

# **DOCUMENTS of SERGE RAYNAUD de la FERRIÈRE**

**ESOTERIC INITIATIC SERVICE**

**INFORMATION**

Gran Fraternidad Universal

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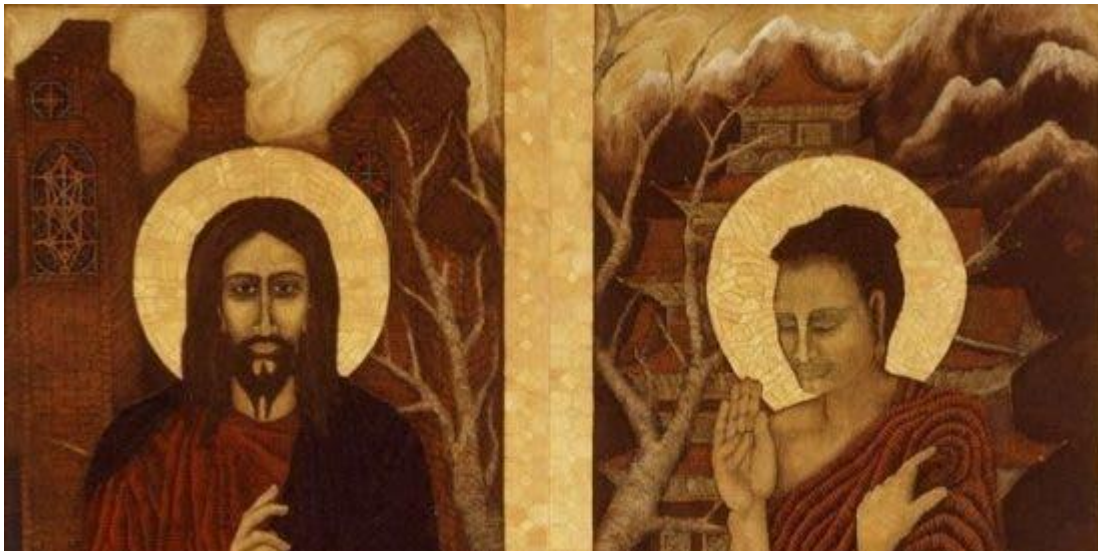
002 TO THE INTERNATIONAL COUNCIL FOR PEACE - New York, June 10th, 1949 -  
Message from the Great Venerable from the August Great Universal Fraternity, Maestre  
Serge Raynaud de la Ferriere, Illustrious Supreme of the Supreme Order of the Aquarius.

Ladies and Gentlemen,  
Spiritual Sisters and Brothers:

**PEACE** – With this word Jesus invited the faithful; Buddha expressed himself with a similar word to begin his sermons, and all the other Great Teachers have said the same thing, because the instructors of the world have the same education, and teach according to the same Laws and on the same basis.

**PEACE** – By this word we are today reunited, this word so frequently hoarded by the negative forces, by the most diverse organizations that do not wish in any way this harmonious state, consequence of this Peace, of which so much is spoken and against which so much is worked.

