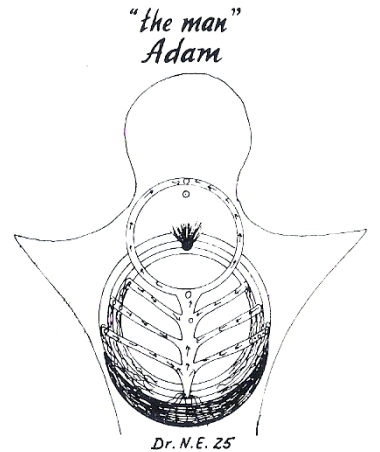
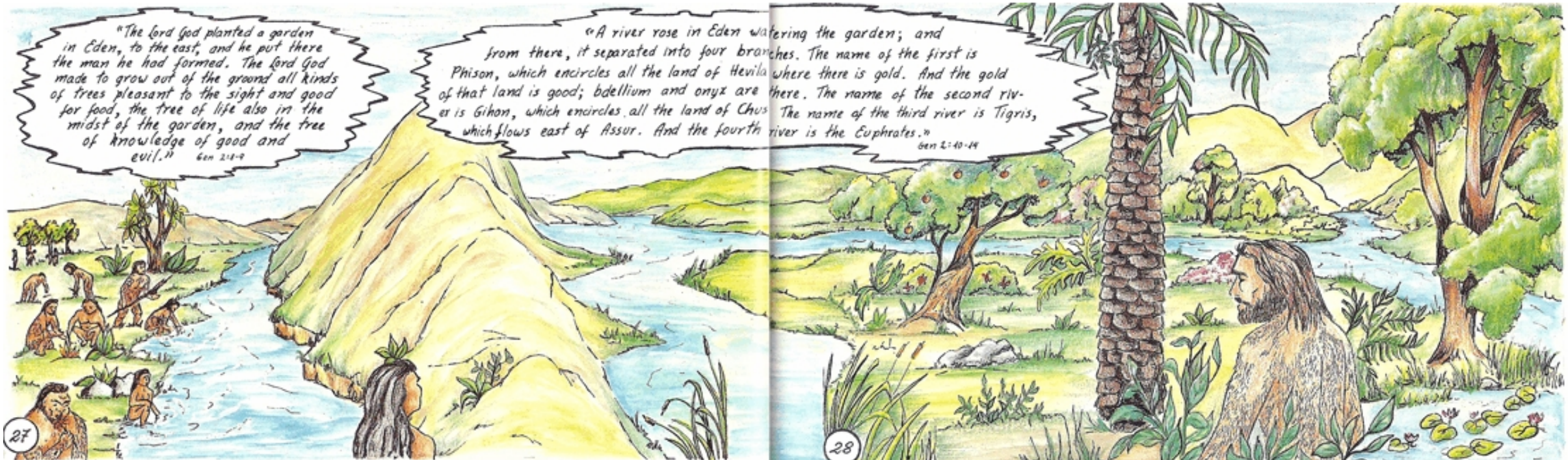


The hominid who reached the state of homo sapiens is the man whom «the Lord God formed out of the dust of the ground» through the action of the angels and through an aeonian evolution, and it is this very man whom He makes to His “image and likeness.” The man receives the “image” of God when in him the consciousness of the Divine irrupts.

In the moment in which the consciousness of the divine irrupted in the man, the eruption of a volcano took place in the land of the hominids, and the hominids discover fire.

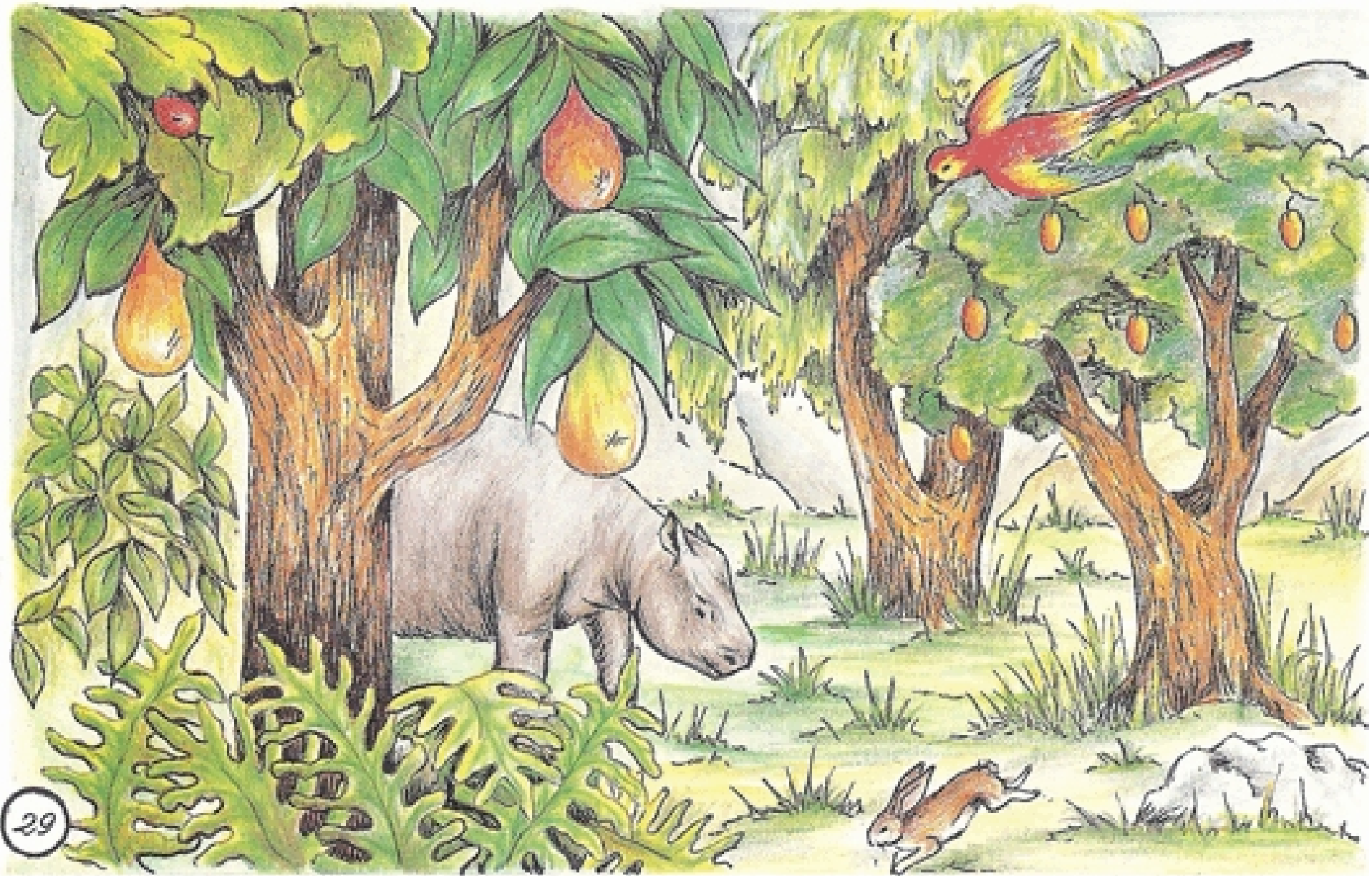
«...and breathed into his nostrils the breath of life, and man became a living being.» I do not see that this “breath of life” is a Reality that comes to man from outside but, rather, is “Something” that manifests itself to him in himself, in the inner most of his being (see drawing), though he is indeed helped by external things, which have cooperated in his evolution, interiorization, and coming-to-consciousness.



