things from the spiritual point of view. After all, it is not the body or the brain of the person concerned that sows something and then reaps it, but his spirit. Through the decisions it makes, the spirit "sows" actions, words and thoughts that return to it. Indeed, the reaping can occur in the current life, when the spirit is still incarnated in the same physical body, but it can also take place later, in a future life. In that case, the new body in which it finds itself will give the impression that the person is

beginning his existence and, consequently, that he is innocent. But it is only his body that is new, the spirit that inhabits it has existed for a long time and has already lived through several incarnations.

In the course of these, he has made many decisions about how to react to the situations he had to face. According to his decisions, he has developed certain faculties rather than others. For example, by striving to persevere and be courageous in the face of adversity, he developed the qualities of perseverance and courage within himself. If, on the contrary, he had regularly given up, he would have developed laziness and cowardice. And so on, for all the components of his character.

The personality of each human being is therefore the result (the reaping) of his past decisions (the sowing). The origin of one's personality lies in the individual himself and not in his parents. The parents do not "make" the character of their child; the child has formed it himself in his past incarnations. And it is because his parents have many points in common with his personality that he was attracted to them (cf. the law of attraction of affinities).

If the materialistic approach is not suitable for understanding the spiritual, it is suitable for understanding the physical. Genes are material and therefore act at this level. They are quite capable of grasping, recording and transmitting characteristics of the physical body. The physical body is therefore effectively the result of the combination of parental genes.

It follows that children do not "make" their own bodies, their parents have shaped them. At first glance, this would seem to be an injustice, since the child's spirit inherits (reaps) a body that it did not shape itself. The law of sowing is not, however, caught in default. Its purpose is to make the child reap a living environment, a historical epoch, but also a physical body that corresponds to his previous sowing. The spirit is thus incarnated in a body whose particularities will make it go through situations that it needs to mature.

Thus, each individual is incarnated in a body that corresponds to his karma, that is to say, to what he has sown. He is responsible for it and there is no injustice. This body is a tool for the spirit. It is not the child itself. The parents make the child's body, but not the child's spirit or personality.

Sickness and responsibility

Many people think that diseases occur at random. For them, they are something external that exists independently from the body. When they enter us, they make us "get sick". The sick person is then seen as someone who has been unlucky. He has been unjustly affected, since he would have reaped something (the disease) without having sown anything. He is therefore a victim.

In reality, illnesses are the result of causes engendered by the sick people themselves. In order to realize this, we must consider what diseases are from the point of view of natural medicine.

The health of the body depends on the "terrain" or internal cellular environment. This is made up of all the fluids that irrigate and surround the cells. This includes blood, lymph, and intra- and extracellular fluids. There is an ideal composition of these liquids that guarantees the proper functioning of the cells and, consequently, of the organs and the body. In such a situation, the cells are well oxygenated and well supplied with nutrients. This is the state of

health. Any change in the composition of the terrain will logically result in a disruption of cell activity and the onset of disease.

The main cause of this modification is the accumulation of toxins in the terrain and, to a lesser extent, nutrient deficiencies. But to simplify, let's limit ourselves to the accumulation of toxins. The presence of toxins has several causes: poor diet, overeating, sedentariness, stress, stimulants (tobacco, alcohol...), lack of sleep and insufficient elimination of toxins by the kidneys, intestines, skin... By accumulating in the body, toxins thicken the blood, deposit themselves on the walls of the vessels, hinder the heart and the blood circulation, congest the organs, attack them, inflame them, sclerose them, trigger carcinogenic mutations and make the organism receptive to microbial infections. The presence of toxins in the terrain is moderate in acute diseases, high in chronic diseases and very high in degenerative disorders.

The accumulation of toxins in the terrain is progressive. In the event of poor hygiene, they are deposited there day after day for months or years. The accumulation is invisible from the outside, which falsely suggests that when illnesses occur, they are just beginning. In reality, they have long since been prepared for by the accumulation of toxins, but only come to light when the body's tolerance threshold is exceeded. The disease is therefore not something external and already formed that enters the body, but develops inside the body as a consequence of the degradation of the terrain. This degradation is the result of the choices made by the patient himself. It is in fact the latter who decides to eat too much and eat badly, to be sedentary, to poison himself with stimulants or drugs, to not get enough sleep, etc.

