

Flights to the New Earth



Me – You? – We!

*Four “flights,” three “days,” two “nights”
and many “obscurities”*

FLIGHTS TO THE NEW EARTH

Presented by
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Presentation

How was this book born?

It was the Fall of 1973. At that time I was living in the Holy Land and was teaching Philosophy at the Franciscan Theological Seminary in Jerusalem, which for the first time was opening its doors to students of other religious congregations as well as to lay people of both sexes. Among other things I was commenting on the *Symposium*, Plato's dialogue on love, wherein the six guests of the banquet, of whom Socrates is the most prominent, agree that each one would deliver a discourse in praise of love (*Eros*), in an atmosphere of enthusiasm and euphoric inebriation, precursor of promising suprarational revelations.

We had read and commented on the first five discourses and were about to enter into Socrates' discourse, when, moved by an inexplicable impulse – of the kind that reveal their meaning only upon yielding their fruit – I felt to invite to the lecture on Plato the one who had been my “Diotima.” Diotima, in the platonic dialogue, is the «woman foreigner,» the «friend from far-away lands... wise in matters of love and in many other kinds of knowledge,» whom Socrates says he had met in his youth, a woman who, with her supernatural wisdom, had initiated him in the mysteries of Love to the extent that he could

say: «All that I know about love I owe to her.» When it is his turn to speak, Socrates does nothing else than reproduce Diotima's inspired discourse, which is the climax of the dialogue and one of the most profound pages that have ever been written on love in the literature of all times.

I introduced the person I am referring to with these precise words: «Here is Diotima in person who will initiate us in the mysteries of Love.» The students welcomed her with astonishment and surprise and, at the same time, with an eager expectation of what might come forth from her. I began my lecture as usual, and she, all at once, as if enlightened by a sudden intuition, began to explain the text that we had not as yet even read, revealing its hidden meanings as well as discovering its limits, what Plato would have wanted to say or should have said, but did not say. It was, for all of us, an exceptional experience that was to be repeated four or five times on different days, during which time the great Plato had to take the second place. Anyhow, he himself, by presenting his teacher Socrates as the disciple of an inspired woman, was clearly recognizing the subordination of human reason to the revelation of the One-one, the first "King," almost unnamed, at Whom all his dialogues are pointing.

Shortly afterward, and as a result of these encounters, there was born the nucleus of this booklet, as tiny as it is rich and profound; its understanding requires a true ability of "flying" with one's mind and heart, since it is an astonishingly synthetic and intuitive thought, fruit of a lived-experience and expression of a suprarational wisdom that only with difficulty lets itself be boxed into the concepts and terms of our language. In dedicating her experience to «all lovers of "PHILOSOPHY,"» the authoress

herself is indicating the immediate circumstances that inspired her to write these pages. It is not difficult to recognize in them a profound affinity with the spirit of the platonic doctrine on love, which is herein assumed, integrated and surpassed, not in an intentional or reflective manner, but spontaneously, because of the intrinsic and objective demands of truth itself.

Who is "my Diotima"?

I had met her a year and a half earlier, in May of 1972, in a moment in my life of great intellectual and existential hunger and thirst. In my seven years of teaching Philosophy I had imbibed various currents of thought, apparently divergent, but which in my spirit, through a phenomenon of "natural selection" or assimilation, tended to converge, impelling me with lively enthusiasm toward a synthetic vision of reality and, at the same time, making me feel the need for a new, further word. From the existential point of view there began to surface in me my first post-Conciliar disillusionments, after the sudden blaze of rekindled hope that the petrified and deadening structures might receive an infusion of life. I, too, had thought, rather naively, that it would be sufficient to renew the laws in order to renew the life, and I had fought vigorously to attain this in my little world of the Custody of the Holy Land, where I succeeded in making a greater part of my convictions prevail, translating them into laws and statutes that came forth stillborn. The disillusionment was imperceptibly bringing with it a progressive and dangerous lessening of my spiritual and vital energy.

Before coming to know her personally, I had heard

about her through José Barriuso, a confrere of the Franciscan Monastery in Bethlehem where I was residing; I had become deeply interested in her “doctrine” or “message” which was shining through our evermore animated philosophical-theological discussions in which various members of our fraternity were participating and, in a very special way, Raffaele Angelisanti, my former professor of Philosophy and seminary master, and at that moment my teaching colleague. This “doctrine” – Barriuso would tell us – had not been the fruit of any studies, but the sudden irruption in her consciousness of a gushing stream of supernatural light or wisdom that had transformed her life.

Her arrival in Bethlehem, unexpected and unforeseen, coincided with a deep desire of mine, a desire scarcely formulated and as yet unexpressed to anyone. I perceived and welcomed her coming as an answer addressed personally to me from the One who scrutinizes our minds and hearts.

My first encounter with Josefina Chacín Ducharne, the “woman foreigner” who was coming from the far-off land of Venezuela, was for my spirit like the blossoming of a new springtime, the opening up of infinite horizons, an irradiation of light that manifested as an inexplicable joy, a hope of liberation, a renewed trust in life. I had found a spring of fresh and pure water in which I could quench my thirst, and the supersubstantial bread that alone can satiate the hungry soul. The fact that such a light should come from a woman gave me a strange sensation of plenitude, of concreteness, of greater authenticity. There vanished, as if by magic, the antinomies of theory and practice, reason and faith, philosophy and Gospel. Now everything seemed

possible, I felt lighter, I was in love with life. Today I realize that at that precise moment I received something like an inner fecundation; there was activated or awakened in me a sprout of life which, in spite of everything, has been imperceptibly growing, impelling me from within to take leaps that, if they are not real “flights,” are, I believe, their image, being leaps into the fathomless void that separates the old from the new “Earth.”

This sprout of life has brought me, by its own intrinsic force, to break many of the shells that were enveloping me and which had been necessary for my evolution, and it has constrained me to go beyond all human structuring of the life of the Spirit. Today, fourteen years later and after having left behind the spiritual and material security that the religious Institution to which I belonged was offering me, I find myself here, in the “far-off land” of Venezuela, in order to share, together with many others, the marvelous spiritual and existential adventure of this “woman foreigner,” trying to follow her from nearby in her vertiginous “flight” toward the depths of the soul, where one begins to glimpse that “Earth” promised of old, that “Paradise” of eternal happiness» from which flow forth all our springs. The wisdom of a suprarational order – which unceasingly gushes forth from her ever since her first extraordinary experience of the Divine in that long-ago of 1954 – is none other than the irruption, from within, of the rivers of living water which according to an ancient promise (cf. Jn 7:38) will flow from the bosom of anyone who opens himself to this inner Spring, both immanent and transcendent, which is the true essence of every human being. The irruption in her of this «spring of water welling up to eternal life» (Jn 4:14) manifests the total

openness of her human reality to the inner Spring, a total openness that involves a life of total service and surrender to the Divine Will, united to the clear consciousness of instrumentality and transparency in transmitting understandings and concepts that are not the fruit of human effort or rational elaboration. And this is the profound meaning of the expression *la esclava del Señor* (the slave of the Lord) with which, here as well as elsewhere, her writings are signed.

What is the message of this book?

This book is the description, both conceptual and graphic, of the great awakening of man from the dark “night” of the unconsciousness in which he is submersed to the luminous promise of the “third day,” when, breaking the shell of his “self,” he soars in lofty “flight” toward the encounter and consummated union with his complementary Divine Reality. The complementarity between the Divine and the human in man is the way we live in time the eternal polarity of Love and Beloved which is the heartbeat of Subsistent Love, the Being who “IS,” the Unique One. It is the One and Only Being who “moves away” or “distances” Himself from Himself in order to encounter and identify Himself with Himself. In this eternal movement or process of manifestation-and-return, man is the “interval” between the Being and the Being, between the Being and Himself. Just like the platonic *Eros* – child of *Penía* (Poverty) and of *Poros* (Plenty) from whom he inherits the opposite characteristics – man, conceived in the Nothingness of the Manifestation-Liberty for the presence and self-annihilation of the Being who

vivifies His image, is half-way between the Being and the Nothingness, and therefore he is a live nothingness, living image of the Being who “IS.”

Since man is the living image of Subsistent Love, he also, in his intimate essence, is love, in its two faces of *Eros* and *Agape*. *Eros*: desire for happiness, for eternity, hunger to “be”; and *Agape*: impulse to give and to give oneself without reserve to the point of the total denial-of-self. Plato, in his penetrating analysis of the essence of love, takes into consideration only the aspect of *Eros*. He believes that man can reach the Being by climbing step by step the ladder of Beauty – «the only goddess that has not abandoned the earth» – impelled by *Eros*, the unrelenting conqueror always plotting in order to track down what is beautiful and good, «bold, enterprising, strong, a mighty hunter, always weaving some intrigue or other, keen in the pursuit of wisdom, fertile in resources; a philosopher at all times, terrible as an enchanter, sorcerer, sophist» (*Symposium* 203 d5-e). In Plato, man indeed detaches himself from each step in order to be able to pass on to the subsequent one, but it is always the same “self” that pursues a more ample, more immaterial, more real beauty, to the point of presuming to “see” Beauty in itself. But Absolute Beauty cannot be attained without passing through the nothingness of all the beautiful things, without passing through the nothingness of the entity and, hence, the nothingness of the “self.” It is only at this extreme price that there occurs the encounter with the Absolute Reality, which, according to Plato himself, is “super-essential” (*The Republic*, VI, 509 b). The platonic man climbs, he does not “fly.”

In the book that I am presenting, love, as *Eros*, though

maintaining all its value as the dynamic principle of man's evolution in the unconsciousness of his Being, is reduced to the rank of "shadow" of the true love, and receives the name of «positive ascendant egoism» in its three-fold «individual, collective, and universal» aspect, corresponding to the platonic ladder of Beauty. Only at the end of man's human evolution does there begin to awaken in him the capacity of true love, which is the denial-of-self. It is the moment in which man – shaken up, as it were, by the socratic torpedo – «knows that he does not know and finds himself in the void of his nothingness.» It is the moment in which all that is human, in man, turns into a question, and, from the depths of his being, «Someone» replies inviting him to "fly."

"To fly" has always been man's dream, stuck, as he is, to the crust of the planet earth with an invisible glue that enslaves and humiliates him, impeding him from reaching the infinite heaven toward which his heart gravitates. "To fly" is an impulse that springs from the innermost center of our being; it is that irrepressible yearning to go beyond our present form for having "seen" the butterfly that eternally lives in the depths of our "caterpillar" heart, primordial remembrance as well as infinite promise of what we are. It is the same impulse that impels the chick from within to come out of its shell, the newly-formed bird to leap out of its nest, the mature fruit to detach itself from the tree, the fecundated ovum to grow and multiply with vertiginous rapidity in order to become independent and come forth free from the maternal womb. The "flight" is the supreme realization of the primal impulse, more or less conscious, of every manifestation of life.

The life that impels is the very one that attracts to

itself. "To fly" is to be moved by love, and love moves by attracting. "To fly" is therefore for us to feel attracted by a center more powerful than our tiny, provisional center (the "self"), more powerful for being more real. What attracts – both lover and beloved – is that fathomless Center which is the Divine Reality present in man and, through man, in the entire Universe, which is man's image. The desire to "fly" is "philosophy" in its etymological meaning of "love for wisdom," the longing for encounter, for ecstatic union after and beyond the separative intellectual knowledge, the yearning for compenetration and identification with the complementary beatific Reality.