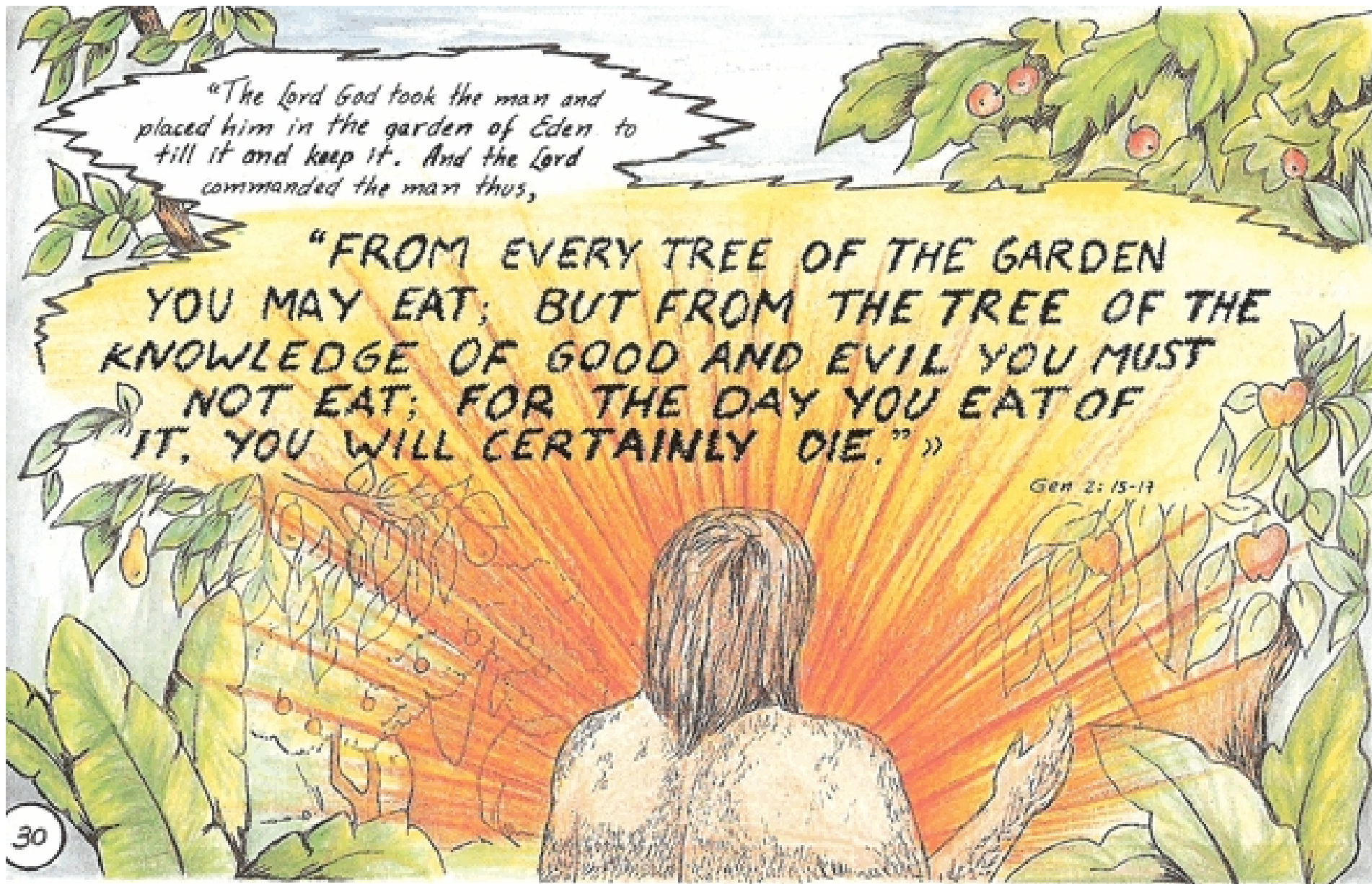


Just as a male hominid attained a higher state – that of “homo sapiens” – so, too, according to the Divine plan a female-hominid attains a higher state, and this is why she makes contact with the “Energy” that emanates from the man who received the “breath of life” and, drawn by that Energy, she separates from the other hominids in order to go in search of the man, in whom she will find the “nucleus” of the Divine, the Will, who will make of the two, “one.”

Everything around this man who has received the “breath of life,” even nature, benefits from this GRACE in which the man’s soul is immerse in those moments. Everything is now receiving the benefits of this Force or Energy that emanates from his person, just as the vegetation around a plant that is watered, fed, and fertilized is benefitted. So, in this way *«the Lord God planted a garden in Eden, and he put there the man he had formed.»* Everything is product of this Divine Reality.



Every word of the Sacred Scriptures, in addition to what the letter expresses, hides in its interior a deeper meaning of that written word. When it is said: «*The Lord God planted a garden in Eden,*» this “garden of Eden” signifies, besides its material reality, a psychic and spiritual reality; it signifies man’s very nature, the Human Nature, which God endowed with all the faculties necessary for man’s evolution toward the encounter with his Being.



