

*The History of the Universe
and
the Origin of Man*



The History of the Universe and the Origin of Man

the slave of the Lord

A commentary on Genesis 1,2,3

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This book was born as a graphic explanation for children – in the light of *The Message to the men of the "New Earth"* – of the story of Creation narrated in the first three chapters of Genesis; thus the title page reads *The Bible and the Message to the men of the "New Earth."* On the other hand, the title on the cover, *The History of the Universe and the Origin of Man*, printed at a later moment, was intended to suit more properly the specific matter dealt with in the book.

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INTRODUCTION

Concepts expressed in the Message
to the men of the “New Earth”

GOD, CHRIST, AND THE ONLY BEGOTTEN

Who is God? God is not a proper name, for example, the name of the Being who “IS.” God is that which you adore, that which is the center of your life, that which you worship above all things – that is your God. For the vast majority of people, God is their “I,” because they worship themselves and the “I” is their center, either in themselves or projected in another, others, or in things; it can be family, one’s complementary opposite, one’s children, friends, one’s Nation, Religion, Power, even money – anything.

Any God foreign to yourself, to your daily living, that does not interfere¹ your egoism, is a dead god; the “I-ego” and the living God cannot exist at the same time. Therefore, when a person says: “I believe in God,” we must observe his life in order to see who this God is in whom that person believes, since it could be a God contrary to yours, for the identity of this “personal” God depends upon a process of evolution of each one’s conscience. All of us at some stage of our life have been idolaters; we have had many “I”-gods.

There is only one true God, the one and only Being of everyone and everything, He who IS in Himself and with Himself, and nothing exists independently of Himself. But we cannot merely believe in this Living God; faith in Him, as well as “adoration” of Him, manifests in each one’s life through self-denial so that it may be He who manifests Himself in our human being, to the benefit of another, others – one’s family,

¹ Not to be confused with the phrase “interfere with.” “Interfere” is used here to convey the meaning of interference producing unwanted signals or static to one’s egoism by the presence of one’s conscience. [T.N.]

one's complementary opposite, children, friends, one's Nation, etc. There is no greater love than that of giving one's life for those one loves.

Who Is Christ? Christ is the activity of the Living God in the human being and was what became manifested in Jesus. This is why it is said of him that he is "the Christ" – because he died to himself so that the activity of the Living God could manifest itself in him. Jesus is the human, the man; Christ is the Divine, who assumed the Human Nature in the human body of Jesus through his denial of and death to self, submitting himself unconditionally to the Divine Will. This is why he is Jesus Christ, the Word Incarnate, the Only Begotten. And every person who does as Jesus did is Christ and forms part of the Only Begotten.

Who is the Only Begotten? The Only Begotten is the Manifestation of the Being who "IS": Liberty-Work, which has oriented itself irreversibly to its Being but which has not yet manifested itself because a part of itself remains in the unconsciousness of its Being, in the multiplicity of beings. Therefore, this Manifestation, Liberty-Work, is not yet the Being manifested in Himself and with Himself, as has come to pass in the Thought, Word, and Action Manifestations but, rather, is Image of the Being manifested in Himself and with Himself. The Being who "IS" in Himself and with Himself – manifested as Thought, Word, and Action – manifests Himself in the multiplicity of beings, free creatures, through his Image: the Only Begotten, Liberty-Work irreversibly oriented to its Being – "Only Begotten" because it is an only Manifestation of the Being, an only Liberty in the unity of its Being; there exists no other liberty, no other Manifestation of the Being, independent of this one and only Liberty-Work Manifestation.

The Only Begotten, in the Human Nature, “the man,” is the Divine Nature, which is substantially united to the Human Nature and, as a consequence, is in every human being. This is why the human soul is immortal, because it is substantially united to the Divine Nature, in whom the Being who “IS” resides.

So then, according to the Message to the men of the “New Earth” and for “the men of the ‘New Earth’,” God is the absolute – the absolute unmanifested and manifested at the same time. He manifests Himself in Himself and with Himself, and this Manifestation is Liberty. We only know, through the book *The “New Earth,”* a vague image of His Manifestations as “Thought,” “Word,” “Action,” “Work.”

The Work has only partially come to consciousness of its Being, the Absolute, He who “IS,” and this part – which has come to consciousness by orienting the Liberty irreversibly to the Absolute, the Being who “IS,” manifested in Himself and with Himself as Thought, Word, and Action – is the Only Begotten, God for us, through whom the Being who “IS” manifests Himself in us. The Only Begotten in us is our Divine Nature. We, the human beings and the whole Creation, form part of this Liberty-Work Manifestation, which has not yet, in its totality, come to consciousness of its Being, God. God is He who “IS,” and without Him we are all nothing; all that we are, all that surrounds us, and our activity, come from Him. God is not a Reality who is outside of us, whom we must adore by offering Him things. The best and only offering we should make to Him is the surrender of ourselves so that He may fulfill His Will in us. He is the very Being of each one of us, and of all things, but He is not any one of us, nor is He any of the things, nor are we He, although without Him we are not; nor are things He, although without Him they are not. When we have come out of this unconsciousness of multiplicity of beings and, “dying to ourselves,” have come to consciousness of our one and only Being, He will manifest Himself in us, and we will

be in Him – He Himself – without ever exhausting Him.