The full, transforming compenetration with this Divine Reality is the "New Earth" that the authoress of the book tells us she has glimpsed and toward which she invites us to "fly."

The message of the book is, therefore, a message of love. It is a delicate, concrete and urgent proposal addressed to all those who already have "wings," so that they might join the one who is already "flying," and it is also an invitation card for a new banquet, the "Wedding Banquet" of which the Apocalypse of John speaks (19:9), because the Bride is ready and the "third day" is already dawning...

GIUSEPPE NAPOLI

May 4, 1986

I dedicate my experience
to all the lovers of “PHILOSOPHY.”

What is “PHILOSOPHY”?
the Knowledge of Life.

What is Life?
the Knowledge of Love.

What is LOVE?
the BEING who “IS.”

la esclava del Señor

Bethlehem, Milk Grotto, December 7, 1973

For a better understanding of the experience
that I desire to transmit through these pages, I
believe it is necessary to explain some basic
concepts that I have received in the Lord and
which have been expressed in the book *The*
"New Earth" of the new man.

The Being, the Will, the Liberty and the free beings

The Being is the one who "IS," the Absolute, manifested in Himself and with Himself as Thought, Word, Action, Work.

The Will is the Being in the act of manifesting Himself.

The Liberty in the Unity of her Being is the Manifestation.

In Creation, the Being is present, as Image, in the Masculine aspect of everything created and the Will is present, as Image, in the Feminine aspect; the Manifestation of the Being - Liberty in the Unity of her Being - is present, as Image, in the fruit, always unique, of the union of these two aspects: the Son.

The free beings are the Liberty in multiplicity, multiplicity due to the unconsciousness of her believing to "be" independent of her one and only Being. This state of unconsciousness is the self.

The Activity of the Liberty is the Will, the One and Only Being who vivifies, activates and sustains everything that exists.

When the Liberty, after having fallen into the Unconsciousness of the multiplicity, the self, free beings, denies herself, renouncing the "self," and identifies herself with the Activity of the Being, the Being manifests Himself to her as Will so that she may affirm in the Will her choice.

While the free beings are evolving in the knowledge of themselves and have not yet come to the consciousness of their acts and of their power of choice, the Being fulfills their desires so that they, by knowing themselves, may choose consciously.

When the free beings become detained in themselves -in the self- appropriating the Activity of the Being, in order to project themselves in their acting *without being*, the Being submits to them His Activity through the Liberty and in this way He fulfills the desires of the free beings, *permitting* them to consummate their power of choice: either in the Being, *being* in their "doing," or in their "self," doing *without being*. The Activity of the Being submitted to the free beings is called "Permission." When a free being, denying himself, submits himself to the Activity of the Being, this free being is Liberty and the Being manifests Himself in him; in this case the Activity of the Being is Will.

The entity-self, the ego-self and the Nothingness

The entity-self -unconsciousness of "being" independently of the one and only Being who "IS"- appears when the Liberty, manifestation of the Being, knows herself and comes to the consciousness of herself, orienting herself to herself and not to her Being, the one who "IS." This is the original Unconsciousness.

The ego-self arises when the Liberty, after having known herself and having come to the consciousness of herself, becomes detained in herself, believing that she herself "is" in front of the Being who "IS": upon becoming wrapped up in herself, she submits herself to herself and not to the Being who "IS," her true and only Being.

The Nothingness is the state of the Liberty when she comes to the consciousness that of herself she *is not*, and that her being and her activity are not in the self, but in the Being, the Absolute, the Only One who "IS," and, denying herself, submits herself to Him, orienting herself irreversibly -in thought, word, action and works - to His Will.

Divine Nature, Angelic Nature and Human Nature

The Liberty-Work *partially* comes to the consciousness of the Unity of her being in the Being who "IS" and orients herself irreversibly to Him. This state of Consciousness of the Liberty in the Unity of herself oriented irreversibly to her Being is what we call the Only Begotten, the Only Son. With relation to ourselves the Only Begotten is our Divine Nature.

The remaining Liberty that does not come to the consciousness of the Unity of her Being and remains in the Unconsciousness oriented to herself in the multiplicity of free beings - the self - is what we call the Angelic Nature, the angels, a remainder that in the unconsciousness of themselves affirm the state of the original Unconsciousness. This state of Unconsciousness, affirmed by and in the free beings, the angels, is what we call the Universal entity-self, father of all the entities, the "old man."

The free beings, angels, in their unconsciousness of being independent of the Being who "IS," choose to do Works in their own image and likeness, Works for the Being, God. These Works are the individual entity-self: "man," the Human Nature, oriented to himself, in whom there is manifested to the angels the Unity of Liberty in her Being, the Only Begotten. The Only Begotten in "man," in the Human Nature, is his Divine Nature.

"Man" in his first consciousness, induced by the

angels, upon orienting himself to himself, detains himself in his Human Nature, and does not orient himself to the Unity in his Being present in his Divine Nature, thus falling, like the angels, into the multiplicity of the self: human beings, free beings unconscious of their Being, the only one who "IS."

The free beings -first the angels and then the human beings- while they are oriented to themselves, the multiplicity and not the Unity, actualize their power of choice as free will and not as Liberty. In the human beings the free will is actualized by choosing between the conscience and the convenience; the choice of the conscience would lead them to the denial of the ego-self and to the coming-to-consciousness of the Unity of Liberty in her Being, the Only Begotten; the choice of the convenience takes them to the re-affirmation of the ego-self, remaining in the unconsciousness of the multiplicity of beings — the non-being - impeding in themselves the Activity of the Only Begotten. The Activity of the Only Begotten in the Human Nature is "Christ." The human beings who re-affirm themselves in their ego-self impede the Activity of the Only Begotten in themselves and this state is "Antichrist."

The Human Nature and the human beings

The Human Nature is "man," the man "created" by God through the angels, who is "one" and at the same time dual because of his "masculine" and "feminine" aspects: *«So God created man in his own image, in the image of God he created him; male and female he created them.»* This duality in "man" is an image of the Being and His Manifestation that, though being dual, does not cease to be One.

"Man," the Human Nature, was called to be multiple in the Unity, manifesting the different aspects of the Manifestation of his one and only Being, He who "IS," Manifestation to which he himself belongs, but, for not having come to the consciousness of his Being, he has fallen into the multiplicity of the unconsciousness of the self, as beings independent of the Unity.

This Man, "conceived" by God in His image and likeness, "masculine and feminine" (*«male and female»*), "created" by Him through the angels, finds himself in the process of his Realization through different stages of evolution and of coming-to-consciousness, as will be seen in the following pages.

The human beings are "man," the Human Nature, in the multiplicity, multiplicity due to the unconsciousness of believing to "be" independently of their Divine Nature, wherein their true Being, the Unique One resides; it would

be as if the cells of the human body would fall into the unconsciousness of "being" independently of the one, total body, and each one of them would give itself a name and personality, attributing to itself a self that would constitute the essence of its being and existing with independent faculties of its own.

"Masculine" aspect of the Human Nature: the man

The Consciousness of Liberty in the Unity of her Being - Consciousness of the Only Begotten - is the state that "man," Adam, had to attain through the obedience to the Divine command, state which this same "man," the unique one, attained in Jesus upon Jesus' fulfilling the Divine Will in all his acts, putting to "*death*" his individual self, state of consciousness that was manifested in his death and Resurrection. He represents the Human Nature in its "masculine" aspect: the man, new Adam, who manifests the Unity of all the human beings who have come to the consciousness of the unconsciousness of the self independent of the Being, these human beings thereby attaining their Realization in the Human Nature, upon each one's orienting himself irreversibly to the Divine through the denial of his individual ego-self, *being* in his "doing," without each one's losing his own unmistakable characteristic which manifests one of the different aspects of the One and Only Being.

All the Realized human beings before Jesus Christ are, *with* and *in* the Consciousness of Jesus Christ Arisen, the man, "masculine" aspect of the Human Nature. Jesus Christ Arisen, firstfruits of the manifestation of the Only Begotten in the Human Nature, is not an individuality independent of the totality of the Unity (Liberty in identity with her Being, the Will). He also, like each one of the Realized human beings, manifests individually a unique and unmistakable characteristic of the Being who

"IS," but at the same time he *is* and represents for all the free beings the Consciousness of Unity of Liberty in the Will.

When a free being, entity-self, comes to the consciousness of his nothingness and of his Being, orienting himself irreversibly through the denial-of-self to *being* in Him, fulfilling only His Will, this free being is Liberty, he consummates his power of choice and the manifestation of the Being in him is Will and no longer Permission. The being manifests Himself in him so that through this being-Liberty the unconscious particles, free beings, may come to the consciousness of their Unity, in order to consummate their power of choice, free will, either affirming themselves in the Unity of Liberty (the Manifestation of the Being) in the Consciousness of their true Being or affirming themselves in themselves in the unconsciousness of the ego-self. When the Being acts in the Unity of Liberty, it is Will; when He acts in the multiplicity of the unconsciousness of the free beings, it is Permission.

"Feminine" aspect of the Human Nature: the woman

When all the human beings who, after Jesus Christ, have come to the consciousness of the Unity in their Being, the Will, orienting themselves irreversibly to Him through the denial-of-self, will have consummated their power of choice, free will, there will become present the state of Consciousness of Unity of Liberty in the Will in a feminine free being, woman, who by denying herself will fulfill the Divine Will in all her acts, putting to "*death*" her individual and collective self. She will be the "helpmate" of the "Man" and she represents the "feminine" aspect of the Human Nature, manifesting the unity of all the human beings corresponding to the "feminine" aspect of "Man." And when everything will be consummated, the total "MAN" will be manifested: the Human Nature totally assumed by the Divine, the "Wedding" of the Human with the Divine in the One and in the multiple, Body and members, thus being realized: the One, the Human Nature identified with her Being in the Only Begotten, her Divine Nature; the multiple, human beings identified with their Being, each one manifesting the aspect of the Only Begotten that corresponds to him or her. In relation to the Only Begotten the Human Nature is the Bride. In this way those words of Genesis will be fulfilled: «*And the two will be one flesh.*» It is the arrival at the "New Earth" and the "third day."

"The "old man" and the "new man"

The "old man" is the state of Unconsciousness of the Liberty in the multiplicity, oriented and detained in herself, state of the fallen "man." In its "masculine" aspect, the "old man" is the individual-self oriented and detained in himself; in its "feminine" aspect, the "old man" is the individual-self, oriented and detained in himself, projected on his collective. The "old man," in its "masculine" aspect, was put to death in Jesus through Jesus' submission to the Will of the Father. In its "feminine" aspect, in the time of Jesus, it was represented in the Sanhedrin, which represented the collective, the Jewish people: *«There were many, even among the Sanhedrin, who believed in him; but they refused to admit it because of the Pharisees, for fear they might be ejected from the synagogue. They preferred the praise of men to the glory of God.»*

Since the Sanhedrin put Jesus to death and since, on the other hand, Jesus was resurrected by the Father, the collective-self, "feminine" aspect of the "old man," was mortally wounded, but it has been revived by the men who have institutionalized the doctrine-of-life of the Crucified, by making it into a Religion -Christianity- which has given life to a collective-ego that impedes the death of the individual ego-self. The "new man" is the state of Consciousness of the Liberty in the Unity of her Being, oriented to Him and confirmed in Him, state of the Only Begotten and state of the human being who, denying himself, comes to the consciousness of the Unity of

Liberty in her Being, identifying himself with the Only Begotten, his Divine Nature.