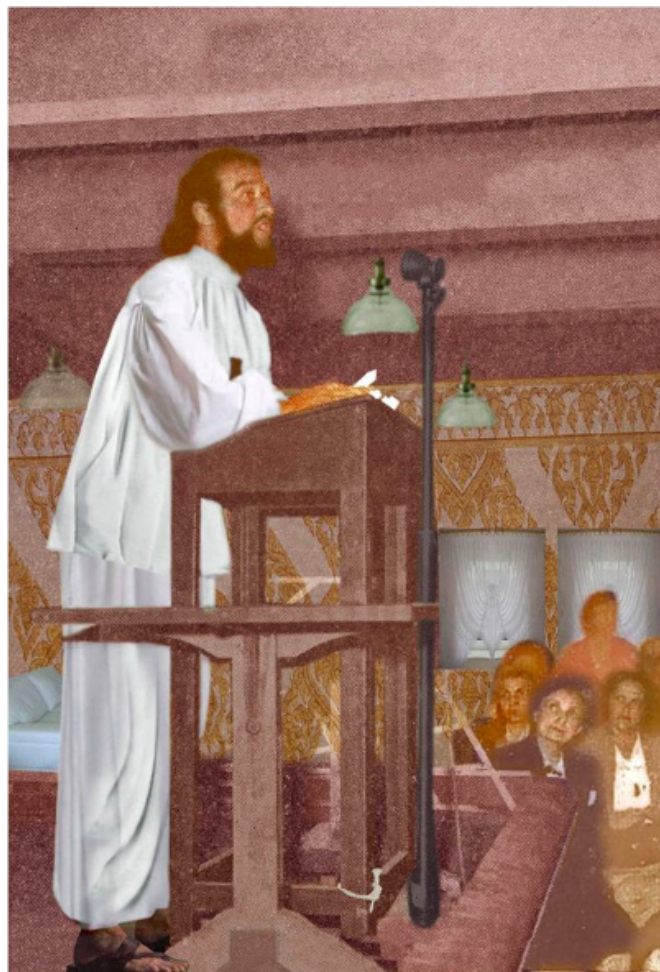
**PEACE** – In this word the Great Universal Fraternity puts all of its energy, and will try once more in the course of history, to intervene in the current affairs of Humanity.



It is very difficult for the human being to conceive of and realize this state, because with the pride that always characterizes him, he wants to create a world, but his point of view never

crosses his horizon; taking himself as the center of the universe and never meditating on the role that he must play... He will always speak of peace as long as his personal "I" is all powerful, because just when his atavistic conceptions are touched, he will answer: "War...":

As in every conference clarifications are done over the terminology used, let's say first of all that we use the words in their broadest sense, I mean, with an Universal Sentiment. Many times, unfortunately, when the word religion is pronounced everyone believes it refers to theirs, and that leads to many confusions... Religion is an intuitive realization of the existence of the All; religions are systems that pursue a hypothesis of explanation of a Superior Principle. Therefore, all of these hypothesis have their value, I mean, that all religions have their part of truth; for this reason, when they shed their rituals, we note that all sects are established on the same basis, but wrapped in a dogma whose first consequence was, through the centuries, the biggest plague that could ever exist: fanaticism.



To avoid those unpleasant deductions, and that by religion we understand church, later priest, and then we imagine the man in the robe that we have caught in some fault, which

cost us the loss of all the beliefs and all the principles of spirituality, we are going to see in contrast, individually, the three categories of man that populate the world. We said three categories because, effectively, there are three currents of human thought on this earth: the Materialists, the Idealists, and the spiritualists.

Firstly, we do not understand by materialists that type of patient that calls themselves atheist, since confessing that you believe in nothing is to recognize that you have not evolved enough to make an opinion on the mechanisms of Life. We know, in effect, that the human spirit forms in periods of seven years: from birth to the 7 years, the spirit enters in possession of the body in which it just incarnated; from 7 years to 14 years the child will believe in everything that they are told, from 14 years to 21 years they will not believe in anything else; it's the time of rebellion. Therefore, being atheist is to confess that you are this old spiritually, that you are not forming, and that the spirit has not reached a mature age, since it is only between 21 to 28 years when the man forms an opinion and a personality.

The materialist is different, but it must not be confused with the anticlerical, because believing in matter is to accept the Superior Principle explained, not by metaphysics, but by science.

The idealist is he who has put the reason and the object of his life in an ideal, I mean, in an aspiration that he knows in advance is unable to reach, but that will serve him as a line of conduct.

The spiritualist, that must not be confused with the spiritist, is a supporter of spirituality, I mean, that he conducts his life by reason and not by mechanism. He believes in the superiority of the spirit over matter.

Therefore, between the positivism that does not admit in the universe more than matter, and the idealist philosophy that denies the individual reality, is the spiritualism balancing the human being with thoughts of substantial reality.