Ever since we were created, we find ourselves in the unconsciousness of an “I,” separated from our only Being. This is why we must “evolve,” in order to come to the consciousness of our true Being, who is God Himself. And in this state of unconsciousness in which we find ourselves, the only way we can come to consciousness is by “being” in our “doing,” consciously assuming the responsibility for all our actions, however great or small these may be.

If you read these little books with care and with a living faith, reflecting on your actions and on the world around you, it can be a beginning for finding God in your everyday life, in your struggles and falls, in your successes and failures, until you come to the consciousness of your nothingness and of the All. Then you will have found God in yourself, and you will be able to communicate with Him in a way you cannot now imagine. You will find in yourself Love, Peace, and Happiness; a love, peace and happiness that nothing and no one can take from you; a love, a peace and a happiness that neither the creatures nor the things of this world can give. But this is not easy; it is the greatest adventure for the human being: to lose oneself in the nothingness in order to find oneself in the All. It is to live in a constant war against the “self,” against all forms of egoism: letting go of being you so that God may be in you. It is truly the greatest thing that can happen to any creature!

THE ANGELS AND CREATION

When the Lord made Creation known to me, this was what I understood: that there existed some free beings, image of His Action, who had not come to consciousness of the fact that they belonged to the Work-Liberty, Manifestation of the Being who “IS,” God, and that their Being and Doing were He Himself. So then, these free beings instead of being the Work – affirming themselves in their Being, God, in the Only Begotten – in their unconsciousness wanted to do Works “for” God, and God acceded to their desire, “annihilating” Himself with and in His Work, the Only Begotten, placing His Active Force, His Will, at their disposal so that, through their Works, they might come to consciousness of the Reality. In this way, the “creation” of a nature different from the Divine Nature came to be: the Angelic Nature. These free beings, Angelic Nature, are what we call angels; they are free beings because God placed at their service the Liberty, which had irreversibly oriented itself to its Being so that they might consummate their power of election through their Works. In order that they might carry out their Works, God infused in them a “virtue” taken from the “Body” of the Only Begotten, virtue with which they could create. I call this “virtue” “Thought” because what we know as thought is the closest image to what I understood. The angels neither think nor act as we do, for they are pure spirit; and we have, in addition to a spiritual nature, a psychic and physical nature, all of which we receive through the virtue of the Thought that the angels transmitted to us, and still transmit to us, in another way, for they are present in us by action.

When the angels received the virtue of the “Thought,” they had many “ideas” for carrying out their Works, and they began to “program” what they wanted to do, without taking into account, at all, the Will of God, the Active Force that impelled them to

accomplish all they desired. I understood that in this way the angels realized spiritual “Worlds” and “Worlds” to their image, “Worlds” that manifested the different states of consciousness that were taking place in them. And they came to consciousness of the fact that they must unite among themselves in “Thought” and “Works” in order to make of all their works one “Work.” But a true unity did not take place among them because each one had his own ideas and wanted to accomplish them, and they never came to an agreement. It was an apparent unity. Some angels felt dissatisfied with the results of this “apparent unity,” and they endeavored to “interiorize” in order to seek within themselves the cause of the disharmony that reigned among them. These angels came to consciousness of the fact their unity depended upon a unifying Principle of the “Thought,” and thus they separated from the other angels for the purpose of orienting their “Works” to the Thought with Principle of unity. And so it was. God was pleased with the orientation of these angels and placed at their disposal His Will as “Principle of Unity” in the Works they were realizing, Works which gradually concretized, passing from the spiritual to the psychic and from the psychic to the physical. This descent that manifested in the works of the angels was necessary so that they themselves could come to consciousness of their nothingness and their powerlessness, and in fact many did so, though not all, because what was powerlessness for some became power for others. I have understood that these Works are this Universe which we know, inclusive of “the man,” our Human Nature. This is what I call Cosmos: the universe, including man.

I see that everything we know in this world, which we perceive through our senses, is a vague image of the Reality which is not perceived through the senses but which is not outside of this sensible world either. It is man’s task to discover this Reality, which is found within himself and is beyond himself, beyond the “I,” in order to become established in the Reality. All of man’s works are nothing but a vague image

of the Reality that he carries within himself – so is all this created sensible world.