Thus, illnesses do not occur at random: the patient "sows" many toxins in his body, before reaping the consequences. But as late as the onset of illness is and as varied are their manifestations, they all have as starting point the patient himself.

The above concerns all cases where the triggering causes and their consequences manifest themselves in the same life.

But what of all the illnesses which are due to inherited organic weaknesses and to which the spirit becomes subject as soon as it is incarnated in the physical body? Since that body has not been formed by the individual himself, but by his parents, the sick person appears at first sight as a victim.

Now, as we have already seen, the spirit of the child has already experienced several incarnations. In the course of these, it may have sown different things which, in order for it to develop, it now needs to incarnate in a weak or sick body. The personal experiences that he will have when confronted with his illness will give him the opportunity to learn certain things necessary for his development.

A child is therefore not responsible for the sickness of his current body but, by his past sowing, for the fact that he incarnates in it. There is, therefore, neither arbitrariness nor injustice here either: the body and the sickness which the spirit inherits are the reaping of his past sowing.

The redemption of sins by Jesus

About two thousand years ago, the Son of God Jesus came on earth. A few years after he began to teach human beings, he was arrested and condemned. His death on the cross put an

end to his mission. This tragic and shocking end was interpreted in a surprising way by the Church. According to her, the crucifixion was not an accident or a mistake, but was intentional, because it was part of Jesus' mission.

The purpose of his coming would have been to take upon himself all the sins of human beings, in other words their karma, so that with his death on the cross he could redeem their sins in their place. The only condition that human beings have to fulfil in order to receive this help is to believe in Jesus and his mission. In theological language we speak of redemption through crucifixion.

Over time, this interpretation has become one of the fundamental dogmas of the Christian churches. It is, however, in contradiction to the law of sowing and reaping. This opposition is twofold. On the one hand, because human beings sow but do not reap, since Jesus reaps in their place by suffering and dying on the cross. On the other hand, because someone, in this case Jesus, reaps what he did not sow, since being Love, he never sowed anything bad and always acted in harmony with the laws.

Can the interpretation of the Church nevertheless be correct? Can we imagine that the law of sowing and reaping made an exception here because it concerned the Son of God? One can reject such a possibility, since a law of creation is immutable in its functioning. Consequently, it does not make any exception. Moreover, Jesus expressly said that he came "not to abolish the laws, but to fulfil them". (Matt. 5:17) Everything related to his life is therefore in conformity with the laws.

Here we are faced with the following alternative:

- Either the law of sowing and reaping makes exceptions and the redemption through crucifixion is possible. But then, the law is in fact not a law, even though the observation of all the events that take place around us confirms its existence.
- Either the law is perfect and without exception and it is the interpretation of the crucifixion that is erroneous.

When one has to choose between something as uncertain as the human interpretation of an event - an interpretation made decades after the fact - and a tangible reality such as the easily observable activity of the law, it is the tangible fact that is the safest choice.

The law exists. What each one sows, he must reap himself, and he alone. Therefore, Jesus did not reap the sins of men, nor did he redeem them in their place. It is the human being himself who must do it. Jesus' mission was not redemption through crucifixion. Rather, his mission was to show human beings how to get out of the suffering that they continually cause by their bad sowing. By teaching how to replace the bad sowing with good ones, he indicated that it was up to them to act. It is up to them, since they cannot escape the law of sowing and reaping that exists and makes no exception.

Chapter 6: The Law of Gravity

The wording

This law expresses the fact that the heavier something is, the further down it will go. For example, a stone dropped in the air falls. Conversely, the lighter the thing is, the higher it rises. Water vapour is lighter than the surrounding air, so it rises upwards.

This can be expressed by saying:

"What is heavy goes down"

"What's light rises"

The descent and ascent are made until the thing in question reaches an environment of the same or higher density as it. For example, a piece of wood dropped above a lake falls until it reaches the water surface. There, it stops its course, because the water has a higher density than it does. A stone, on the other hand, because of its greater density, would not stop at the surface of the water, but would continue its descent to the lake bottom, which has the same density as it does. The density of the stone is greater than that of the water, but equal to that of the bottom.