The "old earth" and the "New Earth"

The "old earth" is the state of Unconsciousness of the Liberty oriented and detained in herself, state of the "old man": the Liberty-Work, Manifestation of the Being, instead of orienting and affirming herself in her Being, the one who "IS," orients and detains herself in herself, falling into the Unconsciousness of the multiplicity of herself -the Self; the Liberty-Work, after having oriented and detained herself in herself, becomes multiple in herself, not coming to the Consciousness of the Unity that she has in her Being - no longer Liberty but free beings in the unconsciousness of their one and only Being.

The "New Earth" is the state of Consciousness of the Liberty in the Unity of her Being, oriented to Him and confirmed in Him, state of the "new man": in the multiplicity of herself, the Liberty-Work comes to the consciousness of her nothingness, discovering in herself her ALL, the Only One who "IS" in Himself; by orienting herself irreversibly to her Being, the one who "IS" in Himself and with Himself, the Liberty-Work comes to the consciousness of her Unity in Him, attaining in this way her original state but now conscious of her Being, confirmed in her irreversible orientation to *be* in Him, making her definitive choice; this state of the Liberty in the Unity of her Being and confirmed irreversibly in Him is the Only Begotten; and his activity in "man" is Christ. The Unity of Liberty in her Being is, as "First-fruits," the Only Begotten and, as "Complementary" aspect, the Human Nature in which there is to manifest the Unity of Liberty

as totality in the Will: the Only Begotten-Man in his "masculine" and "feminine" aspects.

The "New Earth" is a reality that the human being bears in himself, and he perceives it and enjoys it when he identifies himself with the unity of his nature, the Human Nature, which is essentially united with the Divine Nature, the Only Begotten, of whom it is manifestation and in whom there resides its true Being, the one who "IS." The "flights" to the "New Earth"

These "flights" are states of Consciousness. A "state of Consciousness" is not a knowing, it is an "interiorization": *to be* oneself in each act, "to be" being in the doing and not the "self" doing without being.

There are four "flights" and a single "Flight":

The first "flight" is when the human being knows his egos and finds himself in the void of his nothingness.

The second "flight" is when the human being knows his nothingness and, going forth from the "world" of the ego-self, orients himself to the denial of himself for the sake of others.

The third "flight" is when the human being decides to die to himself once he discovers the Divine in himself or in another.

The fourth "flight" is when the human being comes to the consciousness of the Liberty in the Unity of her Being, the Will, and he denies himself, orienting himself irreversibly to the Divine.

The "New Earth" is glimpsed in the second "flight."

Each one can become aware of the state of consciousness in which he is to be found to the extent that he meditates on and verifies in his life - in himself, in his reactions to other people as well as to the diverse- life-situations, and in his everyday tasks -what is said in these pages.

It is necessary to be very sincere with oneself in order not to fall into the illusion of thinking that one can undertake the fourth "flight" while still being *attached* to the shell, the ego-self.

To leave the "shell" before the necessary time, as .

well as to remain in it after the necessary time, would mean to become rotten.

To detach oneself from the "shell," the "self," are the states of Consciousness, the "flights."

To drop the "shell" is not our concern, it is a consequence that comes about after the fourth "flight." In what follows I transmit a lived "experience." After having "glimpsed" the "Promised Land," the "New Earth," that "Paradise" of eternal happiness that cannot be compared with anything in this world, I cannot help but offer an invitation to each and everyone of those who have the capacity of "flying," since these "flights" depend on our liberty:

Do you want to? You can!

In what follows I transmit a lived “experience.” After having “glimpsed” the “Promised Land,” the “New Earth,” that “Paradise” of eternal happiness that cannot be compared with anything in this world, I cannot help but offer an invitation to each and every one of those who have the capacity of “flying,” since these “flights” depend on our liberty:

Do you want to? You can!

*«Go forth from your country
from your kindred
from your father's house... »*

Me? I am decided

You? Decide!

We?

We are flying!

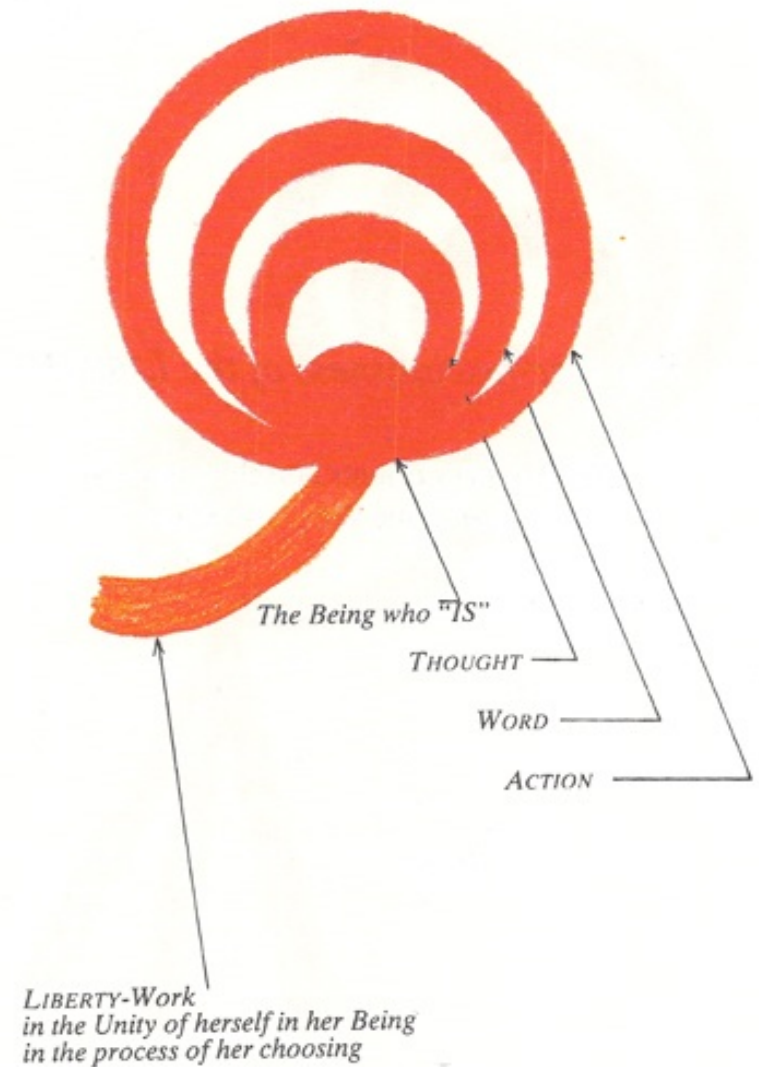
If you have decided – with your life!

you are flying with “US”

The Manifestation of the Being who "IS":
LIBERTY

The Being and His Manifestation

The Being, the Absolute,
manifested in Himself and with Himself
as Thought, Word, Action, Work

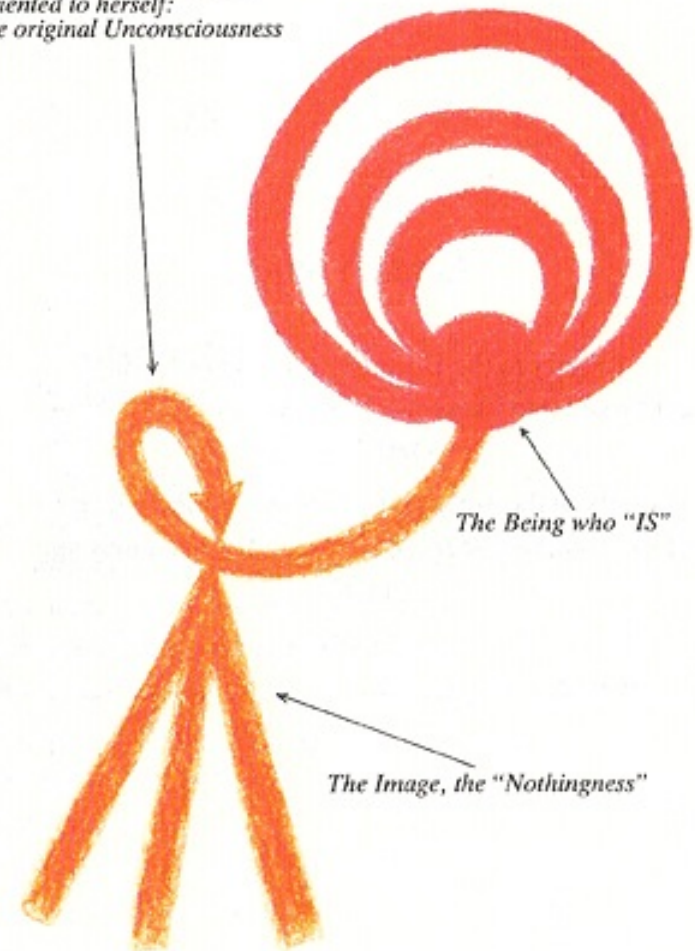


Unconsciousness of the LIBERTY

The Unconsciousness of the LIBERTY

The LIBERTY orients herself to herself
and not to the WILL, the BEING

*This is the Liberty (Work)
oriented to herself:
the original Unconsciousness*



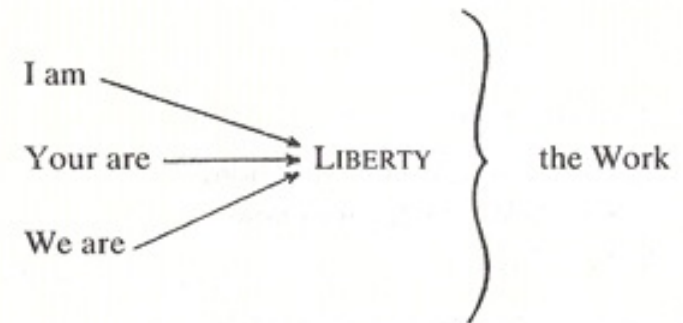
The Being who "IS"

The Image, the "Nothingness"

LIBERTY Work

Liberty in the Unity of herself in her Being,
confirmed and irreversibly oriented to *being* in Him:
the Only Begotten

Liberty in the multiplicity of herself in the process
of her coming-to-consciousness and of her choosing:
“man”



In the beginning the self was the LIBERTY
And the LIBERTY, from the BEING had come forth,
And the LIBERTY, in order to *be*,
To the BEING had to return.
But the LIBERTY oriented herself to herself
And saw herself separated from the BEING
And, instead of *being*, she desired to “do”
And she made an image of the BEING
And in the “Nothingness” of her image she remained.
But the BEING took the “*desire*”
And in the “Nothingness” of this image
He begot me.
And in the womb of the Unconsciousness of my self,
A Body He formed for me.

The first entity-self
The original Unconsciousness

The Liberty detained in herself.