I should make it clear that my understanding of what I received is consistent with my present state of consciousness, and I believe that its expression also complies with humanity's state of consciousness, and this can change with time, for I have understood that every Word of God is received by the instrument according to his or her state of consciousness and is transmitted according to the epoch in which the instrument happens to be living.

When I say “Thought” – written with a capital “T” and between quotation marks – I am not referring to thought as we know it: the faculty for reflecting, comparing, combining, and studying ideas, etc., nor is it the same as the natural intuition we receive through the intellect and which we usually call thought. With the word “Thought,” I mean to express the image of one of the Manifestations of the Being who “IS.” When I say “evolution,” neither am I referring to what is commonly understood as evolution; for example, the simple development of things and organisms, or the progressive transformation of the species. It is, rather, the transformation of the consciousness, individual and collective, of a psychic or spiritual nature, which consequently manifests itself also in the transformation that we see occurring in the organisms of the sensible Creation. The same is true when I say “ideas,” “programmings,” “Works,” when referring to the angels; these are not the same as the ideas, programmings, and works that occur in us, inasmuch as the angels, as I have said, are pure spirit, and everything in them becomes realized in the dimension of the spirit.

When God became pleased in the angels' unity orientation, He “conceived,” let us say, in Himself and with Himself, the Man as the Work in its totality, center of the whole Creation in whom He would manifest Himself as Being of everything and everyone,

including the angels. Thus then, God “conceived” the Man so that in him His Manifestation, the Work, might become realized and, as part of the Man, all Creation as well, infusing into the Creation, through the angels, the Laws necessary for its formation and “evolution,” all the way from “Mineral-,” “Vegetal-,” and “Animal-Life” to Thought-Life, Thought Life in which the Unity would manifest itself in one individuality conscious of himself, and this would be “the man” in whom would be synthesized all the Divine Potentiality that was placed at the disposal of the Angelic Nature for the Creation. The Man would be center of Creation, and God the center of Man and Being of everything and everyone.

THE BIBLE AND MAN

Because of the unconsciousness in which we find ourselves, we say that God has a history, and we associate Him with it. The history of God in relation to man begins when man comes to consciousness of the presence of the Divine in his life. This history is life itself, the life of men and peoples; and there is a book in which we will find this history – of the consciousness of the Divine in the life of men – narrated in a way we can understand. It is the history of the Hebrew people, who collectively came to consciousness of the one and only God, and resolved to follow His Commandments as the only Law for the whole people, while other peoples adored and offered sacrifices to various and different gods, and dictated their laws according to their own reasonings. The foundation of the Hebrew people's history is their faith in the one and only God intervening in all their affairs; this is why it is called "Sacred History," because it is the history of God's intervention in relation to this people. We all have the history of our own people, but we do not have, as foundation, faith in the living God's intervening in that history, because we have not yet collectively come to consciousness of this Divine Reality which is present in all our affairs. The history of the Hebrew people is narrated in the Bible.

In this little book, and in the others that will follow, you will find the history of that people who came to consciousness of the one and only God, intervening in their daily living, and who resolved to fulfill His Commandments. It is a living example for all human beings. There, in the history of the Hebrew people, you will come to know all the weaknesses of man and the Omnipotence of God. There you can come to know yourself, come to know the others, and come to know God's doing as men have perceived it in the events of their lives, according to their state of consciousness and

according to the epoch in which they lived.

When, for the first time, I read the Bible, I understood that the narration of the first Chapter of Genesis and the first three verses and part of the fourth verse of Chapter 2 referred to that act in which God conceives, together with the Only Begotten, the Man and all Creation: *«Let us make man to our image and likeness; and let them have dominion over the fish of the sea, and over the birds of heaven, and over the cattle, and over all the beasts of the earth, and all the creatures that move upon the ground»* (Gen. 1:26) And thus I gradually came to understand what I read in the Bible in accord with what I had received earlier by revelation from the Lord. And this is how I want to leave it expressed in this book for the “children” of the “New Earth,” those children, youths and adults who may have an interest in understanding the deepest sense of Sacred Scripture, which can be known, not in the letter, but in the Spirit.

When God decided to place His Active Force at the disposal of the angels so that they might with Principle of Unity realize their Works: “the man,” and with him and for him the entire Universe – all Creation – in order that in the Man His Manifestation Liberty-Work could take place, all things became fulfilled in Him, by Him, and with Him. This is why Genesis says: *“God saw that all he had made was very good,”* for God can only be pleased in the “Work” realized in Himself and with Himself. And when the Bible says: *“And there was evening and morning, the sixth day,”* it refers to the “Time” of the “work” of the angels, even to our days. We do not yet know the seventh day; we will know it when the Work becomes manifested in its Being, God. When I say that God decided “to create” the man through the angels, it is because God does not directly “create” in the way that creatures create – a work alien to themselves. God conceives His Work: the Man and all Creation, in Himself and with Himself, not outside nor alien to Himself, and this is indeed the true Work, which manifests itself

through the Works of the angels: the Creation such as we know it, including man, which carries in its “interior” the Work of God.