The activity of the law of gravity distributes things according to their weight. This is clearly shown by a balloon filled with oxygen. Contrary to what children think, the balloon they let go of will not fly higher and higher in the sky, but will stop its upward run. It will stabilize at an altitude where the surrounding air has the same density as the oxygen it contains. Similarly, a piece of wood placed at the bottom of a lake does not stay there. It rises and returns to the surface because its density is lower than that of the water.

This second aspect of the activity of the law of gravity - the fact that there is distribution according to density - can be expressed by saying :

"Same density, same level. " or

"Everything reaches the level that is the same density as it is"

The law of gravity in the four kingdoms

The mineral kingdom

The structure of the soil reflects the action of the law of gravity. Its different layers are made up of materials that become heavier and heavier as one descends to the depths. On the surface, light plant debris forms the humus. This is followed by the earth itself of greater density, and finally by the hard and heavy bedrock.

The structure of the globe is also revealing. Beneath the earth's crust is magma, mainly composed of rocks liquefied by heat from the centre of the earth. The minerals that make up magma are not evenly distributed. The lightest elements (silica, aluminium...) are found towards the surface, the heaviest, such as iron, towards the bottom, in the centre of the earth. This allows us to observe an orderly distribution of the components according to their gravity.

The action of the law of gravity can also be seen in certain rocks, sedimentary rocks for example. Sedimentary rocks are made up of material that has been torn from the ground by erosion, transported by water and finally deposited in depressions where, under the influence of various factors, it solidifies. The deposit is made according to a staggered distribution, depending on the weight of the materials: the heaviest at the bottom, the lightest at the top. This results in the formation of rocks with different characteristics depending on their depth. At the bottom are the "conglomerates" made of large pebbles, above the "sandstone", made of cemented sand grains, and at the very top are the "marls", composed of particles finer than sand.

The water element is also subject to the law of gravity. Any significant accumulation of liquid, like a lake, is made up of a mass of water whose characteristics are not the same throughout its thickness. The density of the water increases as you go down to the bottom. As a result, the lightest water, because it is the least dense, is on the surface of the lake. The slightly denser water is a little bit below, and so on down to the densest and heaviest water at the bottom.

Temperature also plays a role. As the temperature rises, the molecules in the water move further apart. Because water is less dense, it is also lighter. The reverse is true for cold water. Its molecules are very close to each other. Therefore, such water is denser and heavier.

The thickness of the water in a lake is therefore made up of layers, each with water at a progressively colder temperature and of greater density as you get closer to the bottom. Depending on its weight, each type of water is at a specific level.

During very severe winters, the upper layer of a lake can acquire a lower temperature than lower layers, which are less exposed to the cold. The upper layer will not stay on the surface. Because of its weight, it descends into the depths until it reaches the level that corresponds to its gravity. The layers which are warmer than it go up, restoring a harmonious distribution of water strata according to their density.

This phenomenon of "overturning" the water of a lake is beneficial. As the upper stratum descends, it brings oxygen-rich water into the depths of the lake, benefiting the flora and fauna at the bottom of the lake.

The opposite situation can also occur. In the depths of the sea, hot springs sometimes spring up. This high-temperature water will not remain at the bottom. Being lighter than the cold water around it, it will rise until it reaches a stratum where the water has the same temperature as it does.

Air is also subject to the law of gravity. The gaseous molecules that make up air are closer together in cold air. This makes the air denser and therefore heavier. The opposite is true for warm air. Its molecules are farther apart. It is therefore less dense and lighter. For example, 1m³ of air at 20°C weighs 1.3 kg; at 30°C it weighs only 0.95 kg.

Being lighter, the warm air rises, while the heavier cold air falls. These upward and downward movements result in the formation of winds.

The plant kingdom

The action of the law of gravity is more difficult to observe in the plant world, because plants do not distribute themselves at different altitudes according to their density.

The animal kingdom and human beings

Since the main characteristic of animals and human beings is that they are able to move around, an even distribution of animals and humans at different altitudes according to their density cannot be observed either.

Questions of life and their illumination by the law of gravity

How was creation formed?