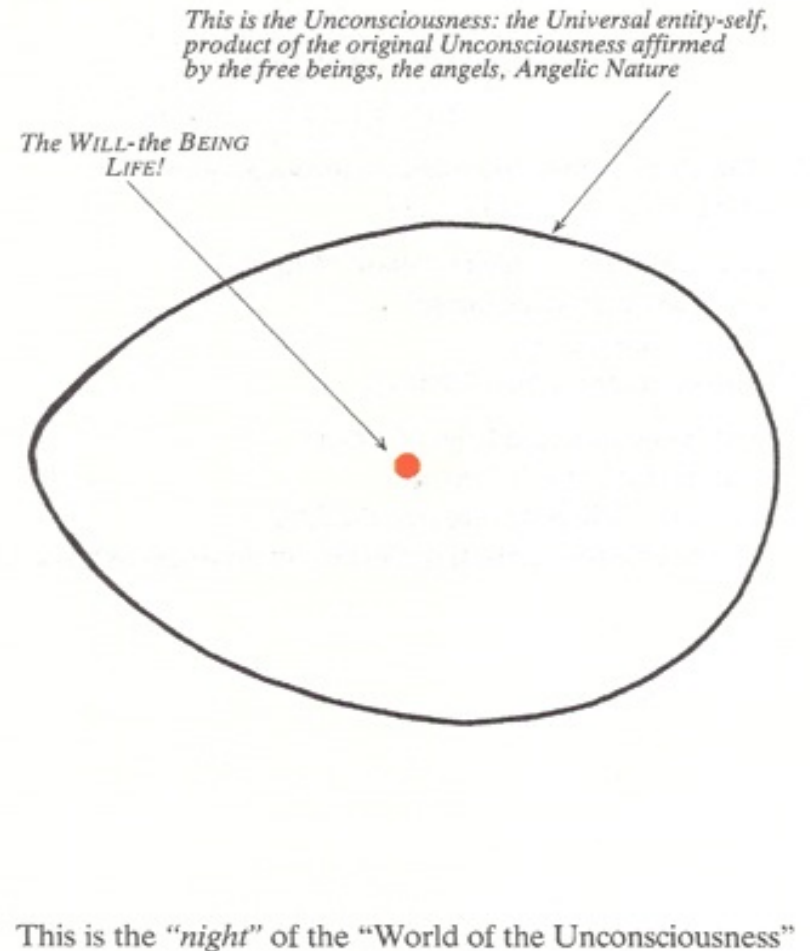
This is what has originated this Creation,
the phenomenal World that we know
and in which we live.

In the beginning this one was the only I,
the one and only self. He desired:
Let there be a will for me
with which I may be able to beget
and let there be liberty
so that I may be able to choose.

This is indeed the true essence of every desire:
“to prolong oneself,” to perpetuate oneself
in another, in others or in things;
and even if one were to desire something else,
one could not obtain more than that.
Therefore, what you desire,
this is what you will be for all eternity.

Every desire is a search for Happiness.
You save your “desire” for Happiness
if you submit it to the BEING who “IS,”
the WILL-God.

Universal entity-self
fruit of the original Unconsciousness



Individual entity-self

The individual entity-self

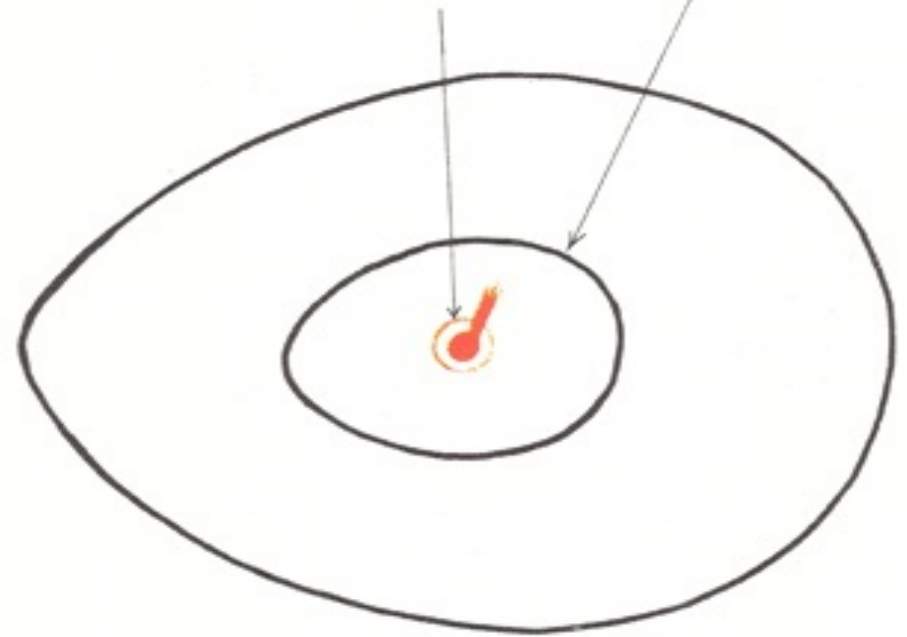
The Unconsciousness made an image of itself and this is the individual-self.

And this image, which is “man” (Liberty), came to be a “living image” because the BEING, who is its center, vivified it.

The BEING was the LIFE of “man” and the LIFE was in “man,” but “man” did not recognize the LIFE and he oriented himself to the unconsciousness of his self.

*This is the individual entity-self,
product of the angels, image of the Universal entity-self,
affirmation of the original Unconsciousness*

*This is the “Man-Only Begotten”
(in the Consciousness of his Being)
as God conceived him:
«So God created man in his own image,
in the image of God he created him;
male and female he created them»*



*This is the dawning of the first “day”
in the “World of the Unconsciousness”*

“Man” oriented to his individual-self

Evolution of the Human Nature, “man,” in the Unconsciousness of his Being

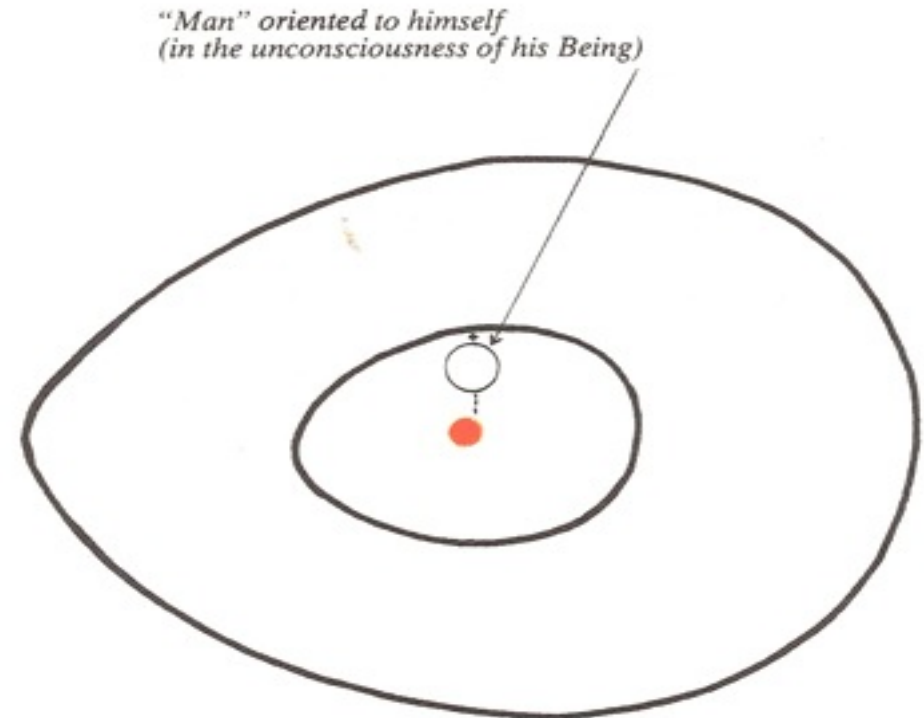
First stage

“Man” in the exercise of his liberty orients himself to his individual-self: entity.

Manifestation of the “desire” for Happiness, for eternity:

Opposite sex
Descendants
Property
Wealth
Science
Knowledge
Glory: ambition for power, fame,
name, holiness, “Realization,” etc.

The “shadow”: Love manifested as
positive ascendant “egoism”

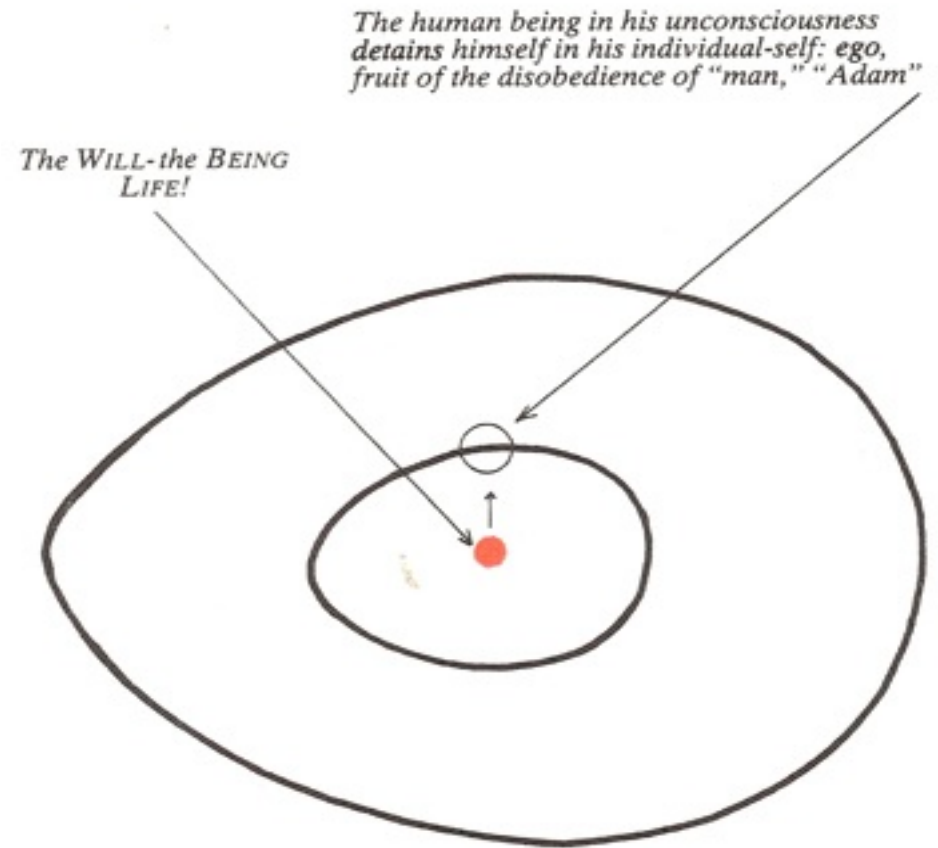


Note:

The orientation of “man,” which is represented in all the drawings by a small black circle, reveals the state of unconsciousness in which he is to be found, oriented to himself, as a free being, and not to his true Being, as Liberty; this is why there disappears the central circle which represents the Consciousness of the Only Begotten, Liberty in the Unity of herself oriented irreversibly to her Being.

Individual ego-self

“Man” detained in himself
makes out of the means an end
for his own personal satisfaction:
negative egoism;
falling into the multiplicity of himself
he does not exercise his power of choice
as Liberty in the Unity of her Being
but as free will
in the multiplicity of himself: human beings.

