

6th Workbook

ON THE FREE WILL OF ALL EMANATED SPIRITUAL BEINGS AND HUMAN INTELLECTS, AND OF THE GREAT AND IMPORTANT DIFFERENCE BETWEEN THEIR STATE OF EMANATION AND THEIR STATE OF EMANCIPATION

Now that God had emanated countless multitudes of Spiritual Beings from His Divine Center, those Beings, through their emanation, were endowed with the three abilities of thought and intent, will and spiritual action, which they drew along with their existence from their Generative Principle. They had to be endowed with those three powerful abilities so that by bringing them together they could freely offer tribute which, because it was freely given, could together be more agreeable to the Creator and ensure their own happiness.

Along with the emanation which gave them an individual existence outside of the Divine Center, which is eternally distinct and indestructible, at the same time they received Laws, Precepts and the Divine Commands relating to their three spiritual abilities, and it is through the free observation of those Laws, Precepts and Commands that they can offer their Creator the pure worship of their love in all the intensity of their spiritual action, and remain eternally united with Him, as long as they remain loyal to Him. They can also become guilty, and eternally unhappy if they stray from Him, or if they do not atone for their sins through sincere repentance, as happened to Lucifer when he rebelled, to the angels who he carried along with him in his rebellion, and finally to man whom he tempted, seduced and vanquished.

And that freedom which is the principle of individual happiness in Spiritual Beings, as well as human intellects, and which, at the same time, can become fatal to them because of the abuse which they can make of it, is really a spiritual weakness in all emanated beings, a weakness which essentially characterizes now and forever their inferiority and their absolute dependence upon the Creator.

But can one say that God Who is All-Powerful, Who is filled with love so tender, so perfect towards His creatures, could create them in a state which was not free, thereby ensuring their eternal happiness by keeping them from any possibility of abusing their freedom and losing it? No! Although God is All-Powerful He could not do that – and in saying this we are not setting any limits to his omnipotence, but rather recognizing them here.

God is the only Being Who exists in Himself. He exists through His own Law, which is One with Him, and this Law is Goodness, which is the Principle of all Perfection. God is Good in essence and it is no more possible for God, being Good, to stray through any act of evil, than for Him to cease to be God. If created beings could exist through their own Law, a being of Good, they would be independent and so many Gods. But on the contrary, their distinct and individual existence began when it pleased God to give it to them; He gave them His own Law, by which He has united them to him and to Good; and just as this Law – the necessary consequence of their existence – is given to them, it places them in dependency of the One who gives it, and

which isn't their own. It necessarily follows that they are and should be free to observe it or not, since they have a will of their own, distinct and independent from that of the Creator. It is therefore only through the ecstasy of their love, their gratitude for the kindness of their existence, that their continual thanksgiving, and finally by their pure and free tribute that Spiritual Beings can truly glorify God. And if it were otherwise, what glory could the Creator derive from a tribute which is forced, or from sentiments which were irresistibly ordered from beings who would not have the ability to refuse?

Therefore, let us recognize that every Spiritual Being endowed with the distinct abilities of thought, will and action specific to its own being is by its nature – and must necessarily be – free to use them as it sees fit; and therefore free to think, will and act in accordance with, or contrary to, the Laws, Precepts and Commands which it has received.

Now, if those Spiritual Beings weren't completely free in the use of their intellectual abilities, they would be as nothing to God and to themselves, and would be nothing more than spiritual automata, unable to deserve or to be unworthy.

But one might also say, if free will is the basis of the fundamental and perfect happiness of Spiritual Beings who remain faithful, isn't it also the principle of a certain fear, a certain spiritual anxiety capable of affecting their present enjoyment? For knowing and feeling throughout eternity that at any instant, and without end, the abuse of that freedom could destroy their felicity and bring about eternal misfortune, isn't the only outcome of that alternative to be incapable of altering the perfection of that happiness? To destroy the force of that objection, let no one tell you that any being enjoying the fullness of happiness through the good use he makes of his freedom would be foolish enough that expose himself to losing it all by misuse; isn't the terrible fall of the Archangel Lucifer, taking with him as a result of his prideful thoughts the multitude of rebellious angels who had sided with him, a striking example to the contrary! And if that were not enough, wouldn't we find an even more striking example, since it is so close to us, in the fall of man and his descendants who, seduced by Satan, lost through his own pride, voluntarily renounced the perfect happiness of his pure existence, and threw himself with all his fellow men into inexpressible calamity. And that would have been a misfortune which would have endured for eternity if the Divine Mercy hadn't come to his rescue, if He hadn't raised him up once more from that unfortunate state and promised him his perfect reconciliation at the end of time, if man would only make better use of his liberty during the course of his temporal atonement; and finally, if he made a complete and voluntary abandonment of his free will, which had proved so deadly to him, to his Creator.