The rest of Chapter 2 of Genesis and Chapter 3 refer to the “Time” of the angels in relation to the Work realized by God through them: “the man,” in whom God “rested,” taking on the Human Nature as His dwelling place, like one who dwells in a tent in the desert. And I say “in a tent” and “in the desert” because “the man” was not yet His Temple, and because God could not communicate with him, inasmuch as “the man” had not evolved in the knowledge of himself, to the point of coming to know his nothingness in order to find himself with his true Being, to whom he was to freely submit his Nature and, along with it, all Creation.

The Biblical writer “intuits,” according to his state of consciousness, the world “conceived” by God, and expresses it according to humanity’s state of consciousness, in keeping with the epoch in which he lives and in relation to the things he knows in the world around him. For this reason, the Word of God is always up-to-date, always new, because each individual, according to his state of consciousness, will be able to discover a more profound meaning of the Divine Word, which no one can ever exhaust. The direct Word of God is received through “intuitive revelation,” never through knowledge. I say “intuitive revelation” because this Word of God’s, directly received, penetrates the soul and the spirit of the person who receives it, transforming his or her life. It is not just any revelation; this is why one must be inwardly disposed to read the Sacred Scriptures to be able to perceive the meaning of the written word that tries to express the inexpressible: the word of God received by “intuition.” Only he who is in syntony with the Spirit will be able to discover this treasure, ever hidden in all the Sacred Scriptures and in every Message received from God through “intuitive revelation”.

Throughout these pages you are going to find the history of God in relation to man – your history, my history, and that of the other and the others. So then, there is a special message for you in these writings – a “message” that only you yourself can discover and that no one can make known to you, for to you alone it is revealed.

Whatever words I use or could use will not express the reality exactly as I have come to know it, for this “knowing” has nothing to do with intellectual knowledge; it is beyond all thought, mind or reason; it is, rather, a *lived experience* that takes place in the soul, in the dimension of the inexpressible.

May He enlighten you so that you may be able to make a life of what you gradually come to understand in your heart.

Carrizal, Venezuela, 27 September 1984

PART ONE

Creation according to the Bible

Before anything was,
in Himself all “IS.”

CREATION

*“He who lives eternally created
all things together. Only God is just.
No one can worthily proclaim His Works.
Who will investigate His grandeur?
Who will sing of the power of His Majesty,
and who will be able to count His mercies?
Nothing can be taken away from His Work,
nothing can be added,
and no one can measure the wonders of the Lord.
When man believes he is done,
he is only beginning,
and when he stops, he is confused.” (Sir 18:1-7)*



«Thus the heavens and the earth were finished and all their array. On the sixth day God finished the work he had been doing. And he rested on the seventh day from all the work he had done. God blessed the seventh day and made it holy because on it he rested from his Work of creation. This is the story of the heavens and the earth at their creation.» Gen 2:1-4

In these chapters of Genesis 1:1-32, 2:1-3 and part of verse 4 the writer is narrating the Creation “conceived” by God before anything existed. This creation is an immediate Reality before Him, in Himself and with Himself. The writer intuitively perceives the Creation according to his state of consciousness and expresses it according to the world he knows and in which he lives, for he has no other means of expression than the words he knows and the material world around him. But neither the words nor the material world can express the reality of the intuition received; nevertheless, this Reality is found in the “interior” of those means – the words and the material world around him – that have served the writer for expressing himself. As man’s consciousness becomes interiorized he will gradually discover, from image to image, the eternal World “conceived” by God, which is a reality present in his interior and in the interior of the entire material world that surrounds him but which man cannot perceive except as he himself becomes transformed into this Work, invisible to him but which is his most genuine Reality. For example: the caterpillar carries the butterfly in its interior, but it will only know this state when it itself is a butterfly; the butterfly is in its interior, but not inside of it, for if you open up the caterpillar, you will not find the butterfly. In the interior of a seed, there is a tree, but if you open the seed, you will not find the tree. In the interior of a flower, there is a fruit, but if you open the flower, you will not find the fruit. Everything, in this world, has to evolve through time, and this evolution is in relation to the conscientization and interiorization of man, who is the center of all Creation.

In man's interior and in the interior of everything that surrounds him lies, in potential, the eternal world conceived by God, which is already a Reality in Him.

MESSAGE

Men of the “New Earth,”
listen to my *Message*,
heed my call.

I am your Mother.

I am the vital principle,
the primordial energy
of all that exists.