We have already mentioned several times that creation is composed, going from top to bottom, by the spiritual plane, the plane of ethereal matter (the beyond) and, finally, the plane of dense matter to which the earth belongs.

In reflecting on this constitution of creation, various questions arise: Why is creation made up of planes? How is it that they are superimposed? Why do they become progressively denser as one goes down?

This distribution according to density makes us sense the action of the law of gravity. We will now see how this law acts. The formation of the material and immaterial creation is a process far beyond what the human being is capable of observing and discovering for himself. We will therefore base ourselves on the revelations made on this subject in the Grail Message, especially on the words: "Let there be Light! "pronounced by God.

In the beginning, there was nothing outside God and the divine sphere. By the words that He spoke, God sent the Light, or the Force, outside the divine sphere, into nothingness. As it condensed, it gradually took shape and the different planes of creation appeared.

The Light in question here is not that of a star, but the original Light that comes from God. By virtue of its origin, it possesses both the strength necessary for the formation and maintenance of creation and the seeds of all that will take shape in the course of evolution.

At its point of emission, the Force emanating from the Creator has a far greater intensity than when it is at a greater distance. As the distance increases, the intensity decreases more and more. This phenomenon is important to know, for the formation of the planes results from it. It results in a slowing of the flow of the Force. The resulting cooling leads to the condensation or precipitation of elements contained (in a non visible form) in the Force, in other words what has been described as "the seeds of all that will take shape in the course of evolution".

The condensation of these elements does not take place at the same time because they are not all of the same kind. Slight cooling already allows the less dense, and therefore lighter, elements to condense, which takes place at a short distance from the point of emission. Slightly more cooling allows other elements in the Force to precipitate. These are elements that are slightly denser than the first ones. Because of their weight, they stand at a slightly

greater distance, i.e. at a slightly lower level of creation. The densest elements carried by the Force condense at an even greater distance.

The process of plan formation is thus as follows: as it descends into the abyss, what is contained in the Force from above condenses or precipitates as it moves away. According to their weight, the precipitates will be at different levels, each level then constituting a new plane of creation.

According to the law of gravity, the finest and lightest elements are found in the highest part of creation. They form the spiritual plane. The less fine and less light materials, the so-called ethereal matter, lie below. They form the part of the creation called the beyond. The denser and heavier materials cluster below and form the plane of dense matter. It is on this plane that the earth is.

At this stage of our explanations the structure of the creation is as follows:

Spiritual plane (paradise)
 Plane of ethereal matter (the beyond)
 Plane of dense matter (to which the earth belongs)

This presentation of creation in three fundamental planes is only a general overview. The law of gravity also acts within each of these three great planes of creation. For example, in the beyond, the finer elements of ethereal matter condense first, then those that are a little less light, and so on. The beyond, like the other planes of creation, is thus subdivided into progressively denser sub-planes in accordance with the law of gravity.

How did the human spirit come down to earth?

We are now on earth. However, as a spirit, our origin is the spiritual plane at the top of creation. In order to come down to earth, the spirit had to pass through all the planes of the beyond. How did this happen?

The spirit leaves its plane of origin and undertakes this long journey in the different planes of ethereal and dense matter for a reason. Initially, explains the Grail Message, the faculties that were deposited in the human spirit by the Creator were not yet developed. They were in a germ state, hence the term "spirit-germ" used to refer to the spirit at this stage of evolution. The spirit has been created, it has all kinds of potentialities, but these are not yet fulfilled.

At the beginning of its existence, the spirit-germ is like a grain of wheat that must be put in the ground in order to develop. For the spirit-germ, this corresponds to descending into the planes of matter. It is first placed in the highest subdivision of ethereal matter, the one just below the spiritual plane. It arrives there unconscious and asleep, since none of its faculties are yet developed. But stimulated and jostled by the activity on this plane, it will gradually awaken and begin to react to external events. Its faculties will then develop little by little.

The spirit being of a lighter kind than that of the plane in which it has just arrived, the law of gravity naturally pushes it upwards, towards the spiritual plane, which is of the same density as it is. In order to be able to remain in the plane that is not his, the spirit must ballast himself. Just as a diver weighs himself down with metal weights in order to stay at the bottom of the water, the spirit puts on an envelope built with the materials of the plane it has just reached.