"The Lord God took the man and placed him in the garden of Eden to till it and keep it. And the Lord commanded the man thus,

"FROM EVERY TREE OF THE GARDEN YOU MAY EAT; BUT FROM THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL YOU MUST NOT EAT; FOR THE DAY YOU EAT OF IT, YOU WILL CERTAINLY DIE." »

Gen 2: 15-17

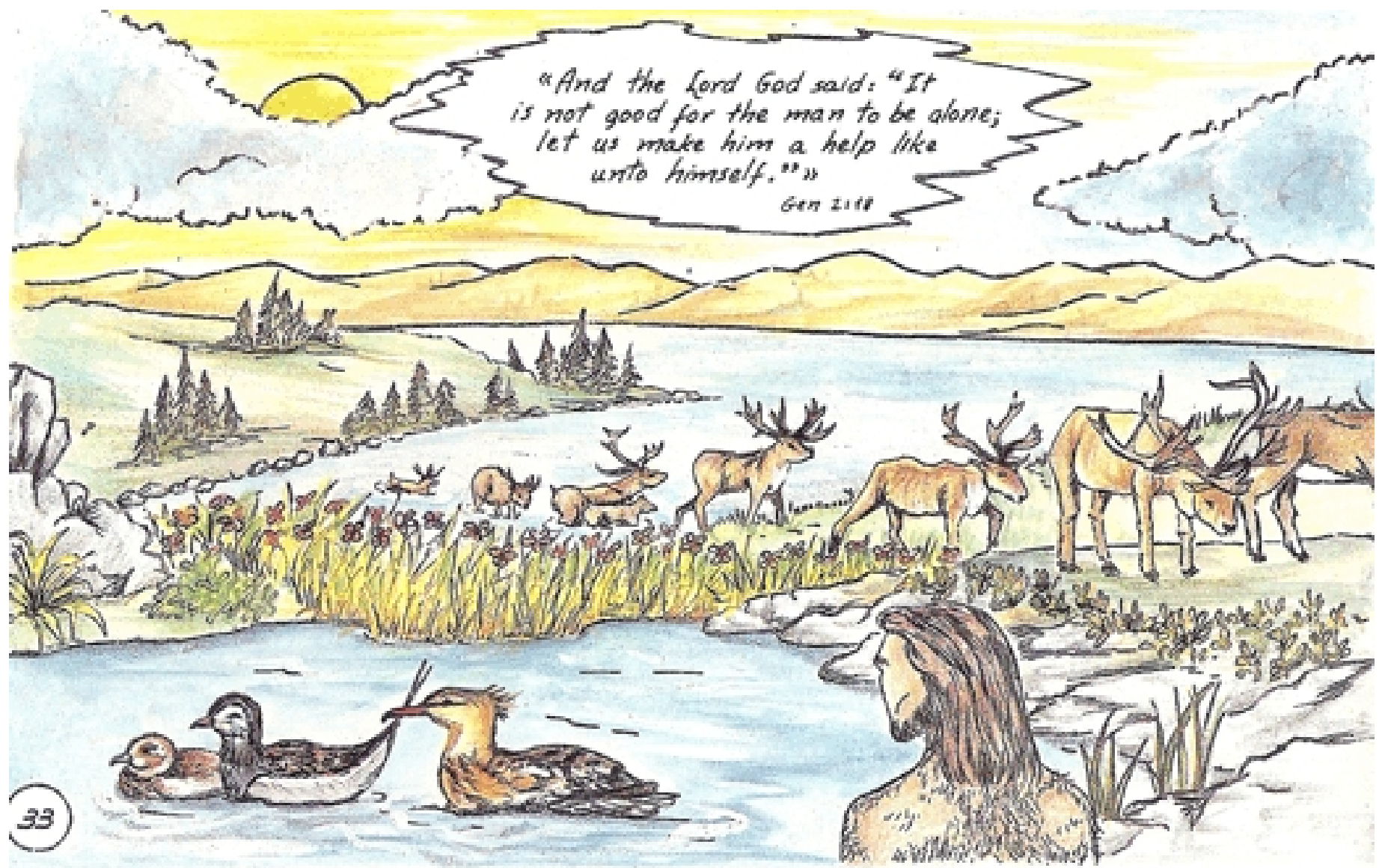
The man has now reached a state of "intuition," supernatural faculty: he has perceived in himself, in the innermost of his being, the "voice" of God; he is a conscious being and can make use of all his natural faculties, now consciously so, and he has a responsibility: he must govern himself by his intuition, not by his reason, in order to be freed from the action of the angels, who influence his natural faculties. This is what is meant by: *«...but from the tree of the knowledge of good and evil you must not eat.»*



The man was alone in the garden of Eden, but he was not lonely – in want of communication; he felt accompanied by the Reality that had irrupted in him from the innermost of his being.

The soul who lives in contact with the Divine, lives in an inner Paradise, which projects itself in everything exterior, everything around her becoming transformed for her. It was that state – of the presence of the Divine in the man – that turned the garden of Eden into a Paradise.

Man's life transpired in a perennial present, full of peace, happiness, and harmony which emanated from this "new life" that was beginning to manifest itself in him and which projected itself in all of nature. This is why nature around him communicated something new to him, something alive, ineffable, which he had not formerly known and which transmitted to him the joy of life and of living. The man could communicate with nature, feeling at one with it.



The man has enjoyed "his" Paradise alone, but *«it is not good for the man to be alone»* when the Activity of the Divine withdraws, for in that case this "aloneness" becomes loneliness... God gives the man a help like unto himself, of his same nature, with his same weaknesses and his same limitations, but who at the same time carries in herself the Divine Reality that the man has and, for this reason, she will be able to identify with him in his deepest disquietudes and aspirations...



« And the lord
God having formed out of the ground
all the beasts of the earth, and all
the fowls of the air, brought them
to the man to see what he would
call them; for that which the man
called each of them would be its
name. The man named all
the cattle, all the birds of
the air and all the beasts
of the field; but he found
no help like himself. »

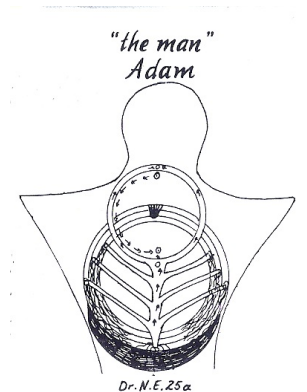
Gen 2: 19-20

When God brings all the animals and all the birds of the air before man to see what he would name them – for that which the man called each of them would be its name – God is giving the man primacy over all these “living” beings, submitting them to him; and man, at the same time, experiences the profound difference that exists between himself and them: *«but he found no help like himself.»*



The female-hominid who has felt drawn by the Force or Energy that emanates from the man, and who has withdrawn from the company of the other hominids in search of him to whom she feels drawn from the innermost of her being, makes contact with the Divine Activity that emanates from the man. Meanwhile, the man has fallen into a deep sleep; this means that he no longer experiences the Active Force in himself, as he had experienced it previously – it is his “dark night”...

God is “projecting” toward the woman His Activity in order to form the man’s “help” and make of the two, “one”: “the man, male and female.” The man feels the emptiness, absence of the Divine, whereas the woman feels drawn by the Divine that emanates from him; and the man orients himself to the woman. In the man, the desire of “the flesh” awakens – someone equal to himself with whom he can communicate. God has filled with flesh the void of the Divine...