I am the essential ONE,
principle come forth from
God as a single body(“THOUGHT and WILL”)
and in order to take a “Body,” manifesting Myself.

When I say “come forth from God,”
you think in terms of “space”;
no, I have not changed, God does not change,
think rather that I have manifested Myself:
Immersed in matter which I fashioned,
I became a servant of the angelic creatures
that had rebelled against Me,
in order to give birth to “the MAN.”

(Fragment of a Message received from the Lord,
The “New Earth,” page 23)

PART TWO

The appearance of matter

MESSAGE

I am the life of the atom;
see as atom
the concentration of all the Mineral Life.

I am the life of the molecule;
see as molecule
the concentration of all the
Mineral-Vegetal Life.

I am the life of the cell;
see as cell
the concentration of all the
Mineral-Vegetal-Animal Life,
every living being.

Everything divides into two,
then into three,
in order to be one,
and upon being one ,
it is already the “fourth”:
the Work.

Fragment of a Message received from the Lord,
in Jerusalem, March 23, 1982

THE APPEARANCE OF MATTER

The word of God was gradually fulfilled as the angels who had received the virtue of the Thought with Principle of Unity were faithful to their coming-to-consciousness in the realization of their Works. As the angels carried out their Works, these gradually concretized in a descending process, to the point of materializing – like vapor becomes water and water becomes ice (Pics. 1-2). Thus the Work of God passed from a spiritual state to a psychic state and from a psychic state to a material state, without losing its spiritual essence, although at first it seems as if the Spirit does not exist. This annihilation of the Engendering Spirit is similar to the disappearing of the seed in the depths of the earth so that the tree with all its components may appear, and then the seed appears in the ripe fruit.

Thus then, through the activity of the angels who had come to consciousness of a Principle of Unity, the Energy or Potentiality that God had placed at the disposal of all the angels for the realization of His Work gradually gathered together, Energy which had been received in multiplicity by the angels who were unconscious of a Principle of Unity, carrying out their Works alien to the Will of God: spurred on by their egoistic desires, they realized worlds and worlds to their image – spiritual Worlds that revealed the state of angelic unconsciousness in its multiple aspects (Dr. N.E. 16). Through these Works, the angels gradually came to consciousness of an apparent unity among themselves and their Works. Some of them felt dissatisfied with the results of this apparent unity and “by interiorizing” came to consciousness of the fact that their unity depended upon a unifying Principle of the virtue of the Thought they had received for carrying out their Works; and, in order to orient their Works to the Thought with Principle of Unity, they separated from the other angels who had not come to

consciousness of the unifying Principle. God was pleased in the orientation of these angels and placed at their disposal His Will as “Principle of Unity” in the Works that they were carrying out, which, as we have said before, passed from the spiritual to the psychic and from the psychic to the physical. Thus then, the Work of God has entered into the great “whirlwind” of evolution, transformation, constant change.

The Being who “IS”, God, “annihilates” Himself; He disappears into the depths of the angelic unconsciousness, placing at the disposal of the angels His Active Force as Principle of Unity, in order to form the man out of the ground through their Works, through which they themselves will gradually come to consciousness of their nothingness and powerlessness, until they are able to come to consciousness of their true Being and Doing – God.

The Work, which carries in itself the Principle of Unity, is “the man,” who is to be found in a potential state, generating the constituent elements of the whole sensible Creation that we know, like the spider generates his web and the caterpillar his chrysalis; potential state similar to the one in which the fruit is found in the seed that must first generate the tree, its leaves and its flowers; seed that then appears carrying in itself the potentiality for producing other trees and fruits. In a similar way, “the Man” carries in himself the germ of life, I should say, the very *Life* of life. This “Man,” in his beginnings, when nothing existed, was to be found in the void as product of the “explosion” resulting from the coming-to-consciousness of the angels who received the Thought with Principle of Unity. He is there, under the action of the angels, generating the first elements for his evolution; then, when matter appears, he is to be found in the depths of the waters as minute living organisms – these I call “prehominids” when they are in the water, and “hominids” when they come out of the water (Pics. 1-9). The “prehominids” would be like the primary constituent cells of the first faculties of the

Human Nature: senses = Mineral-Life; instinct = Vegetal-Life; creative faculty =Animal-Life; rational faculty = Thought-Life. From Mineral-, Vegetal-, Animal-Life and Thought Life (the pre-hominids), the constituent elements of the mineral, vegetal, and animal kingdoms, as well as their own bodies, originate. Once they leave the water, the pre-hominids are “hominids,” who have the possibility of concentration and conscientization in themselves on being drawn by the Principle of Unity that they carry in themselves. The “hominid” who reaches the interiorization state will be “the man,” in whom the Unity of the whole Creation will manifest itself: the Work.