This envelope, or body, has a certain weight and the human form of the spirit. Equipped with senses (eyes, ears...) and limbs (arms, legs...), this body allows the spirit to perceive and act in the plane in question.

When the spirit leaves the plane where it is to descend into the next plane of ethereal matter, it must again put on an envelope. This is made of the materials of the plane it has just gone to, which keeps it in this new environment. The spirit can therefore stay there and develop by personal experiences.

This necessity of putting on a body of the same kind as the one of the plane on which it has just arrived represents itself to the spirit on each new plane which it encounters in the course of its descent. Thus, in descending from one plane of ethereal matter to another, and then entering dense matter, the spirit puts on one envelope after another and one on top of another. Indeed, it does not get rid of them as it descends, otherwise it would no longer have sufficient ballast. On the contrary, it keeps them all. The last envelope that it puts on will be the physical body of dense matter that its mother prepares for it during pregnancy. A spirit incarnated on earth is therefore surrounded by all the envelopes of ethereal and dense matter with which it has covered itself during its descent.

In order to differentiate the different stages in which the spirit finds itself, according to the envelopes with which it is clothed, different designations are used. The term spirit is used to designate the spirit as it is in the spiritual plane, that is to say, without any envelope of a foreign kind. As soon as the spirit is provided with one or more envelopes of ethereal matter, it is designated by the word soul. When this soul finally incarnates on earth in a physical body, then one speaks of the earthly man.

Thus, the spirit descends from one plane of creation to another through the law of gravity. By ballasting itself with progressively denser and heavier bodies, it can reach progressively lower planes.

To which plane of the beyond do we go after death?

At earthly death the physical body no longer holds the soul. It detaches itself from the body of dense matter which had hitherto held it on earth. The soul then enters the ethereal matter of the beyond. To which of the many planes of the beyond will it go? This is determined by the law of gravity. Not all souls go to the same plane. They are led into a plane according to their own lightness or heaviness. Indeed, souls have a "weight". This weight is different from soul to soul. It is determined by their characteristics.

Some souls have always endeavoured to act in a beneficial way for their surroundings. They aspired to be just, honest and respectful. These souls are "good souls". They are luminous and not very compact. This lack of density makes them lighter. Conversely, other souls have acted in a selfish and harmful way. In their actions, their personal interest has always taken precedence over that of others. Often they have been harsh and malicious. Such souls are said to be "dark". They lack finesse and delicacy. They are therefore dense and heavy. There are of course all the intermediate states between these two extremes.

Souls therefore have a different weight according to their inner life and the degree of development that results from it. And it is according to this weight that the law of gravity will lead souls on one plane or another from the beyond.

At death, the anchoring that held the soul to the earthly plane is broken. The soul is then led by the law of gravity to a plane of the same density as itself. It goes there by crossing, without stopping, all the planes that separate it from its destination. On this new plane, it continues to live and experience. If, as a result of its experiences, it changes inwardly for the better, its density changes. The soul becomes lighter and can ascend to a higher plane corresponding to its new state. If not, its weight increases and it will descend to a lower plane. It can also happen that it does not change internally. As long as this is the case, the law of gravity acts unchanged on it and the soul remains in the same plane.

A soul with a strong will towards what is good rises from one luminous and elevated plane to the other. A soul with an evil will will descend to the lower planes gradually as it becomes heavier and heavier. Other souls go through ascending and descending phases as their will changes direction. Moreover, the soul's path in the beyond is from time to time interspersed with an incarnation on earth.

The purpose of the apprenticeship that the spirit undertakes as it travels through matter is not to adapt itself to it in order to settle there, but to develop itself in order to leave it. The ascent to paradise is also governed by the law of gravity. Once the soul has sufficiently developed its faculties, it no longer needs to reincarnate on earth. It is also no longer necessary for it to dwell in the lower planes of ethereal matter. Its luminosity and lightness enable it to dwell in the brightest planes of ethereal matter. Through its goodwill and constant aspiration for good, the soul rises to the ever more radiant planes where it brings its faculties to increasing fulfilment. Its degree of development increases ever more. There comes a day when its lightness has become such that the law of gravity leads it to the spiritual plane. It is the return to paradise promised to those of good will.