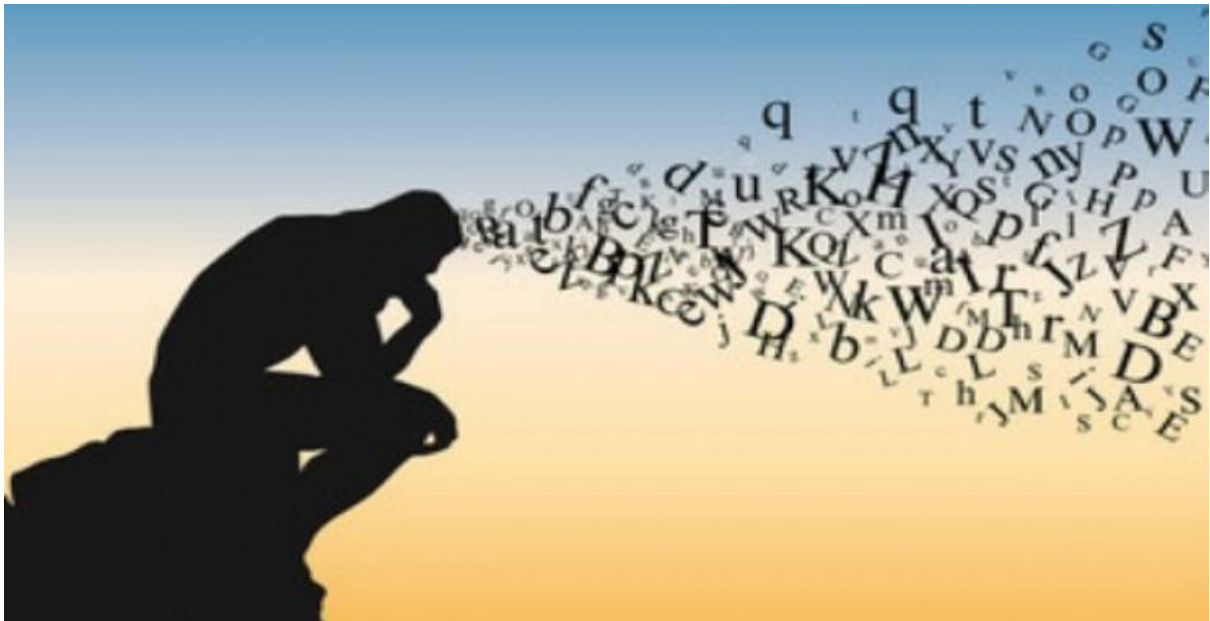
We do not refer to the materialism of Buchner nor of Kant, but that, as we have said, we give the term a general sense, deprived from all partiality. If we consider the atheist like a sick person it's because what belongs to man is reasoning, if not, what is it that differentiates him from an animal? For the materialist, the greatest scientists have just recognized that matter escapes them, in consequence, a spiritual principle must be admitted.

Since long ago the functions, epicureans have timed out; as for who professes the idealism, we know that this corresponds to a confession that has as its object a mental image, and this necessity of imagination comes from an uncontrolled sentimentality; whereas by spiritualism is understood not only the doctrine of Leibniz, but also has given a character to the vital principles. Let's not forget that this term was used in the past to say "distill", in other words, take the best out of matter, synthesize, purify, take away the superstitious layer, the fanatic varnish, the atavism, lightening the senses, in a word, interpret with the true spirit that must reign, because it is the only means of perfecting the individual.

On the other hand, if each one speaks of the Truth, we understand perfectly that it is about "a truth"; it is the reason why we do not divide the world into two categories as the majority of people do, to know: those that believe and those that do not believe. In contrast to what the common person thinks, there is no individual that does not believe; however, among those who believe there are many different elements. Those who believe in believing in nothing implies not believing in an anthropomorphic god or in the God of Religion not fully learned... There also exist superstitious people, who, despite boasting of "superiors" they avoid the number 13, never begin work on a Tuesday and believe in the "evil eye".