In these minute organisms, the “prehominids,” who are forming in the depths of the waters, all the Divine Potentiality corresponding to the Work-Liberty gradually gathers toward the Unity, Potentiality which was placed at the disposal of the Angelic Nature so that the angels could carry out their desires to do Works and through these Works consummate their power of election. The Angelic Nature is now represented by the angels who have come to consciousness of the Thought with Principle of Unity.

Through the Works of the angels, the Word of God on Creation is gradually fulfilled, and this Creation manifests itself according to the state of consciousness of the angels. In the Divine Word, seed of all life, are contained all the forms, all the species, all the characteristics of everything that exists.

In the Bible, according to what I have received from the Lord, I find something like a gap between the narration of the Creation “conceived” by God in Himself and with Himself – Chapter one and the first three verses of Chapter two and part of verse four – and the narration of man’s appearance in the Garden of Eden. I have related this “gap” to the time of God’s silence and “annihilation,” when the angels were in the process of coming to consciousness through their Works, and God was “forming the man out of the ground.” I see that this “formation” of the man out of the “ground”

takes place through a long process of evolution. When in a book by Teilhard de Chardin I read what he says about the evolution of the species, I felt profoundly identified with him, because what I read agrees with what the Lord made known to me about the creation of man: that the man's psycho-physical formation had begun in the water and that he had passed through an evolution that lasted a long time. This process of man's formation is what is re-presented in the pictures by the tiny organisms that are seen in the water and which I call "pre-hominds." I interpret that in this way the "Lord God is forming man out of the ground" by means of an evolution that comes about in time and space through many thousands of years, while the angels who act in the Creation are coming to consciousness of their powerlessness and their nothingness for establishing themselves in the Unity, the Will, their Being, who is God Himself, Who gradually manifests Himself to them through their Works, according to their self-donation, until they are able to reach the consciousness of Unity of the totality, which will manifest itself to them in "the man." In this way, the angels will be able to consummate their power of election in the One or in the multiple: affirming themselves in their Being through their self-donation, or affirming themselves in themselves by acting egoistically.

All Creation, everything visible or invisible that exists, is a reproduction of the Manifestation of the Being: Liberty-Work, which manifests itself from image to image in all things; and it itself – the Work – is Image of the Manifestations of the Being in Himself and with Himself: Thought, word, Action. This Trinity is the foundation of the Work that is in the process of returning to its Being. For this reason – because the Creation is a reproduction of the Work – every process of evolution passes from the third to the fourth dimension. The fourth dimension represents the return of the Work to its Being.

The most genuine image of the Liberty-Work Manifestation is “the man.” This image, which is realized in the process of man’s evolution, is represented in the drawings of the book *The “New Earth,”* and in the mini reproduction of the drawings which is found in the lower part of the picture pages of the present book. These drawings represent the psychic and the spiritual.

The Being who “IS” annihilates Himself
in the guts of the unconsciousness
in order to give birth to “the man”

PICTURES

THE WORKS OF GOD THROUGH THE ANGELS

“I will call to mind the works of the Lord, and will declare what I have seen. At God’s Word were his works brought into being: they do his will as he has ordained for them:

The sun looks down on everything with its light, so the glory of the Lord shines upon all his works;

Yet even God’s holy ones must fail in recounting the wonders of the Lord, though God has given these, his hosts, the strength to stand firm before his glory.

He plumbs the depths and penetrates the heart; their innermost being he understands. The Lord possesses all knowledge, and sees from of old the things that are to come: He makes known the past and the future, and reveals the deepest secrets...

With nothing added, nothing taken away; no need of a counselor for him!

How beautiful are all his works! Yet all that we see is but a flash.

(Sir 42:15-19,21-22)

And there was evening and morning, the first day

"When the Lord God made the earth and the heavens, there was not yet any field shrub on the earth nor had the plants of the field sprung up, for the Lord God had sent no rain on the earth, and there was no man to till the soil; but a mist rose from the earth and watered all the surface of the ground."

Gen 2: 4-6

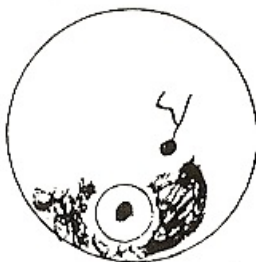
"Then God said, 'firmament let there be a firmament to divide the waters: And so it was. God made the firmament, dividing the waters that were above it, the firmament from those that were below. And there was evening and morning, the second day.' Gen 1:5-7

"God said, 'light' and there was light. God saw that the light was good, and God separated the light from the darkness. And there was evening and morning, the first day." Gen 1:3-5

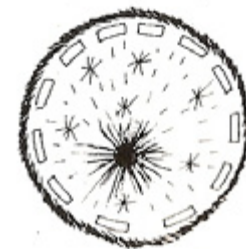
1

Through the Works of the angels, the Word of God..., seed of all that exists, was gradually fulfilled.