On earth we cannot feel how light or heavy our soul is. The density and compactness of our physical body prevents us from doing so. However, through our behaviour and aspirations, we can already make our soul lighter and clearer. In this way, when we leave the earth, thanks to the law of gravity, our soul will immediately rise to the brighter planes of the beyond.

Chapter 7: What is the origin of the laws of life?

The discovery of the existence of the laws of life leads one to want to know them better, but also to find their origin. Indeed, how is it that these laws exist? Where do they come from?

Different possible origins

One thing is certain, a human being did not create them, since he is subject to them. Moreover, they impose themselves on him without his being able to modify them.

Nature is not the origin of laws either, because it is also subject to them. It is true that the evolutionary approach could lead one to think that nature has formed the laws. Indeed, according to this approach, nature has developed from the simplest to the most complex. The basic elements (hydrogen, carbon, etc.), by combining, have produced more and more elaborate things: rocks, plants, animals... Would this evolution finally have led to the development of natural laws? Such a thing could not have happened, because laws are not material; they are forces that transcend matter. Their origin cannot, therefore, be explained by the evolution and improvement of matter.

Moreover, from the very beginning, the formation of atoms, rocks, galaxies, plants... was not done just anyhow, but according to precise laws. These laws therefore pre-existed the formation of nature, so they could not be created by it.

Can we then consider that the laws created themselves? If this had been the case, each would act in its own way and in opposition to the others. Yet their activities are harmoniously coordinated.

These different facts force us to consider an external source that is superior to laws. But what is this external and intelligent force that is at their origin? It must be a force, because if laws guide, support, stimulate..., they exert a certain pressure. And if they exert pressure, a force is present and acts. This force, moreover, is intelligent, since what results from its action is coherent.

Although this external force is invisible, this does not mean that it is elusive. We can get an idea of it by observing the result of its action in matter. It is therefore not a direct approach, but an indirect one.

This approach is not unusual. It is similar to the one we would use if we had discovered several paintings by an unknown painter. Who is this painter? What kind of person was he? Without biographical information about him, it would seem impossible to know. However, we do have his works and they can tell us a lot about him.

The choice of subjects he painted tells us about his concerns. The way the paint is applied to the canvas reflects his character. This application can indeed be vivid or soft, spontaneous or meticulous. The moods emanating from his works show us in general whether he is melancholic or joyful, warm or cold, balanced or frivolous.

The same approach can be used for composers, architects, writers... We are able to discover who they are through their works, because the characteristics of these latter are also theirs. The same is true of the laws of life: their characteristics reveal to us those of their author.

The characteristics of the laws of life

The laws of life have been active throughout the past millennia and even since the beginning of all things. They still exist today and there is no reason to believe that they will disappear in the future. We can therefore say that they are *eternal*.

Laws are today what they were in the past. They have not been changed and are never subject to change, because they cannot be improved. They are already accomplished, completed, therefore *perfect*.

The laws act on all kingdoms: the mineral, the plant, the animal and the human being. They govern the small as well as the great: the atom and the galaxies; the visible and the invisible: dense matter, the beyond and the spiritual. The laws act on everything; nothing escapes them or can resist them. Not only are they stronger than everything, but also than all things combined. They are therefore *all-powerful*.

In spite of the number and diversity of things in the whole of creation, the laws take everything into consideration. They act in such a way that everything harmonizes, cohabits and associates in a beneficial and promoting way. They can therefore be said to be *full of wisdom*.

Laws act in a fair way. They recognize exactly and without possible error the merits and wrongs of each person. They then act accordingly with extreme precision, without bias, arbitrariness, forgetfulness, exception or favouritism. Laws therefore act with *justice*.

Laws also act as promoters. They stimulate evolution by supporting and strengthening efforts. They help the individual to grow and improve. They act for his good, so that he is happy. In this sense, we can say that they act with *love*.

The author of the laws

Since the characteristics of laws are also those of their creator, who is this author who is eternal, perfect, all-powerful, full of wisdom, just and good?