In short, it must be known that man evolves according to three planes, the philosophical, the theological or the initiatic.

According to the professed philosophy, the human being will be materialist or idealist; however, it is a relative purpose to live according to any philosophy. This word, that comes from the greek "philos", which means friend, and "sophia", which is translated into wisdom, is the general science of the beings, but implies something of resignation; the friend of wisdom limits in this way the elevation of the spirit, having to learn not only to be a friend, but in being Wise.



Theology, which is the science of the divine things, is understood sometimes in a restrictive way, but it must be known that the study of God is not the privilege of a single religion, as God is not catholic, neither protestan, nor buddhist, or Mohammedan... Theology is the attribute of superior man, but as the Saint Thomas of Aquinas defines it: "Theology has as it's goal to know God, not only according to what it is in itself, but also according to what is the beginning and end of all things" (Introduction to the Summa Theologiae, c. 2/citation D. 1 to 7), which evidently limits, as there is a beginning and a final end..

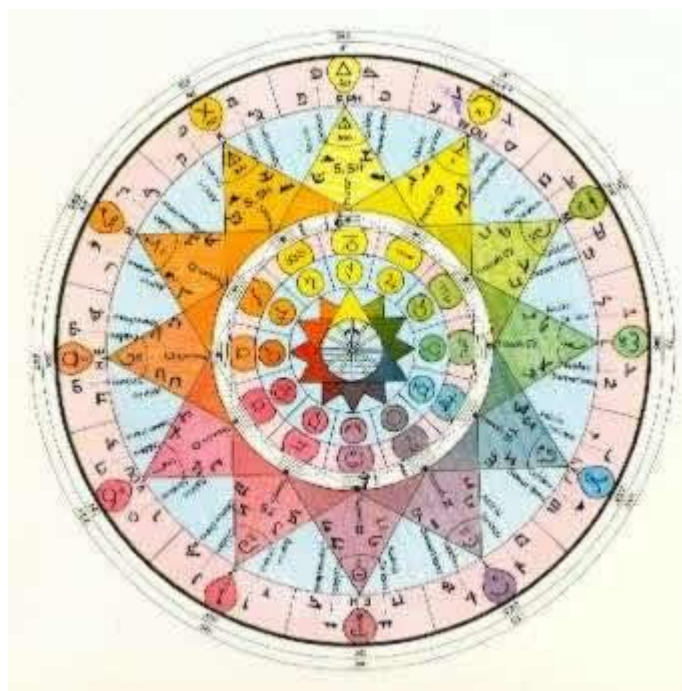


Where there is neither beginning nor end is for the Initiatic Tradition. Here we are, finally, in this superior plane prophesied by the Great Teachers. After the first two planes considered, this the last stair of the Human Knowing. The initiatic plane is the one that does not accept any limitation, any partiality, it is the Eternal Verb.

The philosopher registers the human functions, the theologist is inclined much towards Divinity, while the Initiated not only encompasses all of this, but goes much further from the habitual conditions of analysis.

As in all things a thesis exists, an antithesis and a synthesis for establishing the mathesis, in the sense that we are interested the philosopher represents the thesis, the theologist does at times the antithesis while the synthesis is characterized by the Initiatic Path, and only the Teacher or Instructor of Humanity represents the mathesis.

The same happens with Science; he who speaks only of physics or chemistry, speaks of the anatomy of a single part of Science, forgetting about psychology and alchemy, which would serve as meta - physics... We see an example with the science of the stars; astronomy is the part officially taught at university, because it is the anatomy of the celestial organ, it is the thesis; astrology for many seems ancient by representing the antithesis and because it is not about the simple planetary mechanism; and concerning Astrophysics, almost unknown, represents the synthesis, but mathesis remains which cannot be represented except by someone who knows Archaeometry.



Because here it is not about “cultivating the flowers of rhetoric”, we have not wanted to present a speech within the rules of art, or to even make an allusion to any lexicology, but to simply return to the etymological spirit of the words, to not get lost in false interpretations due to the lack of knowledge on the value of words.