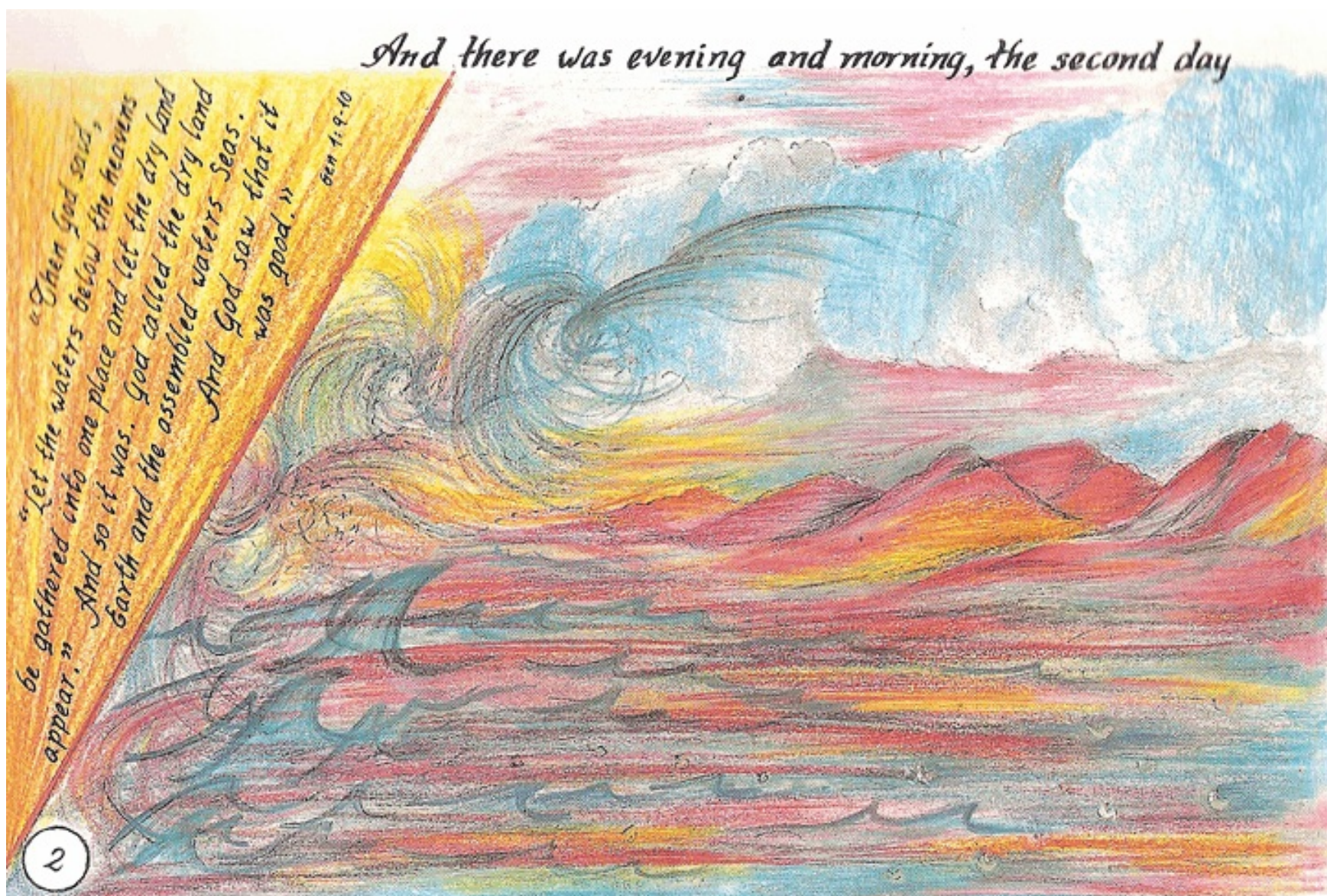
As the angels carried out their Works, these works gradually concretized in a descending process, to the point of materializing, passing from a spiritual state to a psychic state and from a psychic state to a material state, without losing their spiritual essence... like vapor becomes water and water becomes ice. This is how the first elements of mineral matter formed.



Mineral-Life
(incipient)

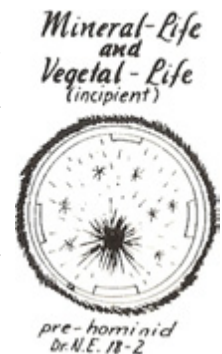


pre-hominid
Dr. N.E. 18-1



Mineral matter is product of Mineral Life; Mineral-Life is the sensitive faculty of the "living organisms" which in the drawing are seen in the water and which represent the first cells of the pre-hominids: what will later be the Human Nature, the man "formed" by God, male and female.

