



Between Two Worlds

MEDITATIONS

by

Josefina Chacín Ducharne

la esclava del señor

The "New Man" Series

ACTION and LIFE Publications

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Meditaciones de *la esclava del Señor* [the slave of the Lord]

Translators: Francis Elmo, Giuseppe Napoli

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*«The world cannot hate you,
but it hates me
because I testify against it
that its works are evil»*

(Jn 7:7)

Jesus says:

«...I came not to judge the world, but to save the world»
(Jn 12:47).

Jesus also says:

«...I do not pray for the world» (Jn 17:9).

What are these two “worlds” that Jesus is referring to?

One of these is the world generated by the human beings whose life is centered on faith; they believe in the word of God and fulfill it, putting it into practice. This is the world that Jesus came to save: *«I have made your name known to those whom you gave me out of the world. They were yours, and you gave them to me, and they have kept your word»* (Jn 17:6).

The other is the world generated by the human beings whose life is centered on their ego; they have not yet believed in the word of God. This is the world for which Jesus could not pray: *«I do not pray for the world but for those whom you gave me, because they are yours»* (Jn 17:9).

They are two worlds: the world of faith, whose center is God, and the world of reason, whose center is the self, two worlds which, though being mutually antagonistic, coexist

within the human being.

They are two worlds that human beings have generated outside of themselves during the process of their evolution and growing awareness in the knowledge of Good and Evil, exercising their power of choice between the one and the other, inspired or moved by the spirit or energy that corresponds to Good and to Evil.

They are two worlds that arise within the human being and are revealed every time a choice is converted into an act.

The human being gravitates toward the one or the other of these two worlds, which are manifested inside and outside of himself, as long as he is still evolving in his knowledge and consciousness of “Good and Evil,” impelled by the energies corresponding to this “Good” and to this “Evil,” which he has experienced as being part of his very nature ever since original sin: *«...you will be like God knows of good and evil.»* But at the end of his evolution he has to choose between the two worlds in order to be confirmed in his choice: either the world of his entity-self, renouncing his egoism in order to make way for the activity of the Divine in himself, affirming himself in his Being, God; or the world of the ego-self, a product of human knowledge and reason, in order to affirm himself in his ego-self as the center of his life. In practice, it is the choice between light and darkness, veracity and mendacity, what’s true and what’s false, conscience and convenience, love and egoism, with all their consequences.

The balance will eventually incline toward the “world” that he himself has generated through his choices manifested in acts, because everything that happens in this world has been generated by men’s choices, whether it is the egocentric system or the Kingdom of God. We cannot

blame God for the evil we suffer, nor can we give glory to any creature for the good we receive – it is God who gives us what we choose.

They are two attitudes that show up in human beings: the orientation to the service of others out of love, with utter self-forgetfulness, identifying oneself with God, and the orientation to others – humanism – with the pretension to be “like” God, considering oneself to be the “giver.” *«Then the king will say to those at his right hand, “Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you took care of me, I was in prison and you visited me.” Then the righteous will answer him, “Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and clothed you? And when was it that we saw you sick or in prison and visited you?” And the king will answer them, “Truly I tell you, just as you did it to one of the least of my brothers, you did it to me.” Then he will say to those at his left hand, “You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.” Then they also will answer, “Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?” Then he will answer them, “Truly I tell you, just as you did not do it to one of the least of these, you did*

not do it to me.” And these will go away into eternal punishment, but the righteous into eternal life” (Mt 25:34-46). Jesus also says: «There is no greater love than this: to lay down one’s life for one’s friends» (Jn 15:13). And this is what he did for all of humanity: he denied himself in his human feelings so that the Will of the Father might be fulfilled, redeeming the Human Nature from Sin and Death in order for men to receive eternal Life: «This is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent» (Jn 17:3).

They are two “worlds” that exist inside of us (as an attitude) and outside of us (as a System); one is ruled by love and is oriented outwards for the sake of serving others, with utter self-forgetfulness, always seeking the good and happiness of all, according to the Will of God; the other is ruled by egoism and is oriented outwards for the sake of one’s own benefit, using others for the purpose of exercising an egoic power over them.