This author has always been called God. He is the God of all the great religions, the Creator and Master of the worlds. He is the starting point of all movement and force. He is the first cause from which all subsequent effects come.

Therefore, God not only created the creation, but He is also the originator of the laws that govern it. Indeed, the way He wants creation to work has taken form in the laws.

Today, however, many people are not ready to accept the idea of God's existence. They refuse to believe that the God presented by religions can be the starting point for everything that is and that He governs everything. In view of all the knowledge acquired by science, they prefer to speak of force or energy. For science repeatedly alludes to a force that is the origin of all things and whose power sets in motion and sustains all that exists. A great gulf seems to exist

between those who believe in God and those who oppose this belief. But are their positions so far apart, asks the Grail Message.

What is the difference between this intelligent force that directs everything sensibly, which science speaks of, and God, who is the Force that directs creation wisely and which is spoken of in the different religions? All the more so since believers and non-believers both recognise the need to conform to the activity of this force which is manifested in the laws. Whether it is to be successful in what they undertake materially (in the technical and scientific approach) or to be happy and at peace (in the spiritual approach).

Laws, an inescapable reality

The existence of laws is an inescapable fact for the human being. Because of the inexorability with which they act, he is obliged to take them into account and to act in conformity with them.

Faced with laws, the human being is like a swimmer trying to move in a river whose current advances with such force that it is impossible to resist it. If the swimmer conforms to the direction of the current, he will be carried and supported by it. He will be able to move with ease forward and towards either bank. But if he tries to swim against the current, he will have to expend a lot of energy to move forward. The flow of water will not carry him towards his goal, but will oppose him. He will not be supported or helped. Despite all his efforts, he will inevitably be pushed back and eventually forced to follow the current (the laws).

The activity of the laws is also comparable to a gigantic piece of machinery whose cogwheels mesh with each other, moving belts that drive other wheels. Only a person who is fully familiar with the operation of this machine can take advantage of what it has to offer and stand in its vicinity without danger. Those who do not know how to use it cannot benefit from its operation. They are also at great risk of being caught by a belt and thus being injured by it.

The proverb "God's millstones grind slowly but surely" speaks of the laws of life. Indeed, we do not immediately see what happens to the grains (our actions) that fall between the two millstones of a mill (the laws). It is only a little later that we will be able to observe the flow of the flour. We will then be able to see that although the laws act seemingly slowly, they work with certainty and therefore we must take them into account.

The need to respect the laws in order to make things run smoothly is well known. It is demanded in all societies and states and is expressed in the warning: "No one is supposed to ignore the law". Indeed, any human society that has enacted laws and regulations to govern the lives of its citizens requires that they take them into account and respect them in order to promote social peace. To plead ignorance of laws is not accepted. Everyone must make the effort to learn to know them in order to be able to comply with them. This is for the good of the individual, but also for the good of all. Just think of the highway code: without it, there would be constant collisions. However, compliance with the rules of the road allows thousands of drivers to pass each other and overtake each other without danger. The same is true for the laws of life. Respecting them is essential and benefits both the individual and the community.

Knowing the laws so that you can respect them

Acting in accordance with the laws of life obviously presupposes knowing them. Indeed, it is not possible to comply with them if one does not have a clear idea of what they are. But how can one acquire a thorough knowledge of them?

An invaluable aid in this regard is the work :

In the Light of Truth, the Grail Message by Abd-ru-shin.

This book explains what the different laws of life are and how they work. Everything explained in it is treated according to the laws. Whatever the subjects: the place of the human being in creation, the relationship between God, creation and the human being, past and present events, the ages of life, birth and death, fate, the purpose of existence, religious teachings, the confusion of present times..., all are presented taking the laws as a basis for reflection and explanation. The result is therefore not fanciful or imaginary knowledge, but founded and logical knowledge. And because of this logic, understandable knowledge.

The Grail Message consists of 168 lectures, divided into three volumes. Each of these lectures brings knowledge on which the following ones are based. Together, they form a great whole in which one must advance progressively to assimilate its contents. The lectures of the Grail Message are like the steps of a gigantic staircase which, leading ever higher, offer an ever wider and more complete vision of things.

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