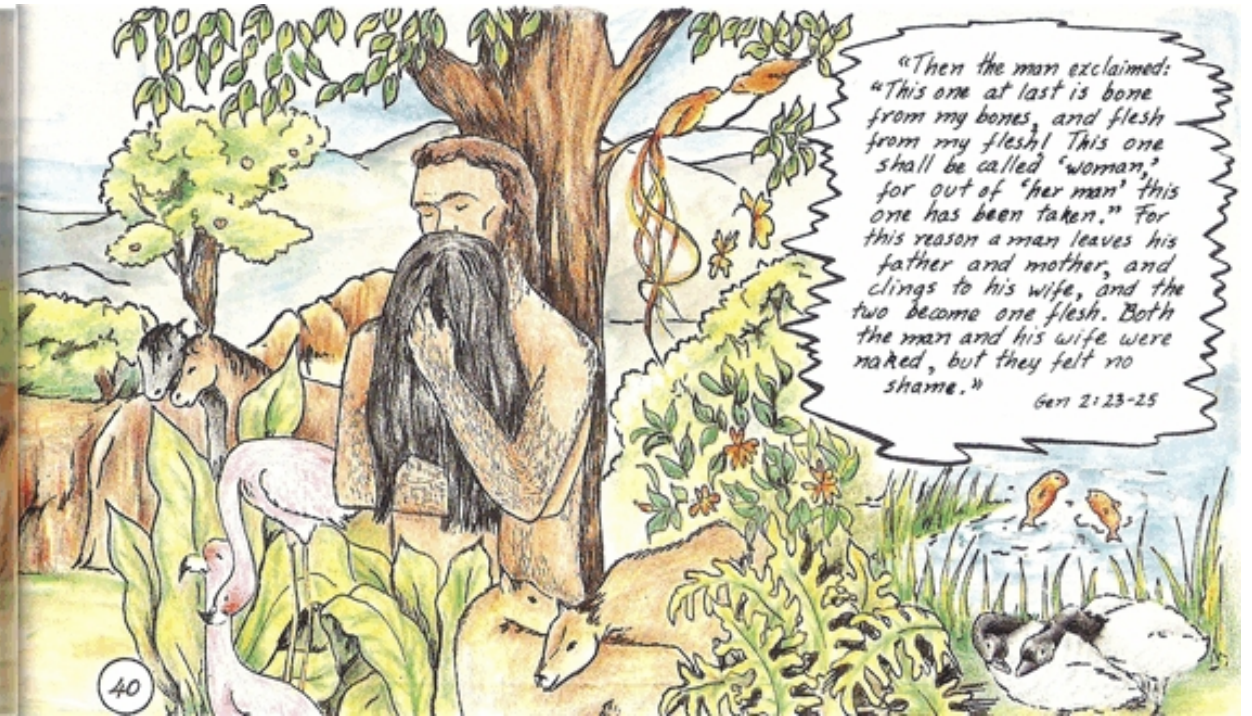
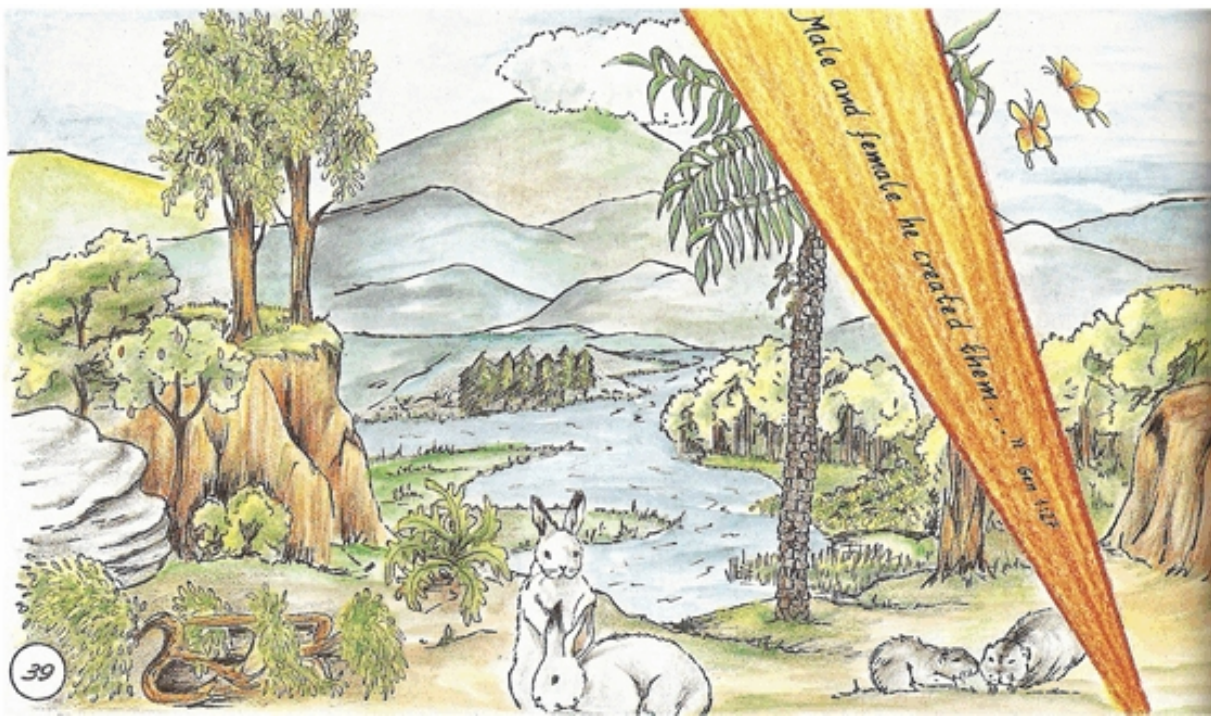




Between the man (“male and female”) and the hominids, there exists an abyss. It is not just a physical separation, it is a deeper separation accomplished by the Spirit that has irrupted in the man, separating him interiorly from what is merely natural; the man no longer feels content to satisfy only his natural appetites. A yearning toward the transcendent has awakened in him, while the hominids live completely absorbed in their tasks, without aspiring to anything beyond their natural appetites.



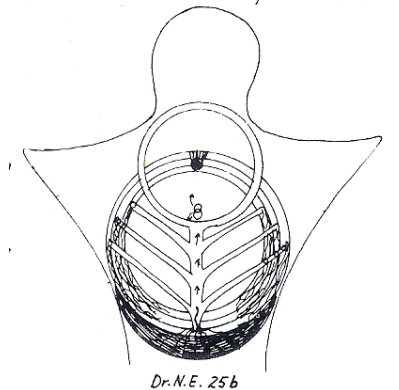
The man experienced directly in himself the explosion of the Divine, but the woman received it as an irradiation that came from the man and drew her to him through love. The Divine Reality has not yet become active in the woman; it is necessary that she help the man in his psychic evolution, at the same time that she herself evolves through her contact with him, and after that, not before, the Divine Reality will become active in the woman.