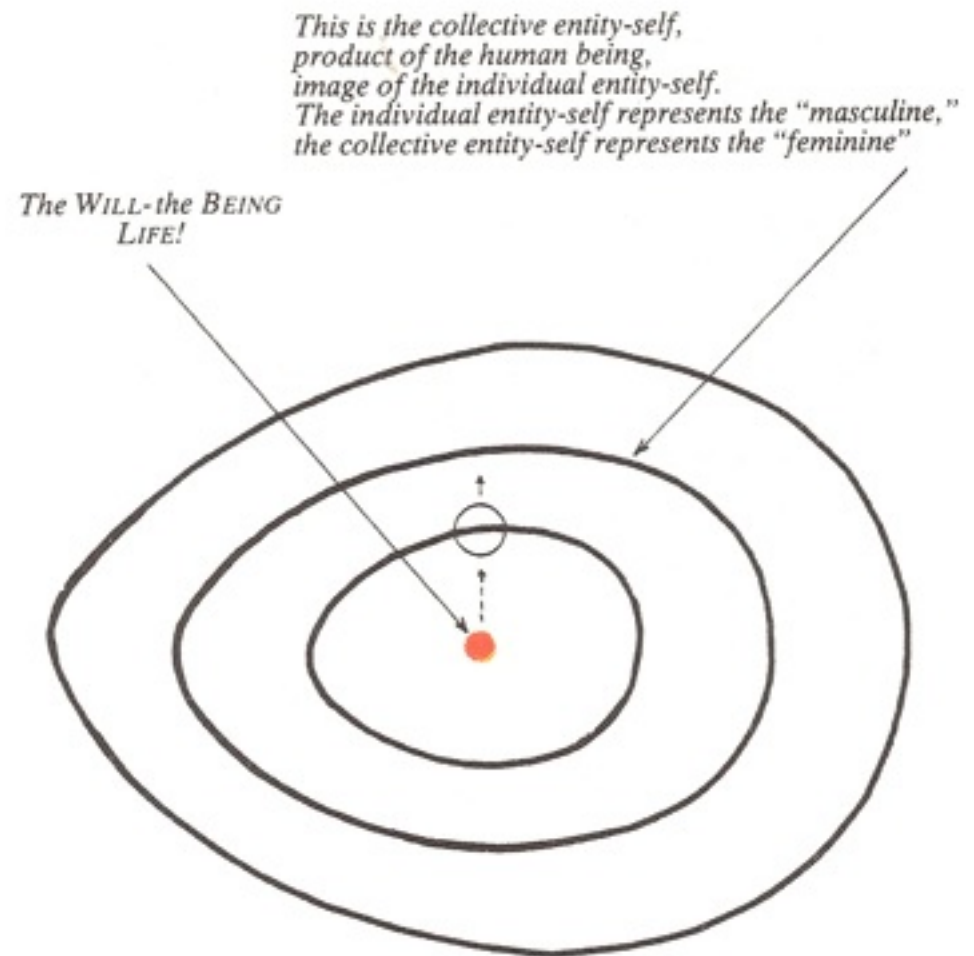


*«For I was stupid and even less than a man,
and I had not the intelligence of a man»*

Collective entity-self

The collective entity-self

The human being detained in himself
made images of his own image,
projecting, in this way, in others
his individual-self
and this is the collective-self.



The human being oriented to his collective-self

Evolution of the Human Nature, “man,” in the Unconsciousness of his Being

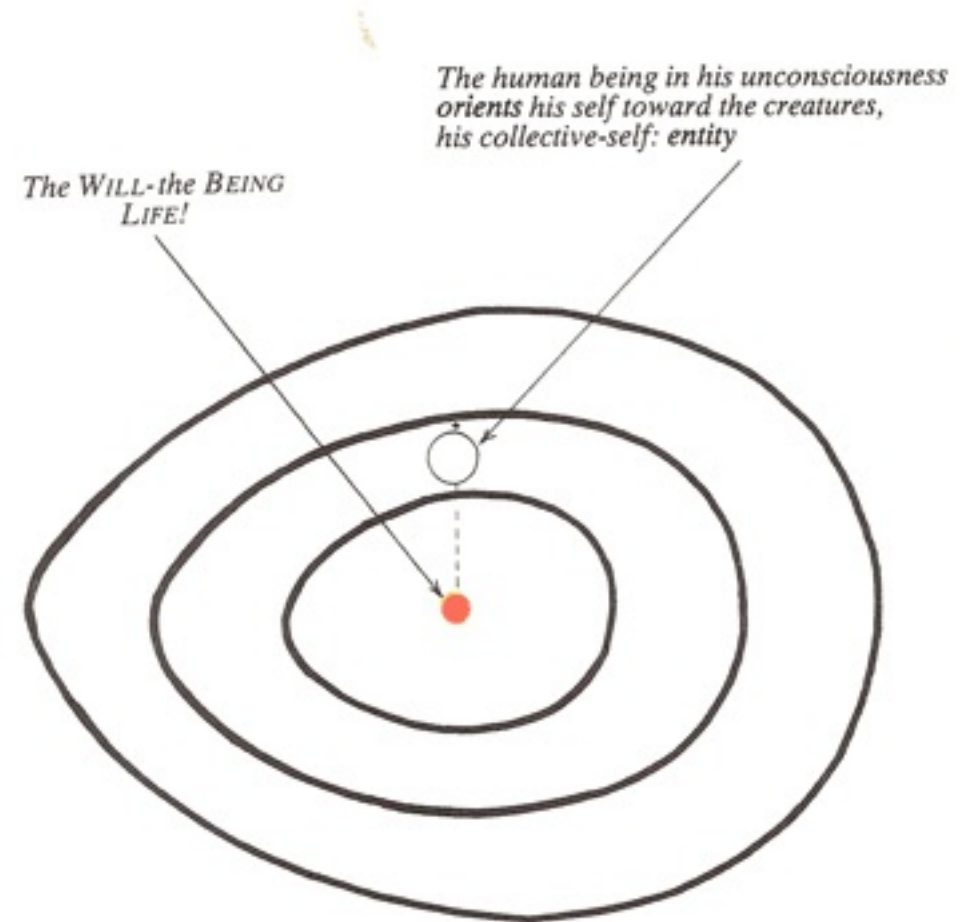
Second stage

The human being in the exercise of his free will orients himself to his collective-self: entity.

Manifestation of the “desire” for Happiness,
for eternity:

the desires increase; besides the desires
of his individual-self, he desires the welfare:
of his family,
of his Society,
of his Country,
of Humanity: social justice, Religion,
salvation of the “souls,” etc.

The “shadow”: Love manifested as
positive ascendant “collective-egoism”



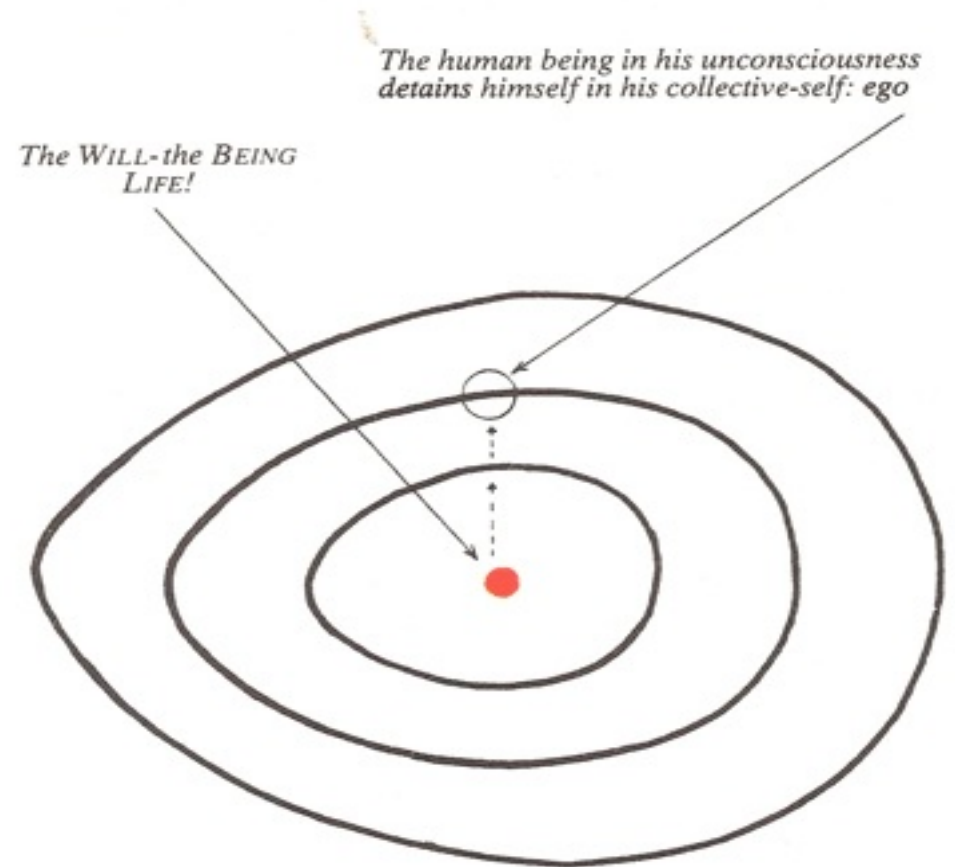
Collective ego-self

The human being detained in himself,
in his collective-self,
making out of the means an end,
projects his egoistic self upon others
in order not to come out of himself.

And so “man,” from image to image,
has moved away from the Being, his Being,
and he does not know where he comes from
nor does he know where he is going.

This is the history of “man”
unconscious of his Being (the fallen
“man”).

It is “your” history.
It is “my” history.
It is “our” history.



*«For I was stupid and even less than a man,
and I had not the intelligence of a man»*

The human being oriented to the Universal-self

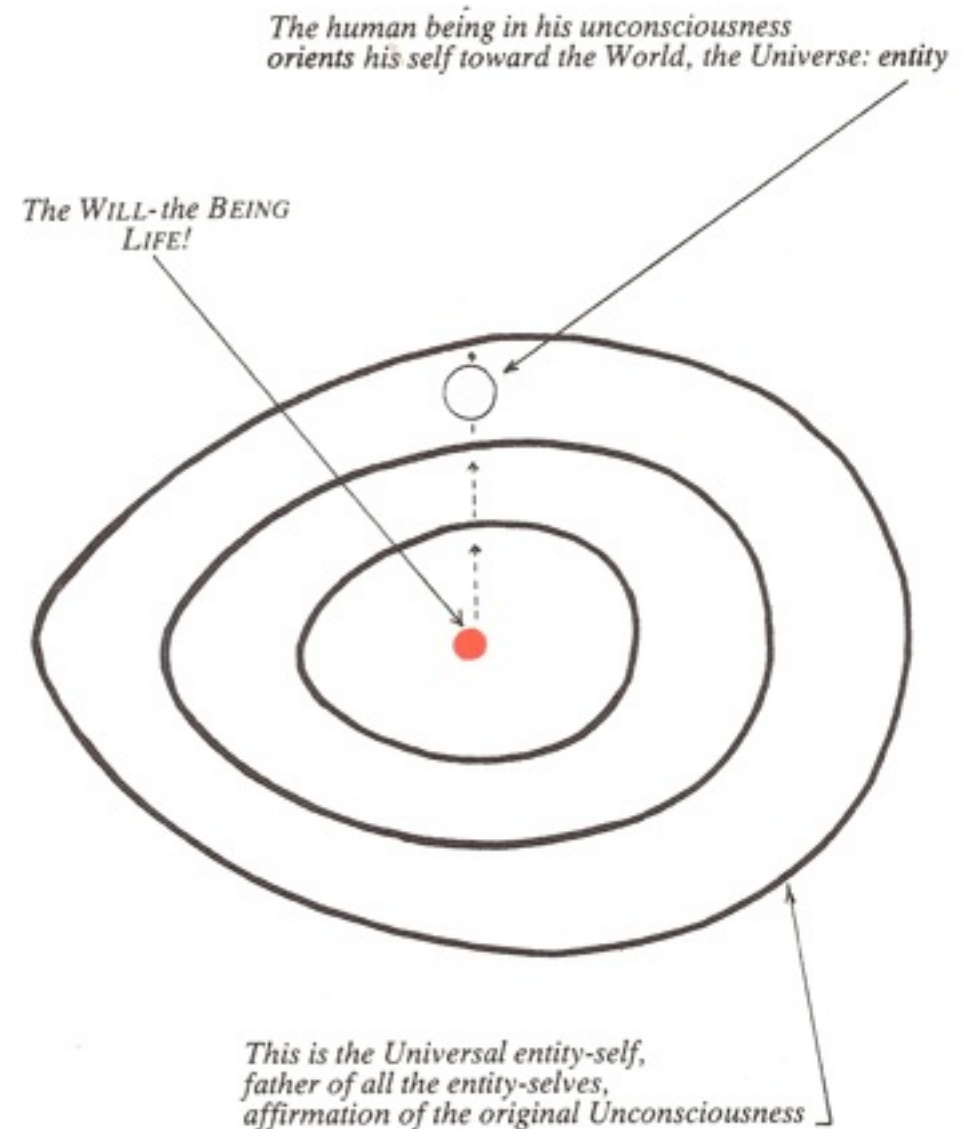
Evolution of the Human Nature, “man,” in the Unconsciousness of his Being