One is the product of man’s orientation to a living faith, in the denial of himself; the other is the product of man’s intellectual faith based on a possessive, intellectual knowledge, in the affirmation of himself. It is man’s choice between the supernatural life, his identification with the Divine, the Christic life, and the egoic-natural, humanistic life.

These two worlds are like two parallel lines that never meet. The passage from one world to the other involves a dislocation for the human being: either he denies himself, encountering his true Being, or he affirms himself in himself, remaining in the non-being – either Love or Power.

«There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day. And at

his gate lay a poor man named Lazarus, covered with sores, who longed to satisfy his hunger with what fell from the rich man's table; even the dogs would come and lick his sores. The poor man died and was carried away by the angels to be with Abraham. The rich man also died and was buried. In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus by his side. He called out, "Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in agony in these flames." But Abraham said, "Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony. Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us"» (Lk 16:19-26).

Jesus came to save the "world" generated by the human beings who, acting according to conscience, orient themselves to goodness, truth and love, confirming their choice by the denial of their egoistic-self in order to make way for the activity of the Divine in themselves, in their human nature, giving priority to faith over reason: *«The man who loves his life, loses it, while the man who hates his life in this world, preserves it to life eternal»* (Jn 12:25).

They are two worlds that are very well defined in the Gospel by their respective "inspirers" in the human being: Christ, *«If anyone wishes to come after me, let him deny his very self, take up his cross, and begin to follow in my footsteps»* (Mt 16:24), and Satan, *«I will give you all this, if you will worship me»* (Lk 4:7).

Jesus says: *«My Kingdom is not of this world»* (Jn 18:36); *«The Prince of this world is coming. He has no power over*

me» (Jn 14:30); «*No man can serve two masters»* (Mt 6:24).

The hour has come... it is already here, when we must consummate our power of choice, choosing the “world” and the “master” we want to belong to: the Theocentric World or the Egocentric World.

la esclava del Señor

September, 1999

Questions
(various readers)

and

Answers
(la esclava del Señor)

1. How is it possible that it is the human being, and not God, who generates the Kingdom of Christ? Isn't it Christ Himself who brings about the Kingdom of God by reigning in the human beings who deny themselves? How can the human being generate something if he is nothing?

It is the human being, and not God, who generates the Kingdom of Christ, because the human being, by denying himself – as far as his egoistic self is concerned – in the exercise of his free will is choosing, as his center, Christ, the activity of the Divine, God in himself, letting Him reign in his humanity. In this way, by converting his choice into unselfish acts, it is Christ who acts in him, generating the Kingdom of God inside and outside of him – in himself and in his works.

The human being is indeed nothing, but in his nothingness he has the faculty to choose between himself and his Being.

2. How can two antagonistic worlds, which are like parallel lines and even contradictory to each other, coexist within a human being? And how can the human being «gravitate toward the one or the other of these two worlds, which are manifested inside and outside of himself, as long as he is evolving in his knowledge and consciousness of "Good and Evil"» if, during the process of his evolution,

he is immersed in the egocentric energy?

The human being, as far as his nature is concerned, possesses two spheres of action: the natural sphere, which is the psychic, God's "creation" through the angels, the product of the Will of Permission, and the supernatural sphere, which is the Divine in him. His psycho-physical nature is substantially united to his Divine Nature, wherein his true Being resides, and from Him he receives life. These are the two antagonistic worlds, which are like parallel lines and even contradictory to each other, because what dominates in the one is reason and knowledge, and what dominates in the other is living faith and intuition. Between these two worlds there lies the human being's faculty of choosing, his free will. Ever since "man," due to original sin, oriented himself to the "knowledge of Good and Evil," seeking to be "like" God, his descendants, the human beings, as a consequence, are born oriented to the mere natural dimension, which is the psychic, where there rules the angelic action which was already oriented to itself as Good or Evil, according to the attitude that the angels assumed during the exercise of their liberty, while they were doing their Works in the creation of man and everything that surrounds him. The human being, because of being oriented from birth to his natural life, the psychic, is totally unaware of his supernatural life, just as the angels were unaware of it.