«And God created man to his own image; to the image of God he created him. Male and female he created them...» In this way God's Work is initiated in the man whom He «formed out of the ground» through the Works of the angels. By the irrupting of the Divine in "the man," the man has received the "image" of God; he lacks His "likeness"; in order to receive it, "the man" must exercise his liberty by rejecting the action of the angel and choosing the Activity of the Divine, since it is this Acting of God's in "the man" that confers on him His likeness.

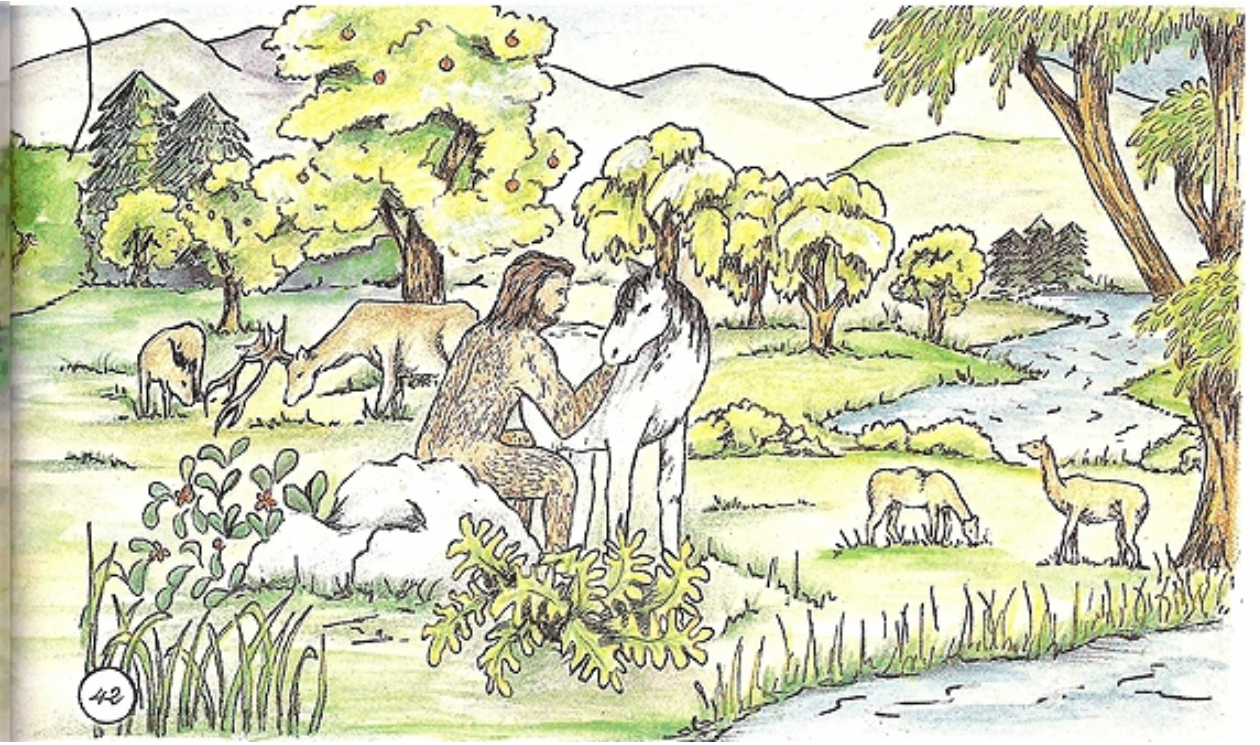
«Both the man and his wife were naked, but they felt no shame.» The man and his wife had the purity and innocence of those who live in the presence of the Divine and are not conditioned by the egoistic tendencies of the "I," which is a result of the knowledge of good and evil. They did not yet have consciousness of the "I"; they were like pure and innocent children – purer and more innocent than any child today.