Let us therefore recognize that this fear, this spiritual anxiety could indeed disturb the present enjoyment of pure beings, if the great love of God for His creatures, hadn't placed limits, so to speak, on the perpetual possibility of abuse which they can make of their free will.

But to understand the nature of these limits, we must take into consideration an ancient and important truth, which has too long and too generally been forgotten: we must not confuse the emanation of Spiritual Beings with their emancipation, which are for them in God, two different actions at different times.

The emanation of Spiritual Beings is, as we have already explained, the act of power and love by which God gives them a separate existence and eternally indestructible outside of Himself, outside of His Divine Center, and with it the three spiritual abilities which we have come to know with a free will to govern their use and exercise at their own discretion, when they have been emancipated on order to make use of them; because until that emancipation, although they have the abilities innate within them, their freedom is in a kind of subjection to the Divine Will, their complete exercise of them is in suspension, and their will is, as it were, chained by the Laws, Precepts and Divine Commands which they received, until through their emancipation they are placed in a state in which to manifest it at their discretion and to be rewarded or disavowed depending on their use of it.

The emancipation of these Beings is the act by which God, after allowing them to see Him in His Divine Immensity, and contemplate His glory, power, love and infinite perfection, in order to give them a foretaste of the ineffable happiness they will be able to enjoy eternally if they remain faithful, then emancipated them from the subjugation imposed upon their abilities; that is to say, He gave them full liberty to operate as they wished according to their own thought and their own will, because it is only by the correct and free use they make of it from that time on, that they will deserve the eternal happiness for which they were emanated, and so that they would also be able to be worthy of the inestimable benefit of seeing their free will once more constrained forever as a result of the free sacrifice they make of it to their Creator.

The basic Laws of Physical Nature, which for us are the physical image of the Laws of the Superior Order presents us with a striking image of that great truth. On being born into the temporal world, human beings are endowed with intellectual abilities and that free will which belongs to their essential nature; and yet children, adolescents and all men still deemed to be minors are, up to a certain time of their lives, subject by law to the will of their parents, guardians, and their superiors in all things. Although they exercise their intellectual abilities every day on everything that can be useful to their instruction and everything that can increase and strengthen their experience, their will is limited to those actions which are most essential for their existence; because they cannot legally contract any important engagement. But on attaining the age required by Law, it emancipated them: that is to say, that while it doesn't give them any new abilities, it allows them to use all those that they already have at their discretion, and it is from that moment forward that they may lawfully contract and operate freely in all things for their own benefit or their misfortune.

Similarly, it is only after their emancipation that Spiritual Beings which were first emanated were able to become – and still are – rebels against the fundamental Law of their existence.

But here let us refrain from satisfying vain and guilty curiosity, by seeking to penetrate those matters which it has pleased God not to reveal to men as being unnecessary for their instruction. For example, what would it serve us to know – as some indeed do – for how long the rebellious Spirits remained Good before their prevarication? This prying and futile question is all the more reprehensible given the fact that time has never existed and will never exist in the Divine Immensity.

It is enough for us to know that, for God and for any pure spirit there is no time, and consequently no measure of time; that for God the past and the future are equal, and that all things are constantly present before Him. Time, and the Law of Time, began only after the prevarication of the first spirits; and if man is himself subject to it today, it is only as a result of his own prevarication. And man can still easily perceive this, for if he wishes to observe himself carefully, he will see that time is foreign to his true spiritual nature; for if his mind has been occupied in deep meditation on intelligent things which exercise his thoughts for a long time and without distraction, it is with some amazement that, on coming out of that state as if from a deep sleep, he would find that several hours of time had elapsed without his knowledge; and it is only by comparing the present time with that which began his deep meditation, that he can calculate the duration of the interval which has separated them.