To sum up, let's go back to the first matter which is the hard acceptance of an idea with universal meaning. It was about peace, and we know that everyone is going to interpret it in their own way; however, it is necessary to understand this word in the proper sense of the term. This is not about some selfish freedom or about social prerogatives, we must consider things on a very different plane. It is not about knowing if it corresponds to one or the other to respect this Peace; a tangible fact exists, and consists in that until now no authority has been able to establish an era of stillness, a harmonious global organism and a tranquility for each being that inhabits the Earth.

It is evident that a similar decree could only arrive from the Spiritual Direction of the World; for this reason, the Supreme Assembly of the Wise makes the decision to announce the line of conduct to adopt.

It is very natural that the first work is to incorporate all the goodwills in the Great Universal Fraternity.

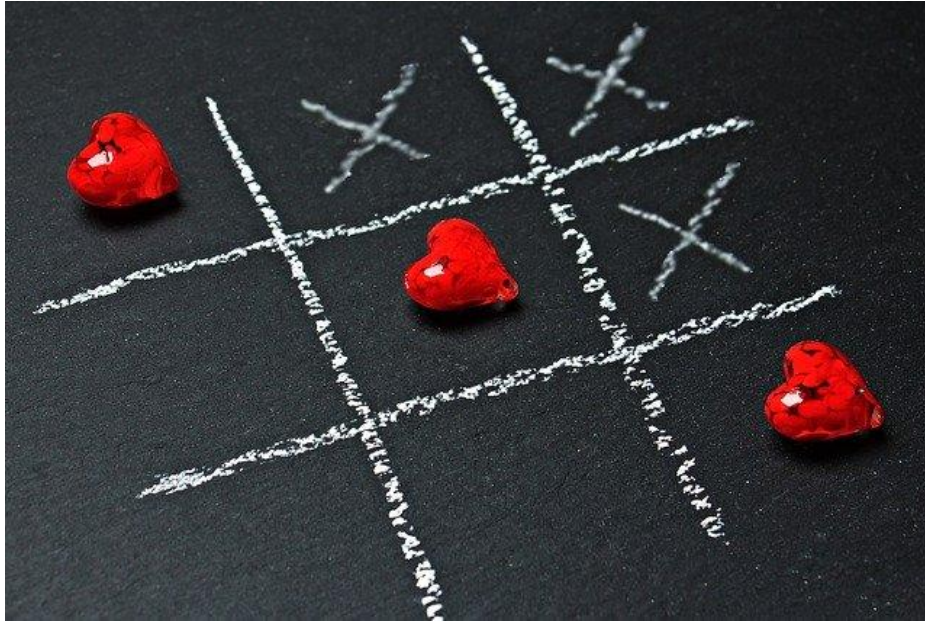


This Great Fraternity is not an empty word, but the organism that must reunite all the conceptions, because little by little each person will realize that the human evolution goes from one philosophical doctrine to another, to a theological ideal after, and finally reaching the Initiatic Path, as we have tried to show in a few words. Said in another way, not a single conversion is asked for since it is not about a religion, neither in its larger sense: it is about a Synthesis.

The Great Universal Fraternity, asks for the Union of all indistinctly, because it is by intellectual renovation and moral reedification that it will be possible to establish an era of perfectionism that takes the Human Being to its highest level.

The CULTURAL SYSTEM - because it is actually about an ETERNAL MATHESES . presents today its delegations that will give a relationship of its works, whose essential objective is to establish a point of contact with all the conceptions, whatever they are, because it is indispensable for all the currents of thought to participate in this world reorganization.

UNIVERSAL FRATERNITY must be understood without any restriction of race, confesion or sex: it is the fight for the noblest Ideal and for the practical realization of the lesson that all the Great Instructores have left: RAM - KRISHNA - BUDA, JESUS...



**“LOVE ONE ANOTHER...” PEACE...**

(From the Journal “America to the Aquarius” No.2, Panamá June 1956)