"the man": Adam
masculine and feminine

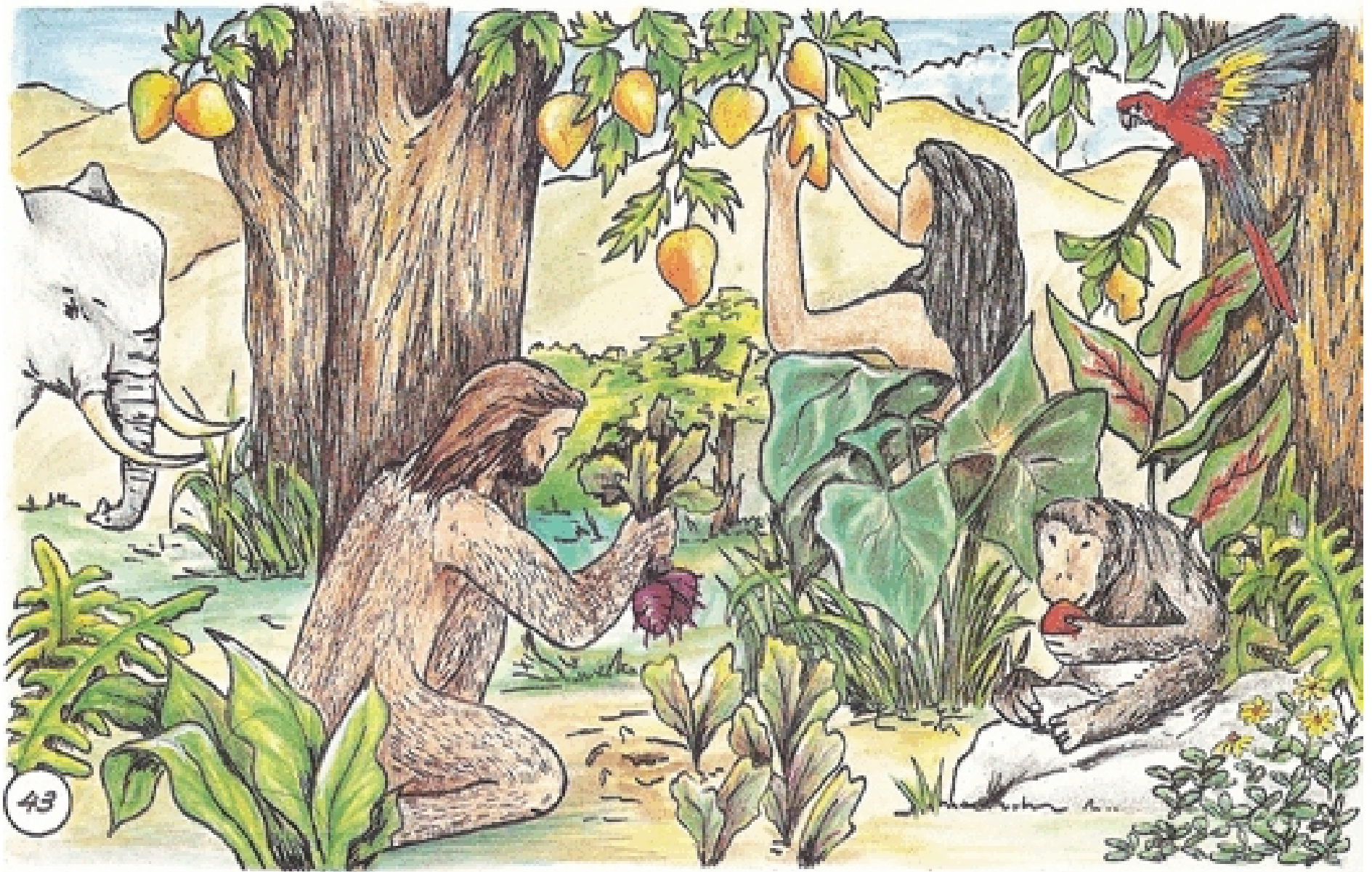




While “the man” – “male and female” – is evolving, he sees his “help,” his counterpart, separate from himself; it is she who can, while his evolution lasts, fill the void left in him by the absence of the Divine Activity. She fills it through their mutual love, which is a spark of the Divine. No other creature that does not carry in itself the image of God can fill the void which can only be filled by the Divine.



In order that “the man” may come to know himself in his masculine and feminine aspects, he needs the help of his counterpart: he in her will come to know his feminine aspect, and she in him will come to know her masculine aspect. In this way the two, who are “one,” will come to the knowledge of themselves. The man, according to his masculine or feminine aspect, orients himself to different aspects of nature: the woman feels more attracted to flowers, the man feels more attracted to the animals.



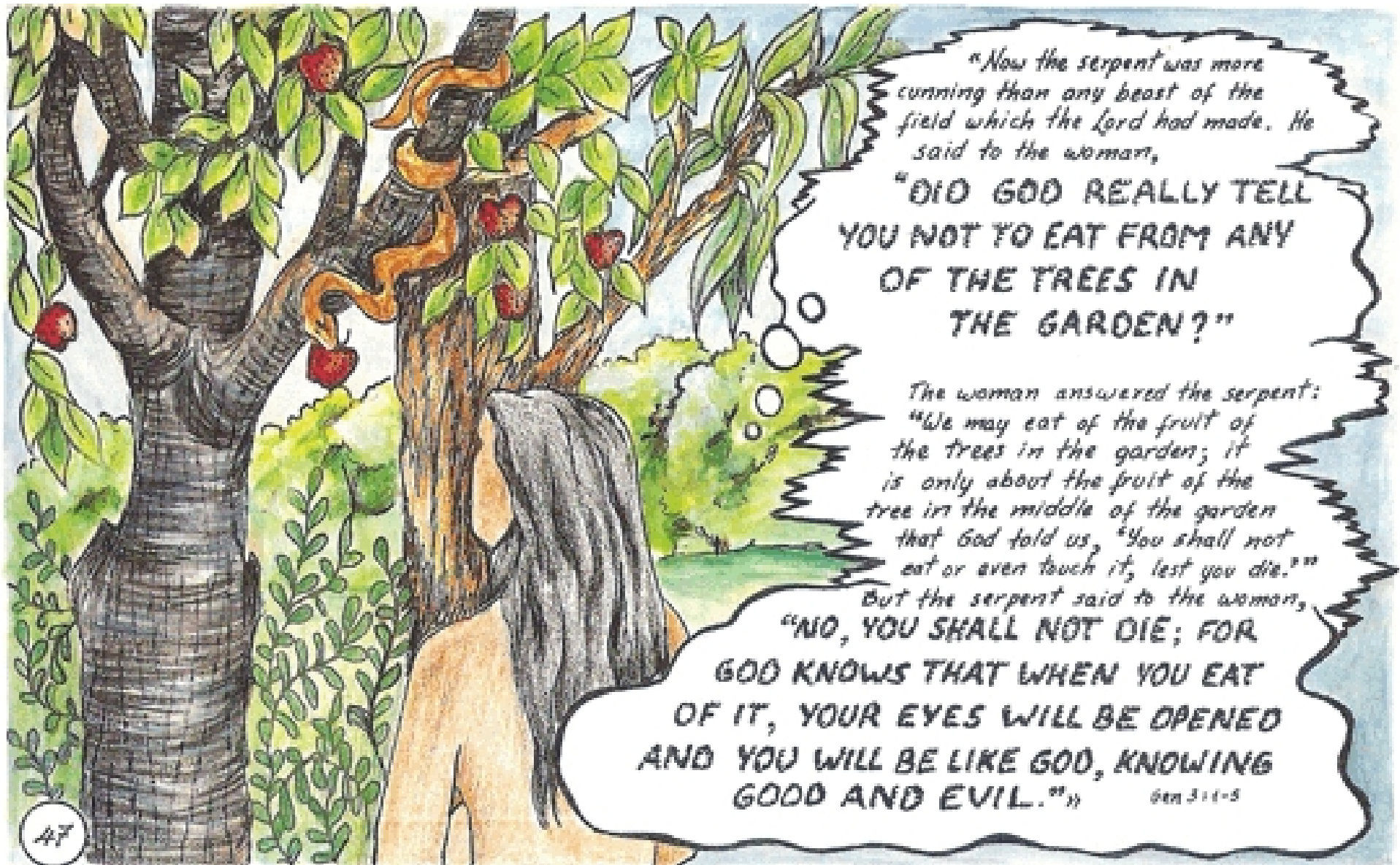
The man, male and female, were happy in Paradise, They were like innocent children who were beginning to discover a new life. A new world was unfolding before them, as a consequence of their communication through the love that, little by little, was filling their whole being. This reality, which was new to them – love – imparted to all creation around them a new dimension of light, peace, harmony, joy, and happiness; and this is precisely what made it a Paradise.



In order for “the man” to be confirmed in God’s Action, enabling him to receive His likeness, he must submit his human nature to his Divine Nature through his obedience to God’s Will. The man has already come to know, in an initial way, the Divine Will, which has manifested itself to him in something very concrete: *«From every tree of the garden you may eat; but from the tree of the knowledge of good and evil, you must not eat...»* and this is how he communicates it to his help, the woman.