Having accepted the temptation of the angel, "man," out of Divine Justice, has to evolve – in his descendants, the human beings – in the knowledge and consciousness of what appears to him as Good or Evil, being immersed in the egocentric energy, egoism, as long as his evolution lasts and he is exercising his power of choice. This egocentric energy pertains to the angel, not to the human being, although the latter suffers from its effects while he is totally oriented to his mere natural life. At the end of the

human being's evolution in the knowledge of himself, either he makes this egocentric energy his center, remaining in his egoic-self, or he denies himself in order to center himself in Christ, his true Being, God.

3. In man's journey through the knowledge of "Good and Evil," could we affirm that the angel has induced human beings to do good? What does the angel really want the human being to do?

The human being bears within himself the "knowledge of Good and Evil"; if he orients himself to good, God will give him, through the angel, all that is necessary in order for him to accomplish this good. The same thing happens if the human being orients himself to evil: God will give him, through the angel, all that is necessary in order for him to carry out this evil.

The only thing that the angel wants the human being to do is to affirm himself in his "self," because he believes that man's true being consists in being himself, as a "self," the very thing that he, the angel, has done, affirming himself in himself.

4. Do you believe that in this world one can live those two "worlds" of which you speak in the text? To live the Theocentric World, does it involve a change of place?

Even though it is difficult, the human being can indeed live, in this world, those two worlds of which I speak in the text. Everything depends on his orientation to "Good" or to "Evil," with all their consequences.

To live the Theocentric world does not involve a change of place but rather a change of attitude, of one's practical orientation, always following the demands of the supernatural conscience, which will manifest itself in proportion to

one's fidelity to goodness, truth and love, and one's renunciation of all forms of egoism, no matter how difficult and painful this may be.

5. What difference do you see between the knowledge of good and evil that the tempter inculcated in us in Paradise, and the knowledge and consciousness of Good and Evil of which you speak in your writing?

The "knowledge of Good and Evil" is a tendency that is engraved in man's nature as a consequence of the angels' way of acting. Therefore, the Good and Evil that the tempter made known to man in Paradise were already present in the entire Creation brought about by the angels, ever since they oriented themselves, not to their Being, but to themselves: egoism. Man bears this egoistic orientation within himself – "genetically"? – ever since his formation, as a consequence of the way of acting of both the angels who oriented themselves to the appropriation of their Works – Evil – and those who did their Works without appropriating them – Good. This orientation is the "knowledge of Good and Evil" that forms part of the human compound. "Man," the Human Nature, would have been liberated by the Holy Spirit from these consequences – the angelic energy – if he had obeyed the Will of God. "Man" would not have known Good and Evil until he would have been liberated from their consequences, for which, not he, but the angels were responsible. But once he became a knower of them, if he acted against his conscience, he made himself responsible for the consequences he was suffering from, as if he were their author, consequences whose tendencies he was not able to master, since he was unaware of their true author – the angel.

The natural conscience of good and evil that we are familiar with is the product of the human beings who apply

a system of morals based on their reason to these consequences that are manifested in their way of acting, and this is what has been called “moral conscience.”

6. Can you tell us when «the orientation to the service of others out of love, with utter self-forgetfulness, identifying oneself with God» turns into «the orientation to others

–humanism– with the pretension to be “like” God, considering oneself to be the “giver”»? What in practice is the boundary between these two attitudes?

The orientation to the service of others out of love, with utter self-forgetfulness, identifying oneself with God, cannot become humanism, with the pretension to be “like” God, considering oneself the giver, because, when one identifies himself with God, it is He who accomplishes these works through one’s love for others. The orientation to others in a selfish manner is devoid of true love; some personal benefit is always expected: a feeling of altruism and even holiness, a recognition or some reward, since one considers himself the giver and expects the beneficiary’s gratitude. In practice the boundary between the two attitudes is one’s self-forgetfulness, knowing that everything comes from God. Since He is the only one who can be the Giver, we feel that we are the ones who are benefitted when we have the opportunity to offer a service to others.

