

CHOOSING BETWEEN TWO WORLDS

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 knowers 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.”

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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.

(pp. 11-12)

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.

(pp. 13-14)

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QUESTIONS AND ANSWERS

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.

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.

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.

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.

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.