We have sufficiently established the essential difference which exists between the emanation and the emancipation of Spiritual Beings. It remains for us to consider the consequences: they are all the more important as that is what irrevocably determines their eternal fate.

As soon as it had pleased God to emancipate them to their free will, they come into the full enjoyment of the free use of their intellectual abilities, and they operated their own spiritual action on their own. If they operated contrary to the Divine Will, as has happened with Lucifer and his followers, they were all lost irrevocably like him. But if they operated in conformity with the Divine Laws, Precepts and Commands, they remained the cherished objects of their Creator's Lover, Who intended to reward them for their fidelity. They returned love for love and united with Him in their pure and free homage which is the most agreeable to Him, and with all the powers of their being; they painfully felt the burden of their freedom, they offered ceaseless sacrifice to God through the abandonment of their own will which could lead them astray. It was when God accepted their sacrifice and their abandonment, that they were sanctified and consummated in the Unity; the union of their abilities with the Divine Abilities, while remaining eternally distinct became so intimately connected that they remained inseparable, and their eternal happiness became unalterable.

It was also by that same Law that He operates and will operate the sanctification of the universe of emanated Beings, and this will only ever be through the voluntary sacrifice of free will and through the abandonment their own will, and through the acceptance of this offering by God that their indissoluble union with He Who operates their sanctification will be accomplished.

Let us cast our eyes upon man and consider the path which he and his descendants have drawn for his rehabilitation; we will find there a new object by which to recognize the immutability of the following Divine Law which works the sanctification of Spiritual Beings.

After man became criminal, was chased from the glorious position which he had been unable to defend, and stripped of the impassive body which he had allowed to be soiled, he was thrown down and joined with a material and corporeal form with which he had to crawl upon the surface of the earth, and transmit it in successive order to his descendants.

Thus, it was through an enormous abuse of his freedom, and acting by means of a will contrary to the orders he had received, that he drew down upon himself the terrible punishment of which his descendants will remain the victim until the end of time; and his misfortune would be irreparable if God, touched by his repentance, hadn't promised him a Redeemer Who would raise him up from his fall if he supported Him with every effort of his will.

Since it is obvious that it is because of the abuse that he has made of his free will and the misuse of his will that man has become guilty and wretched, can there remain to him any other means for his rehabilitation than to offer to his Creator without ceasing and from the bottom of his heart the complete sacrifice of that liberty which become so deadly to him, and the complete abandonment of that liberty which pleases Him to accept? The renunciation of self, and its absolute abandonment are so important for him, that temporal life is only granted or extended got him as far as he learns to feel the absolute necessity to do it, or at least to begin it effectively, and as in his present state of degradation this work is very long and painful, and can only be meritorious for him when he becomes perfect, when a second temporal life, in which he will be more enlightened than in the latter concerning the nature of his being and his duties, will be granted to him in order to continue and complete it. It is in the places referred to as those of atonement and purification that this essential work is performed, and it will be all the more extended and painful, to the extent that it had been less advanced in the first life. It is only after that renunciation, that absolute abandonment of the self, that man will receive his full and perfect reconciliation. That state of reconciliation will be for him a beginning, a foretaste of the beatitude of which he is assured, but it is still temporal, and he will go to join with other reconciled beings, enjoying his felicity along with them, in the places closest to the high barriers of space. And there they will wait all together until the end of time, in order to cross all the temporal barriers, beyond which they will be sanctified¹.

If there could remain any doubts on the absolute necessity for man to offer habitually to God the sacrifice of his will, and to consummate its abandonment in this world, we will shortly have the opportunity to demonstrate the importance and truth of this in the course of these papers, through examples both striking and frequent which our Divine Redeemer Jesus Christ, Who united in His person the fullness of the Godhead with humanity in its highest degree of perfection, gave us during His temporal life, His passion and even unto the cross – and all these doubts will soon be dispelled.

¹ This appears to describe a first life on Earth, followed by a second period of atonement in Purgatory (probably to agree with Hebrews 9:27: “And as it is appointed unto men once to die, but after this the judgment”, which itself ends before the end of the Universe, when the faithful assemble at the very limits of the boundary between the Universe and the Divine Immensity, waiting for the final day when they will travel across the barrier and enter heaven. It is a very poetic image, but seems an uncomfortable mix of traditional Catholic dogma and Pasqually's teachings...