7. Can you explain more fully the text of the Gospel of St. Matthew that you quote in your writing: «Then the king will say to those at his right hand, “Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I

was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you took care of me, I was in prison and you visited me.” Then the righteous will answer him, “Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and clothed you? And when was it that we saw you sick or in prison and visited you?” And the king will answer them, “Truly I tell you, just as you did it to one of the least of my brothers, you did it to me.” Then he will say to those at his left hand, “You that are accursed, depart from me into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me.” Then they also will answer, “Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?” Then he will answer them, “Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.” And these will go away into eternal punishment, but the righteous into eternal life» (Mt 25: 34-46). *Why is the attitude reflected in those situated at the King’s right hand not an expression of humanism?*

Since they acted impelled by love, out of a genuine, unselfish motivation, they were not even aware that they had done something for the other person, given that they were already rewarded with the love they felt in doing what they did, and this is why they reply: *«Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? And when was it that we saw you a stranger and welcomed you, or naked and clothed you? And when was it that we saw you sick or in prison and visited you?»*

The others, on the contrary, did these actions out of a

rational, selfish motivation, out of convenience: in order to “be good,” to “attain eternal life,” for a humanistic sentiment, considering themselves superior, etc. This is so in the best of cases, because there are also other motivations....

What’s important lies in the expression: “you gave *me*,” “you clothed *me*.” Those on the right did it moved by the activity of the Divine – Christ – in them: Love. This is why it is said: *«I was hungry and you gave me food, I was thirsty and you gave me...»*; not even for God did they do it; they did it out of a genuine, intuitive, not rational motivation. The others, on the contrary, did it for the other person, according to their reason, without a self-giving attitude, even though they may have done it “for God.”

8. *Could you tell us what “attitude” and what “System” you are referring to when you say in the text: «They are two “worlds” that exist both within us (as an attitude) and outside of us (as a System); one is ruled by love and is oriented outwards for the sake of serving others, with utter self-forgetfulness, always seeking the good and happiness of all, according to the Will of God; the other is ruled by egoism and is oriented outwards for the sake of one’s own benefit, using others for the purpose of exercising an egoic power over them»?*

The attitude I am referring to is the one that is manifested in us when we accept an inner insinuation, whether it is a thought or a feeling, and we convert it into an act, outside of ourselves. Such an attitude, consciously accepted, generates an energy that sooner or later is converted into positive or negative works. For example: murder – one of the frequent crimes committed nowadays in the system that dominates in this world – was generated by the first human being who killed his brother after accepting the insinuation

of Evil: *«So Cain was very angry, and his countenance fell. The Lord said to Cain, “Why are you angry, and why has your countenance fallen? If you do well, will you not be accepted? And if you do not do well, sin is lurking at the door.... Cain said to his brother Abel, “Let us go out to the field.” And when they were in the field, Cain rose up against his brother Abel, and killed him»* (Gn 4:5-8). In the same way, all the egoistic acts that dominate in this world are the product of attitudes accepted by human beings and converted into acts. All of us human beings, absolutely all of us, have fostered the calamities of this world, which today we would like to uproot, but the root of all the evils that we see outside of us lies within ourselves, and we can only be liberated from them by renouncing all forms of egoism so that Christ, the activity of the Divine, may be the One who acts in us. This is how we have generated the kingdom of the Wicked One as well as the Kingdom of God.

When the “fullness of time” arrived and the son of God, the Only Begotten Son in man, assumed flesh in Mary’s womb, it was because a part of humanity, represented in the Jewish People—beginning with Seth and his descendants, the faith of Abraham and all those who like him were faithful to the Will of God—had chosen God as King, through their choices converted into acts.

Likewise, another part of humanity, represented in the same Jewish People—beginning with Cain and his descendants, and all those who, obeying the insinuations of “Evil,” did the same as they did—had chosen the Wicked One, confirming their choice when they said to Samuel: *«“Appoint for us, then, a king to govern us, like other nations.” But the thing displeased Samuel when they said, “Give us a king to govern us.” Samuel prayed to the Lord, and the Lord said to Samuel: “Listen to the voice of the people in all that they say to you; for they have not*

rejected you, but they have rejected me from being king over them”» (1 Sam 8:5-7); and re-affirming this choice in the time of Jesus when they said: «We have no king but Caesar» (Jn 19:15). And in reference to this king, Jesus says: «...for the Prince of this world is coming. He has no power over me» (Jn 14:30), and afterwards: «My kingdom is not of this world» (Jn 18:36), and «...they are not of the world as I am not of the world» (Jn 17:16).