Third stage

The human being, in the exercise of his free will, orients himself to his Universal-self, product of the original Unconsciousness affirmed by the free beings, Angelic Nature, and re-affirmed by the angels, those who did not come to the consciousness of their Being in “man”: “the fallen angel.”

Manifestation of the “desire” for Happiness, for eternity:
besides the desires of his individual
and collective self, he desires:
the welfare of the world,
the conquest of the Universe,
the improvement of the human race,
the unification of all nations.

The “shadow”: Love manifested
as apparent unity,
positive ascendant “Universal-egoism”



Universal ego-self

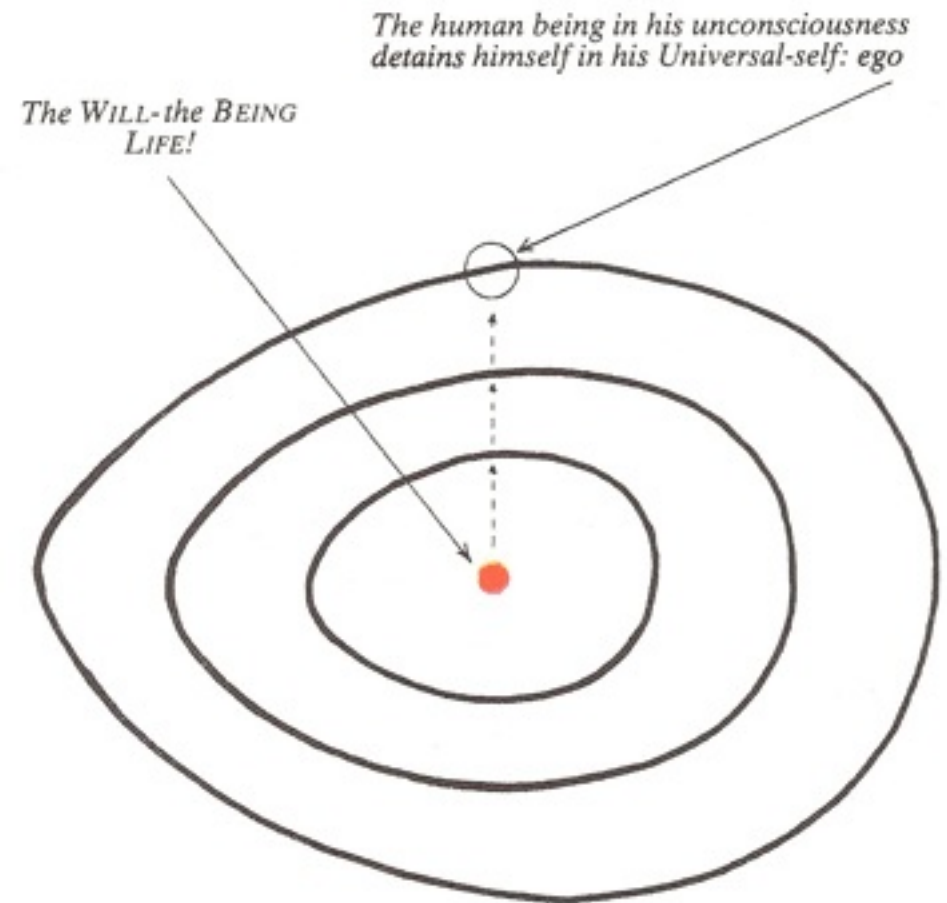
The human being detained in himself,
in his Universal-self,
attains the peak of his evolution.

In him there manifests unconsciously the inner need of *being himself*—in thought, word and action— in his “doing”:
it is the yearning for the unity of himself in himself!

This is the culminating moment for his choice
upon which depends:
either his Realization in the Being who “IS”
being in his “doing,”
orienting himself to the conscience
in search of the truth;
or his affirmation in the ego-self
doing *without being*, orienting himself to “self”
in search of his convenience in the “doing.”

If he orients himself to the conscience,
he knows that he does not know,
and in the void of his “nothingness,”
living it in all his acts
— denial of the “self” —
he attains the Unity of Liberty in her Being.

If he orients himself to the convenience,
he affirms himself in himself — the ego-self —
seeking the unification of all
in a single state of consciousness — his own:
denial of the Being,
suppression of Liberty.



*Evolution of the Human Nature, “man,”
in the Unconsciousness of his Being*

Fourth stage

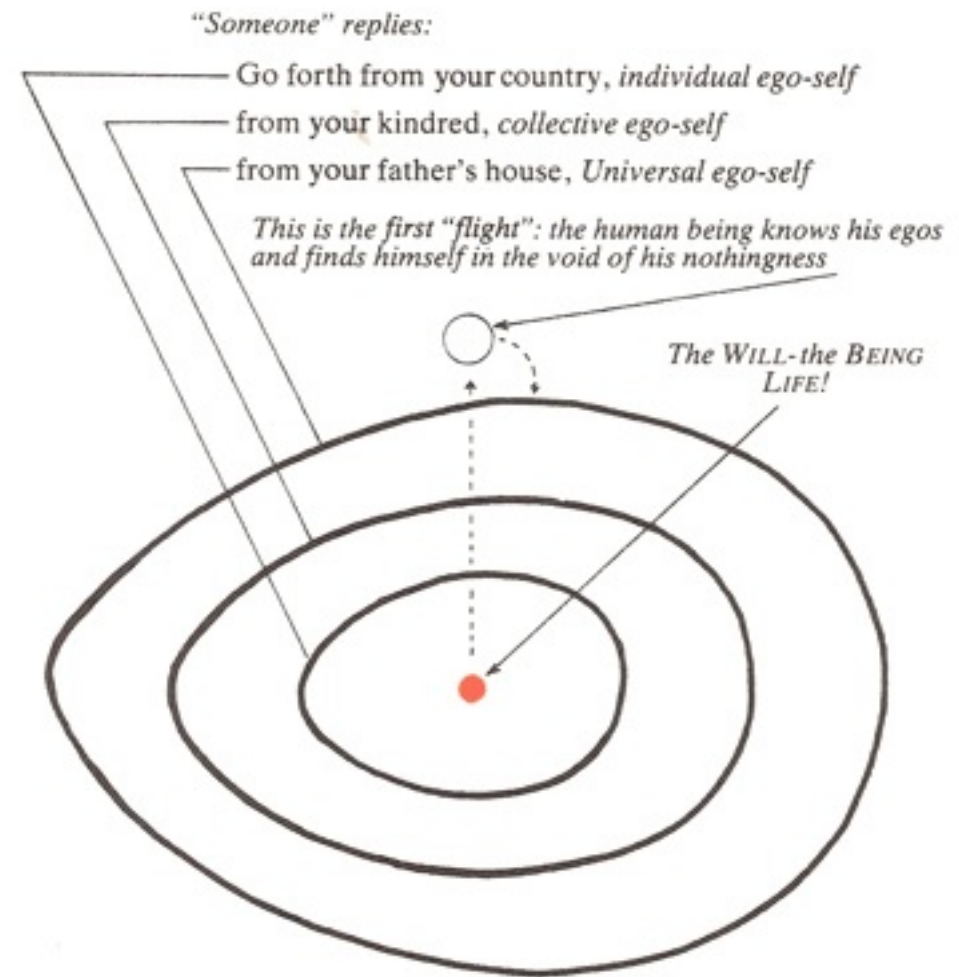
*The human being in the exercise of his free will orients himself
to the Conscience in search of the Truth, being in his “doing,”
and comes to the consciousness of himself.*

The human being knows that he does not know.
What is, in reality, every desire?
What is happiness?
Does eternity exist?
Who am I?
You already have “wings,” your evolution is completed,
you can “fly,” you can deny yourself;
your fidelity to Love,
– it doesn’t matter that it has been its “shadow” –
has brought you to this point.
Continue following your nursemaid “fidelity,”
she will bring you face to face with LOVE,
the One who “IS.”

The answer is important, do not stop there,
continue asking questionS.

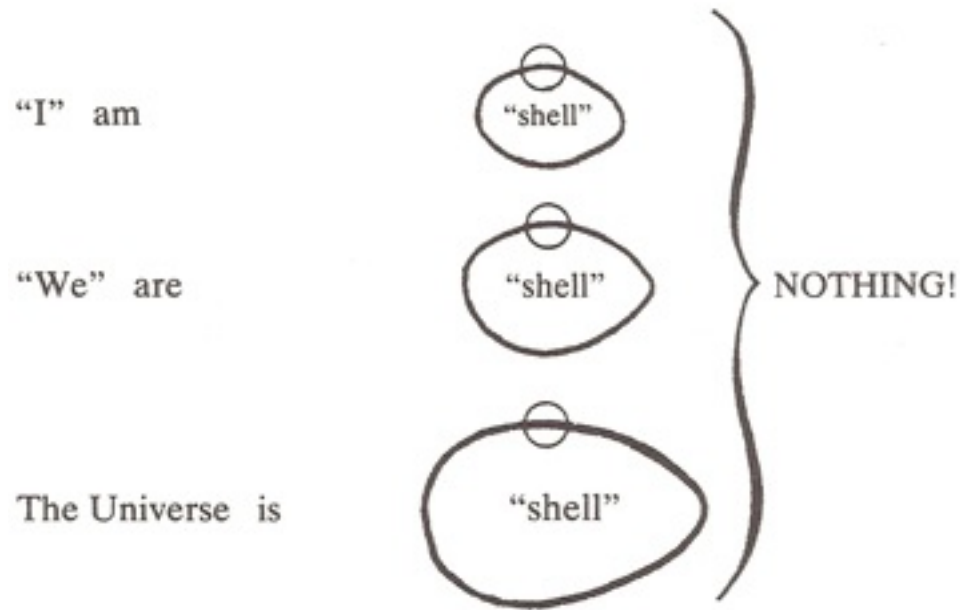
First “flight”

What should I do?



“Am” I? “Are” we?