The animals do not fear “the man,” nor does “the man” fear the animals, which are his friends and servants; they respect each other; neither one harms the other; great harmony exists between them, consequence of the true harmony that reigns in “the man” and in the mutual communication of complements, male and female. The man is living a happy “courtship” with his Divine Reality: Paradise in all its uniqueness is a consequence. Man must return to this state. He *will* return!



"Now the serpent was more cunning than any beast of the field which the Lord God had made. He said to the woman,

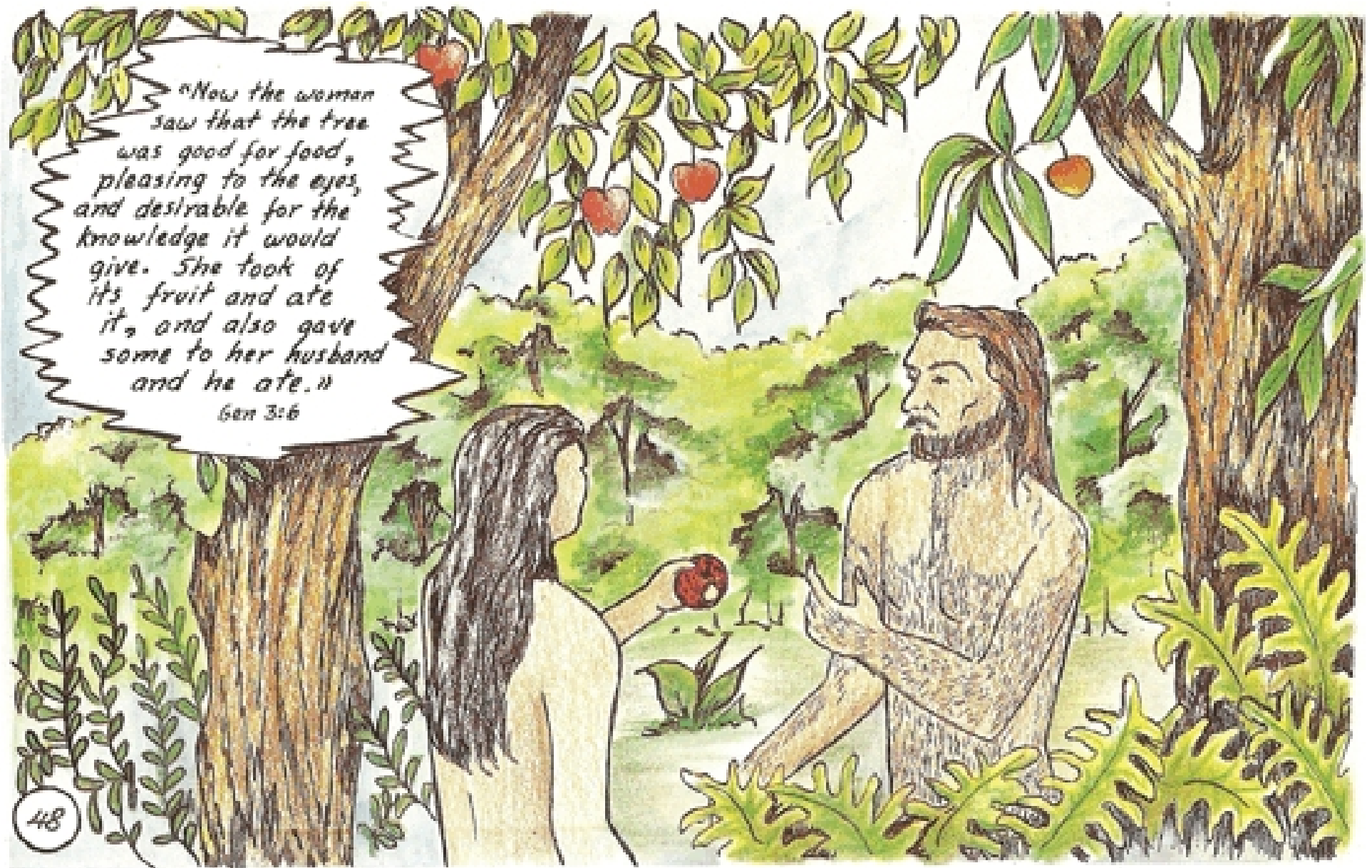
"DID GOD REALLY TELL YOU NOT TO EAT FROM ANY OF THE TREES IN THE GARDEN?"

The woman answered the serpent: "We may eat of the fruit of the trees in the garden; it is only about the fruit of the tree in the middle of the garden that God told us, "You shall not eat or even touch it, lest you die."