The Kingdom of Christ in Jesus is the kingdom of love, and of those who, forgetting themselves for the sake of serving others, gave themselves totally out of love, seeking always the good and happiness of all. The other world is the world ruled by egoism, seeking one's own benefit, using others to exercise power over them.

9. According to what is understood from the text of your writing and from your answers, man's descendants have been guided, up to now, by the angel, and this out of justice, because man had accepted his temptation in Paradise. Does this mean that Yahweh –whom up to now we have considered to be God, the One who “IS”– is in reality the angel? And why do you say that it is the people of Israel, the Jews, and not any other people, who represents humanity?

Yahweh is indeed God, the only one who “IS.” Man's descendants are guided by God through the angel, according to their choices. I say that it is the Jewish people, and not any other people, who represents humanity, because the Jews were the ones who, as a people, came to the consciousness of a unique God and their history is based on their faith in this unique God, to Whom they gave all honor and all glory. Whereas the other peoples, the “gentiles,” for not having come to the consciousness of the one God, were polytheist. They worshiped many gods, and their history

is based on human achievements, giving honor and glory to the creatures, without taking into consideration the only one God. This is why the Jewish people represents before God, in the positive as well as in the negative aspect, humanity: the human beings who have come to the consciousness of the unique God and are able to consummate their power of choice between their Being, God, and their egoistic-self. The people chosen by God – the true people of Israel – is made up of all the human beings, without distinction of race, nation or religion, who, after the example of Jacob, turn to God and struggle against the egoism present in themselves or in others; this egoism is represented in the egocentric energy of the angel who, sent by Yahweh, struggles with Jacob, and Jacob overcomes the angel by forgiving his brother. Therefore, the people of Israel, in the eyes of God, is not identified by blood or human genealogy but by faith embodied in acts; we have an example in the faith of Abraham, Isaac and Jacob.

10. Who is, for instance, the one who gave the Law to the people of Israel by the mediation of Moses, and who is the one who induces the human being not to fulfill this Law?

The one who gave the Law to Moses for the people of Israel is Yahweh God, by the mediation of the angel. The fulfillment of, or disobedience to this Law depends on the liberty of the human being. God, through the angel, brings man's choice into reality according to what he is inclined to: Good or Evil. Knowing that the Law comes from Yahweh God, man, through the Law, either orients himself to God by fulfilling it, or moves away from Him by his disobedience, by not fulfilling it.

11. *Why did Yahweh God, after having given Moses the commandments of the Decalogue, give man so many precepts, as one reads in Leviticus?*

All the commandments of the Decalogue are summarized in the first commandment: *«You shall love the Lord your God with all your heart, with all your soul, and with all your mind»* (Mt 22:37); everything else is herein included. According to Deuteronomy, the Law that Yahweh God gave to man was: Fulfill the precepts that I command you today; this commandment is not different from the first, for they both mean that man should fulfill His Will above all things. The “many precepts” that appear in Leviticus are the form that Moses – guided by the angel, through his reason – gave to God’s commandment in order for it to be put into practice, which commandment consists in man’s fulfilling His Will each day, in all the acts of his life “today”: *«Fulfill the precepts that I command you today»* (cf. Dt 4:40 and *passim*). Moses, instead of perpetuating the “today,” made perpetual the “precepts” commanded at that time, which were valid for that moment, and will have a value today for those who fulfill that same Law through a living and operative faith. This means that you should fulfill what God commands you “today,” not what He had formerly commanded you. It could happen that today He is commanding you something contrary to what He commanded you yesterday; many examples of this are to be found in the Bible. What’s important is that the human being be always attentive to this “today,” in the presence of God, in order to fulfill His Will, loving Him above all things, even in his smallest acts.

12. *Jesus said:* «You have heard that it was said, “You shall not commit adultery.” But I say to you that everyone

who looks at a woman with lust has already committed adultery with her in his heart»(Mt 5:27-28). *Does this mean that every desire is converted into an act? At what moment does a desire become an act that can generate an egocentric or Theocentric system? How can this affect others?*

A desire that a person accepts through a conscious choice will sooner or later be converted into an act. In the eyes of God, what matters is what a person decides within himself. In order for a desire to generate one of the two systems, it must materialize; if it doesn't materialize, it brings about consequences for the person himself but not for others.

October, 1999