The human being knows his "EGOS"



Who is the one who "IS"?

We are Nothing,
but not a nothingness
devoid of meaning,
because within the Nothingness
LIFE is hidden – the Being.

The "shadow" disappears
because for you the "night" has arrived,
but after the "night" comes the "dawn,"
your *second "day"*

And a “voice”
from within him
replies...

I Am the one who AM

Second “flight”

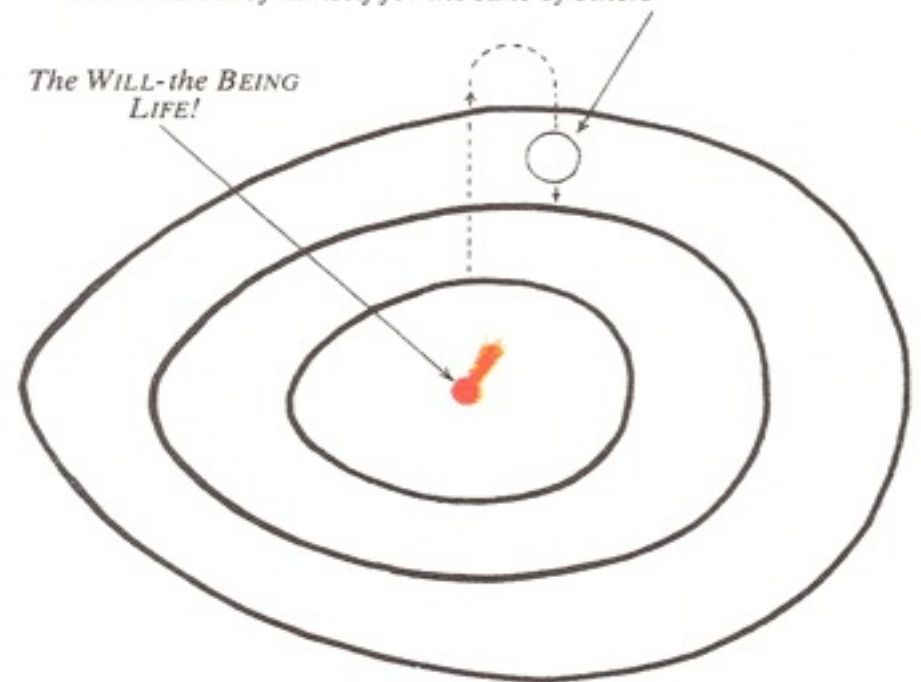
*And the “Word” begins to become flesh of his flesh
to the extent that he is denying himself*

This is the first “image”:
Love which he bears within,
he sees manifested outside of himself,
impelling him to deny himself for the sake of others

*This is the second “flight”: the human being knows his nothingness,
and, going forth from the “world” of the ego-self, orients himself
to the denial of himself for the sake of others*

The human being knows Wisdom:
in the nothingness of himself – the bush –
he discovers the Being who “IS”
and he listens to His commandments...

*«I have witnessed the affliction of my people...»
«Thus shall you say...»*



*«I have learned Wisdom,
I have acquired the Knowledge of the Holy One»*

Third “flight”

The human being decides to die to himself
once he discovers the Divine
in himself:

«It is not I who live, but Christ who lives in me»

or in another:

«He who has the Bride is the bridegroom»

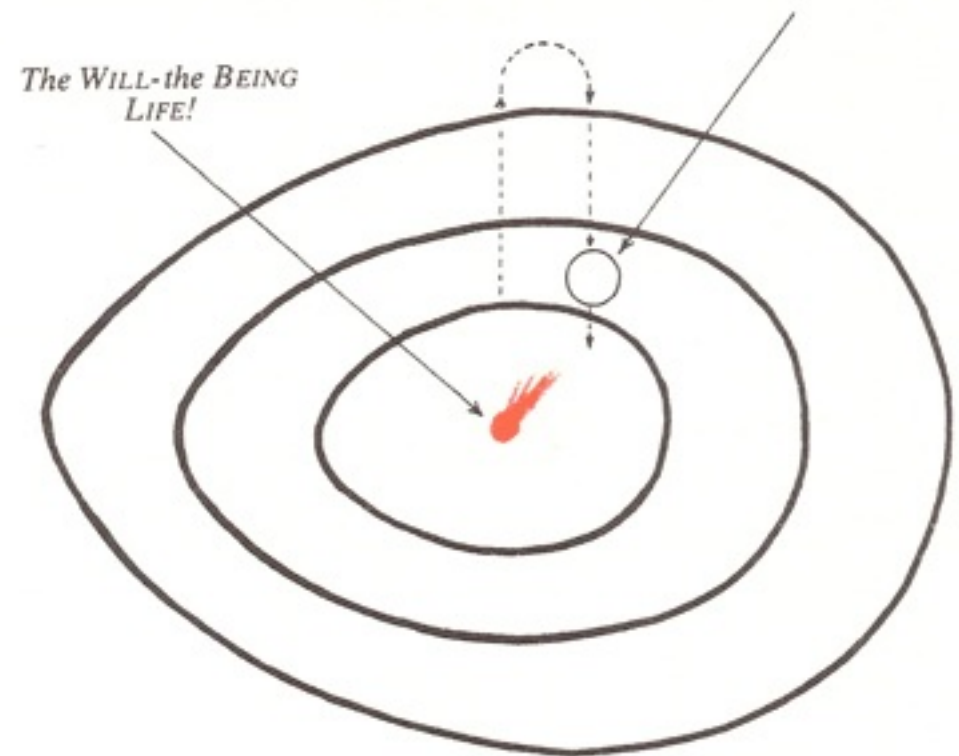
«You are the son of the living God»

This is the third “flight”: the human being decides
to die to himself in any way whatsoever
once he discovers the Divine in his own Nature

“He” is the one who “IS”

«Who are you? He confessed, he did not deny,
but confessed: I am not the Christ»

«“I” must decrease
so that “He” may increase»



Fourth “flight” “the son of man”

Denial of the individual ego-self

*«If anyone wishes to come after me
let him deny his very self...»*

State of the human being who,
in order to attain his Realization,
denies himself,
orienting himself irreversibly to the Divine,
consummating his power of choice.
This is the *second “night”*
and it is also the *fourth “flight”*.

This is Love: self-sacrifice,
denial of the ego-self

*This is the fourth “flight”: the human being oriented to the Divine
comes to the consciousness of his unity in the one and only Being*

*The WILL-the BEING
LIFE!*



This is “the son of man,” when the human being comes to the consciousness of the Divine and orients himself irreversibly to It; the self is still there, but it is God Who decides and acts: Jesus... and all those human beings who, before and after him, have actualized and will actualize in themselves the denial of the individual ego.

Every desire has ceased
and in the “void” of his “nothingness”
“the son of man”
is waiting...

*«My food is to do
the Will of Him who sent me
and to accomplish his Work»*

*«It is not I who live,
it is He who lives in me»*

Do you want to dwell in the “New Earth”?
You must be willing to identify yourself
with the death of the self in “man,”
your Human Nature.
and the Being will be your Being
and you will be in Him.

but...

It is necessary that one die for all
so that all may not perish.

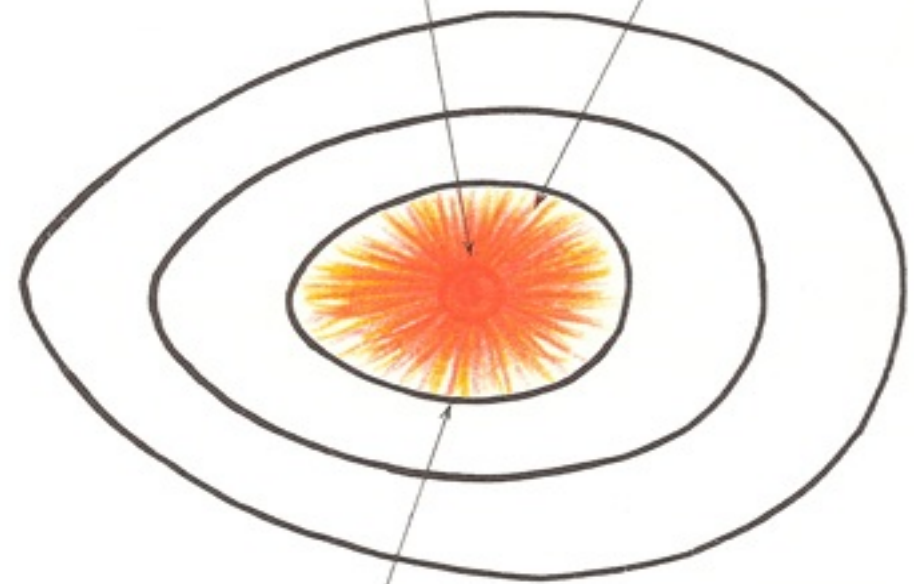
Death of the individual-self

“masculine” aspect of the Human Nature: the man

*«Father, if it is your will, take this cup from me;
yet not my will but yours be done»*

*This is the activity of the Only Begotten
in the Unity of Liberty in the Will: Christ*

*This is the Consciousness
of the Unity of Liberty in the Will,
the Word of God, the Only Begotten*



*This is “the son of man” who represents the “unity” of all,
in whom the death of the “old man” takes place.
Jesus is the one who has put to death the “old man”
through his submission to the Will of the Father, dying to himself.*

*The “new man,” in his “masculine” aspect,
Head of the total Man,
is realized with the death of the individual-
self,
death of the “old man,”
through the denial-of-self
of many before Jesus Christ,
manifested in the death-to-self
of a masculine individuality,
who represents the unity of all:
the man, new Adam.*

*«Greater love has no man than this,
that a man lay down his life for those he
loves»*

The man prays for himself

«Father, the hour has come!
Give glory to your Son,
that your Son may give glory to you,
inasmuch as you have given him authority
over all mankind,
that he may bestow eternal life
on those you gave him.

Eternal life is this:
to know you,
the only true God,
and him whom you have sent, Jesus Christ.¹

I have given you glory
on earth
by finishing the work
you gave me to do.

Do you now, Father,
give me glory at your side,
a glory I had with you
before the world began.»

¹ (Jesus-the human, Christ-the Divine)

*The man prays for the human beings
who were with him*

«I have made your name known
to those you gave me
out of the world.

These men you gave me
were yours;
they have kept your word.

Now they realize
that all that you gave me
comes from you.
I entrusted to them
the message you entrusted to me,
and they received it.
They have known that in truth I came from you,
they have believed it was you who sent me.

For these I pray –
not for the world
but for these you have given me,
for they are really yours.
Just as all that belongs to me is yours,
so all that belongs to you is mine.
It is in them that I have been glorified

I am in the world no more,
but these are in the world
as I come to you.

O Father most holy,
protect them with your name
which you have given me,
that they may be one,
even as we are one.

As long as I was with them,
I guarded them with your name
which you gave me.
I kept careful watch,
and not one of them was lost,
none but him who was destined to be lost—
in fulfillment of Scripture.

Now, however, I come to you;
I say all this while I am still in the world,
that they may share my joy completely.

I gave them your word,
and the world has hated them for it;
they do not belong to the world
any more than I belong to the world.

I do not ask you to take them out of the world,
but to guard them from the evil one.

They are not of the world,
any more than I belong to the world.

Consecrate them by means of truth—
“Your word is truth.”