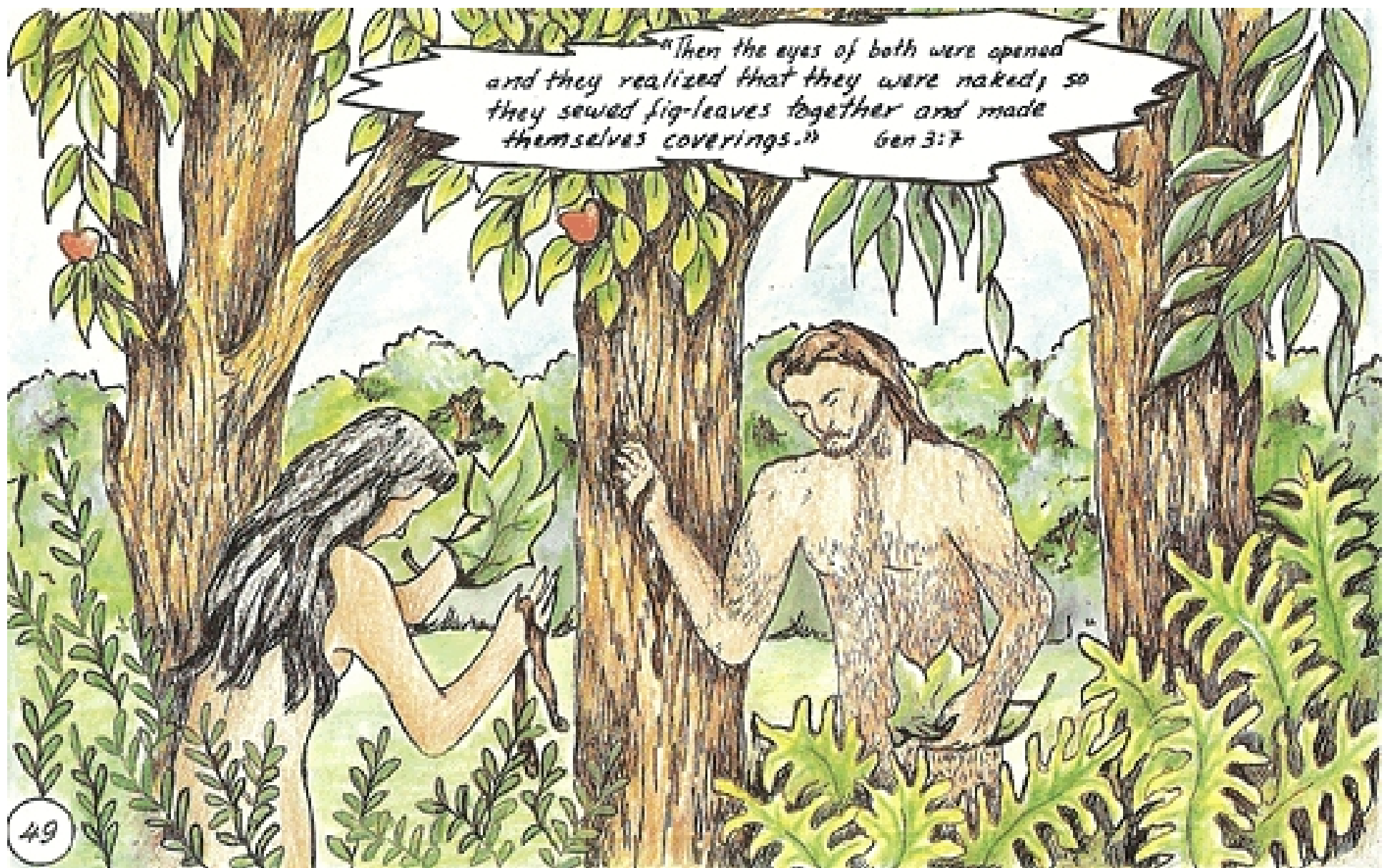
But the serpent said to the woman,

"NO, YOU SHALL NOT DIE; FOR GOD KNOWS THAT WHEN YOU EAT OF IT, YOUR EYES WILL BE OPENED AND YOU WILL BE LIKE GOD, KNOWING GOOD AND EVIL."» Gen 3:1-5

«Now the serpent was more cunning than any beast of the field which the Lord God had made. He said to the woman...» The angel uses this animal to tempt the woman through her natural faculties: the senses – the woman sees the serpent eating the fruit; the instinct – the woman feels like eating the fruit; the thought – the woman thinks, "The serpent can eat of the fruit"; the reason – "if it can eat, why can't we?"



When the woman accepted the thought, reasoning over it, she tasted the fruit. For the first time she dialogues with herself. The “self” appears in the woman’s consciousness: she saw that the fruit was good for eating, desirable for the knowledge it would give and consequently also gave some to her “counterpart,” who also ate. They both fell under the action of the angel, and the Divine Activity withdrew.



«*Then the eyes of both were opened...*» This means that the male and the female became aware of each other's "I." In that moment, "the man" ceased to be "one"; each saw the other as separate from himself; they no longer saw themselves in the Love that united them; disharmony penetrated them, another energy flooded them. All their passions became disordered. The One, the Divine activity, withdrew, making way for the multiple, the angelic action, which invaded them. This was "the man's" choice; everything else was a consequence.



After “the man” ate of the fruit and the multiplicity came into being, a deep sorrow fell upon them: what was light became darkness; harmony became confusion; and passion took the place of love – as when love between a couple disappears and the flesh alone hold sway. Shame covered their faces because they felt guilty, and this feeling of guilt separated the two.



The man and the woman now see God outside of themselves, and this God who only infuses love, now, for them, brings on fear, and they hide their faces from Him. «*The Lord God then called to the man and asked him “Where are you?”*» This indicates that God continues to be in the man, but the man is no longer in God: “*Man, where are you?*”

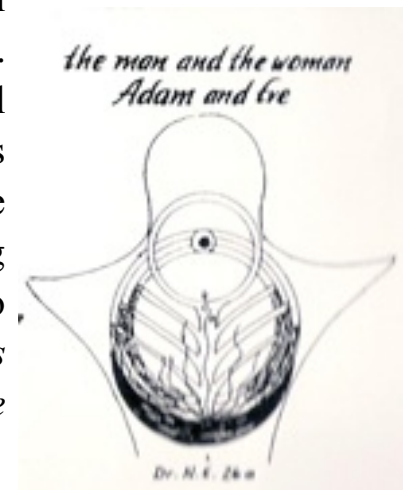
And the man answered: «*I heard you in the garden; but I was afraid, because I was naked, so I hid myself.*» This “nakedness” is not a nakedness of the body, but of the soul: the light that had previously covered man’s body was so powerful that man did not see his naked body. The light has left him, and man sees himself in darkness because he is no longer oriented to the soul but to the flesh, and his nakedness makes him ashamed.



The man discovers in the presence of God the separation that has taken place in him: «*The woman whom you put here with me – she gave me fruit from the tree, and so I ate it.*» It is not God who makes known to the man that he has fallen into multiplicity; he himself recognizes this fact because he suffers it; the division has occurred and he now sees his help, the woman, as temptation, their complementarity as just the opposite, but he cannot do without her, because what God has joined together, man does not separate.



The man was driven out of the garden of Eden to till the ground from which he had been taken. That ground signifies his own nature, which will be invaded by the action of the angel and its multiple temptations, but God placed before the “garden” of his soul a cherubim with flaming sword to guard the path of the tree of life and to keep him from eternalizing his evil: «*...perhaps he will put forth his hand and take also from the tree of life, and eat, and live forever!*»

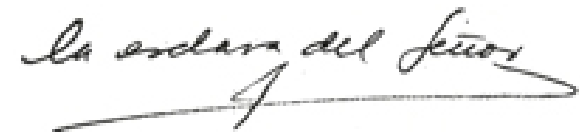


Departure from Paradise

The man and the woman, upon departing from Paradise, must have felt a deep emptiness, as deep an emptiness as is left by death: they are no longer assisted by Life, the Activity of the Divine; Life surrounds them but it does not penetrate them. Not having contact with God in themselves, they sense Him outside of themselves, and His Presence produces fear and shame for them, intensifying in them the feeling of guilt, and instead of seeking His Presence, they hide from it. Nevertheless, the yearning for the ETERNAL hounds them like an obsession they cannot do without. These emotions in the human being extend down to our time. Man tries to lose himself in many things, insatiably looking for the peace and happiness he left in Paradise, but the more he looks for them outside of himself, the further away he gets from them.

*The way of return is not outward but inward.
Not in the Projection of our egoistic-I
but in the elimination of all forms of egoism.
Not in "doing" without "being,"
but in the Being, "being" in our "doing."*

Carrizal, Venezuela, September to November of 1984

A handwritten signature in cursive script, which appears to read 'la orden del Señor'.

the slave of the Lord