As you have sent me into the world,
so I have sent them into the world;
I consecrate myself for their sakes now,
that they may be consecrated
in truth.»

*The man prays for the human beings
who would come after him*

«I do not pray for them alone.
I pray also for those who will believe in me
through your word,
that all may be one
as you, Father, are in me,
and I in you;
I pray that they may be one in us,
that the world may believe
that you sent me.

I have given them
the glory you gave me
that they may be one,
as we are one—
I living in them,
you living in me—
that their unity may be complete.
So shall the world know that you sent me,
and that you loved them
as you loved me.

Father, all those you gave me
I would have in my company
where I am,
to see this glory of mine
which is your gift to me,
because of the love
you bore me before the world began.

Just Father,
the world has not known you,
but I have known you;
and these men have known that you sent me.
To them I have revealed your name,
and I will continue to reveal it
so that your love for me
may live in them,
and I may live in them.»

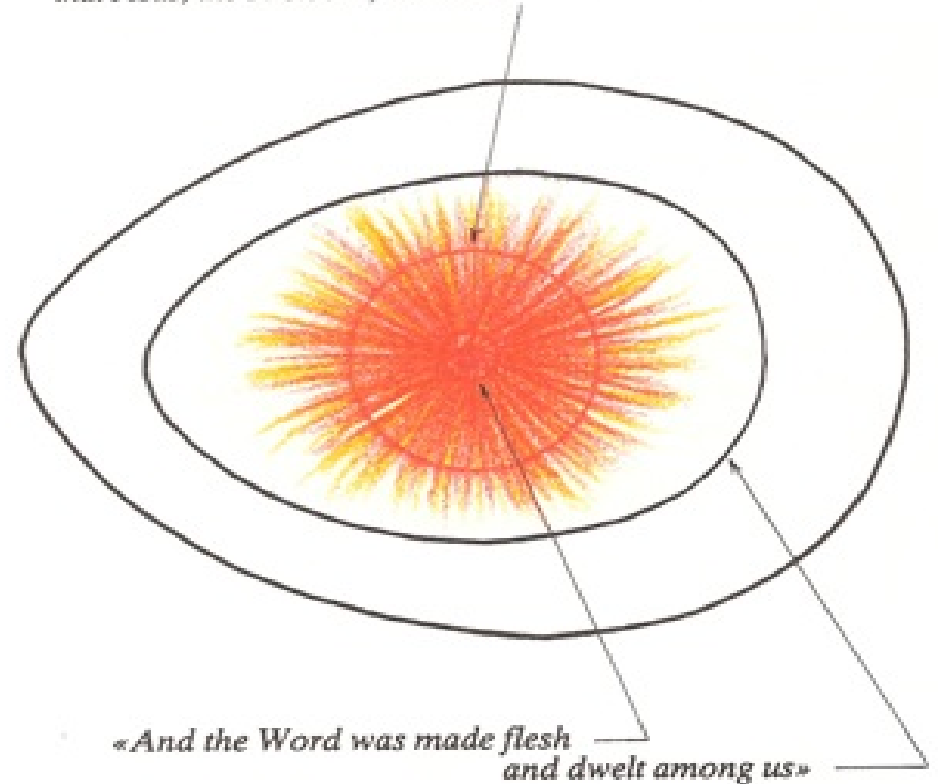
And there was silence...

.

The Only Begotten made Man in his Firstfruits

*«And the Word became flesh
and dwelt among us,
and we beheld his glory,
the glory as of the Only Begotten of the Father,
full of grace and truth»*

*This is Jesus Christ Arisen,
"Firstfruits" of the Only Begotten made Man,
Only Begotten who is in the process of assuming the Human Nature
in all those human beings who do the very thing
that Jesus, the Firstborn, has done*



*«This is the victory that overcomes
the world, the devil and the flesh»*

Death of the collective-self

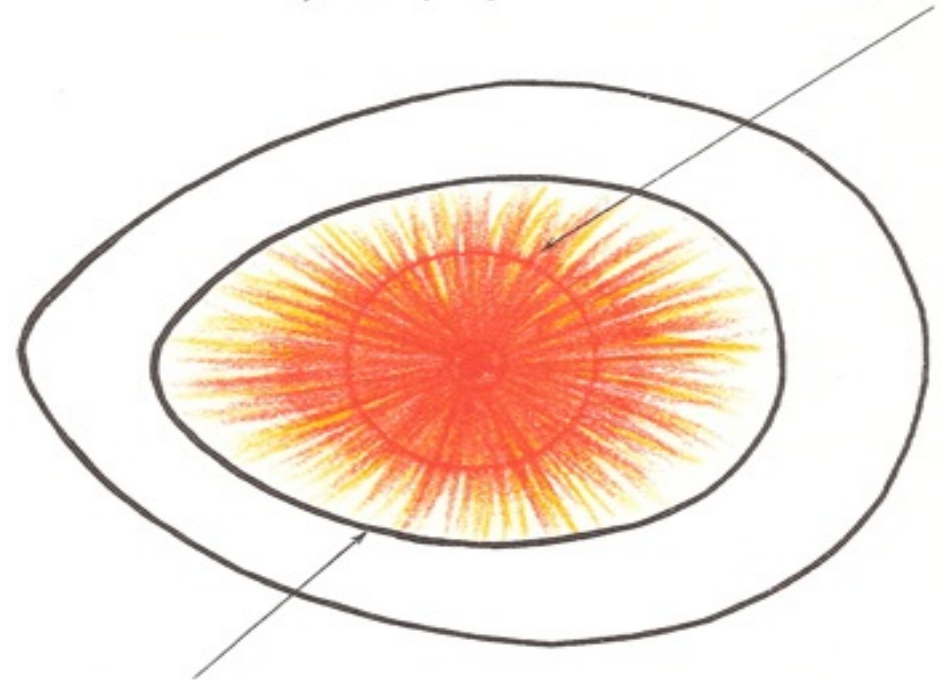
As the Bridegroom is, so is the bride

...and as crucified Bridegroom,
dead to self,
I marry by crucifying
through the self-denial and death-to-self

*These are the "Firstfruits"
of the Only Begotten made Man, the Bridegroom*

The "new man," in his "feminine" aspect,
Body of the total Man,
is realized with the death of the collective-self,
death of the "feminine" aspect of the "old man,"
through the denial-of-self
of many after Jesus Christ,
and is to manifest in the death-to-self
of a feminine individuality
who represents the unity of all:
the woman, new Eve.

The individual-self affirmed in the collective-self
and re-affirmed in the Universal-self
is the "*great harlot*."



This is the bride: the human, individual and collective, irreversibly oriented to the Divine. The one who has the Bridegroom is the bride.

The death of the collective-self is the product of the death of the "masculine," the individual-self, and of the denial-of-self of many individual "egos."

The bride is singing
LOVE and the Beloved

A wondrous thing has gotten into me
A thing that's Life and Death at the same time;
If I let it be, it's LIFE and I'll live,
But if my very self I want to be,
Sure death it is for me and I will die;
There is no other way out left for me
Than that of my renouncing to be me:
Only by being "That" it's how I'll be.

I am the matter
"That One" is the Fire,
If I allow myself to be consumed
The Fire I will come as well to be.

Before me (Fire)
Always stand I (Matter),
If I want to continue to *be* (Fire)
I must allow myself to be burned (Matter),
That's why my living is an ever dying
And it is in my dying that I do live.
I am the Love and I am the Beloved;

Read Love for "Fire"
"Matter" as Beloved,
You will realize that Love cannot abide
Without the sacrifice of the Beloved.

I am the "FIRE,"
You're instead the "Matter,"
I am the LOVE,
And you are the Beloved:
You have to die if I am to live on.

Oh, FIRE, LOVE and LIFE!
You pounced upon me,
Stronger you're than I,
I no longer have the strength to fight with You,
Consume me once for all!
Slay me and live!...

And there was silence...

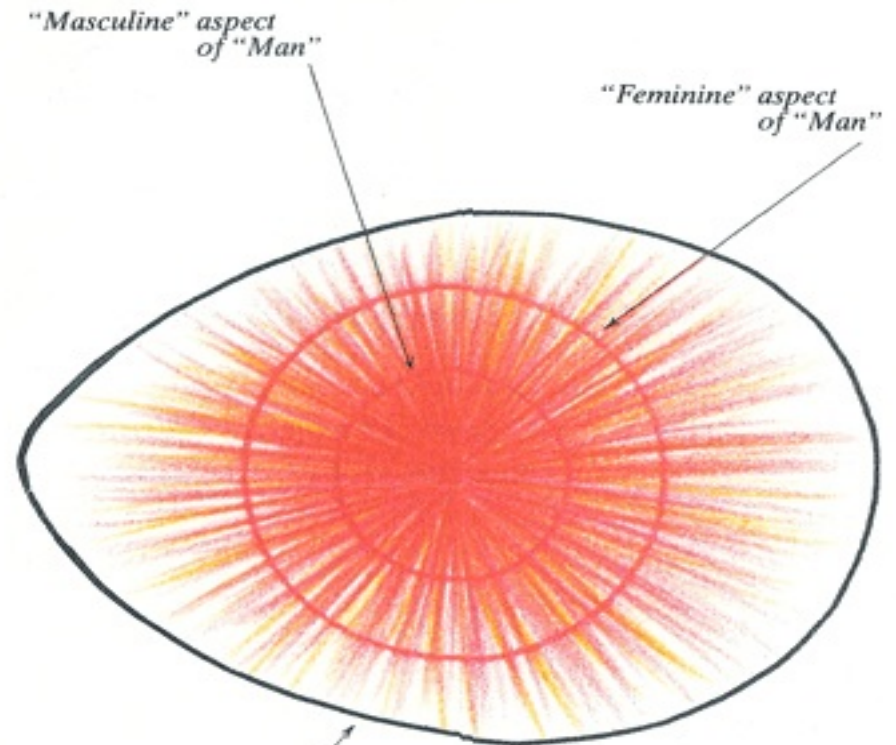
• • • • •

The Only Begotten made Man in his Consummation

The Human Nature,
in its “masculine” and “feminine” aspects,
totally assumed by the Only Begotten, who realizes
the Unity of the human-Divine “Man,” Man-God

*This is the arrival at the
“New Earth”*

Are you coming?... I tell you: come!



*This is the Universe that is awaiting the manifestation of the
sons of God in order to attain its redemption.
They are the garments of the total MAN, of the Only Begotten made Man.
In the BEING nothing is lost, everything is transformed!*

And again there was silence..

«After this I heard what sounded like the
loud song of a great assembly in heaven.
They were singing:
“Alleluia!
Salvation, glory and might
belong to our God,
for his judgements
are true and just!
He has condemned the great harlot
who corrupted the earth with her harlotry.
has avenged the blood of his servants
which was shed by her hand.”»

«Then I heard what sounded like the shouts
of a great crowd, or the roaring of the deep,
or mighty peals of thunder, as they cried:
“Alleluia! The Lord is king,
our God, the Almighty!
Let us rejoice and be glad,
and give him glory!
For this is the wedding day of the Lamb;
his bride has prepared herself for the wed-
ding.
She has been given a dress to wear
made of finest linen, brilliant white.”
The linen dress is the virtuous deeds of
God’s saints.

The angel then said to me:
“Write this down:
Happy are they who have been invited to
the
wedding feast of the Lamb.”
The angel continued,
“These words are true; they come from
God.”»

Apoc 19:6-9

The third “day”...



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