When the Mineral-Life closes its circle, the Vegetal-Life appears: instinctive faculty that gives origin to vegetal matter.

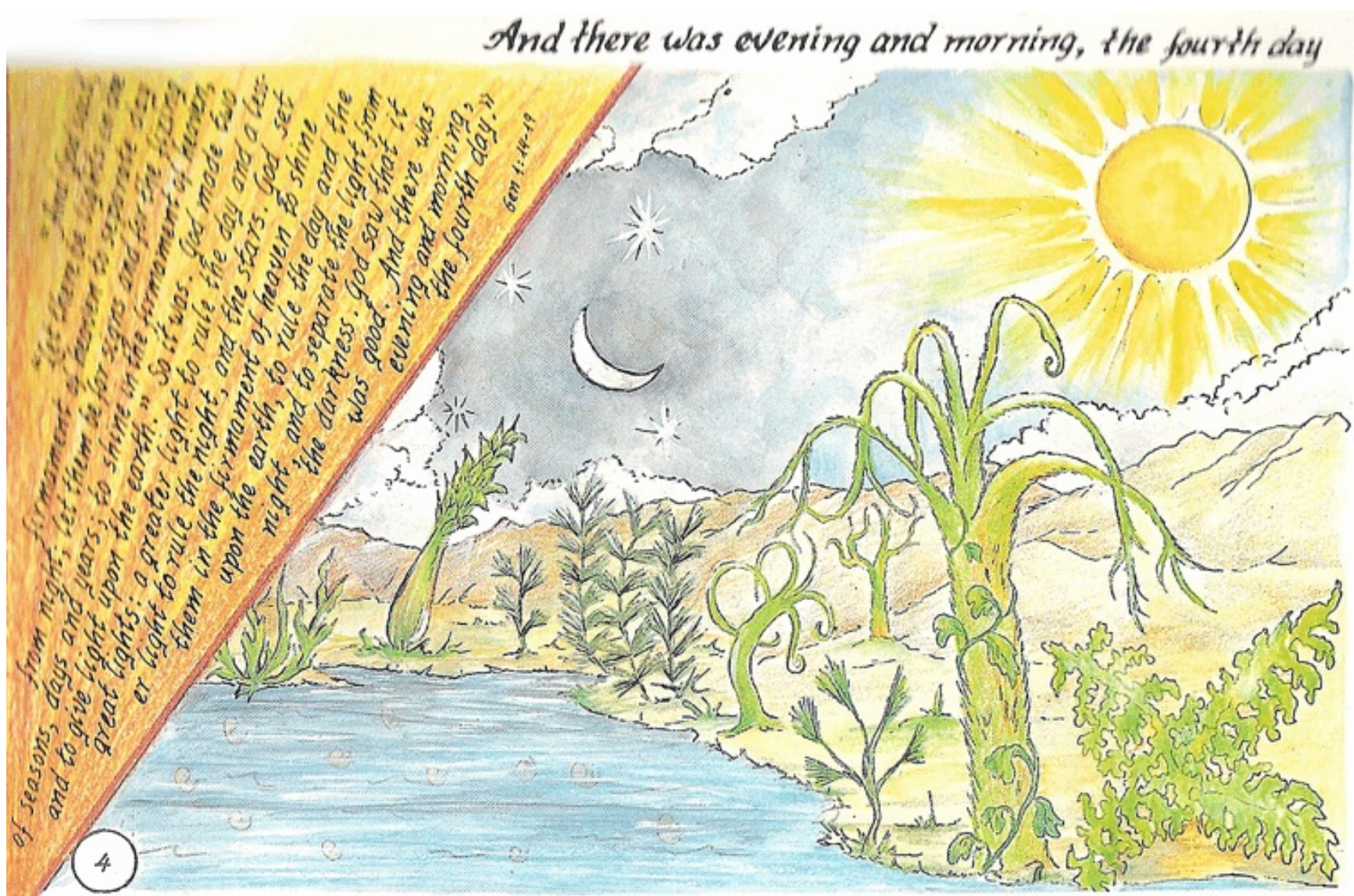


[illegible]

*Mineral-Life
and
Vegetal-Life*



pre-hominid
Dr. N.E. 19-1



Animal matter is product of the Animal-Life; Animal-Life is the creative faculty of the pre-hominids.

As the angels carry out their activity oriented toward the unity of the Thought “virtue,” their Works gradually manifest themselves in “interiorization” – from without inwards – as is to be seen in the drawings (to the right) that represent the first faculties of what will be the hominid and, later, “the man.”

*Mineral-Vegetal-Life
and Animal-Life
(incipient)*

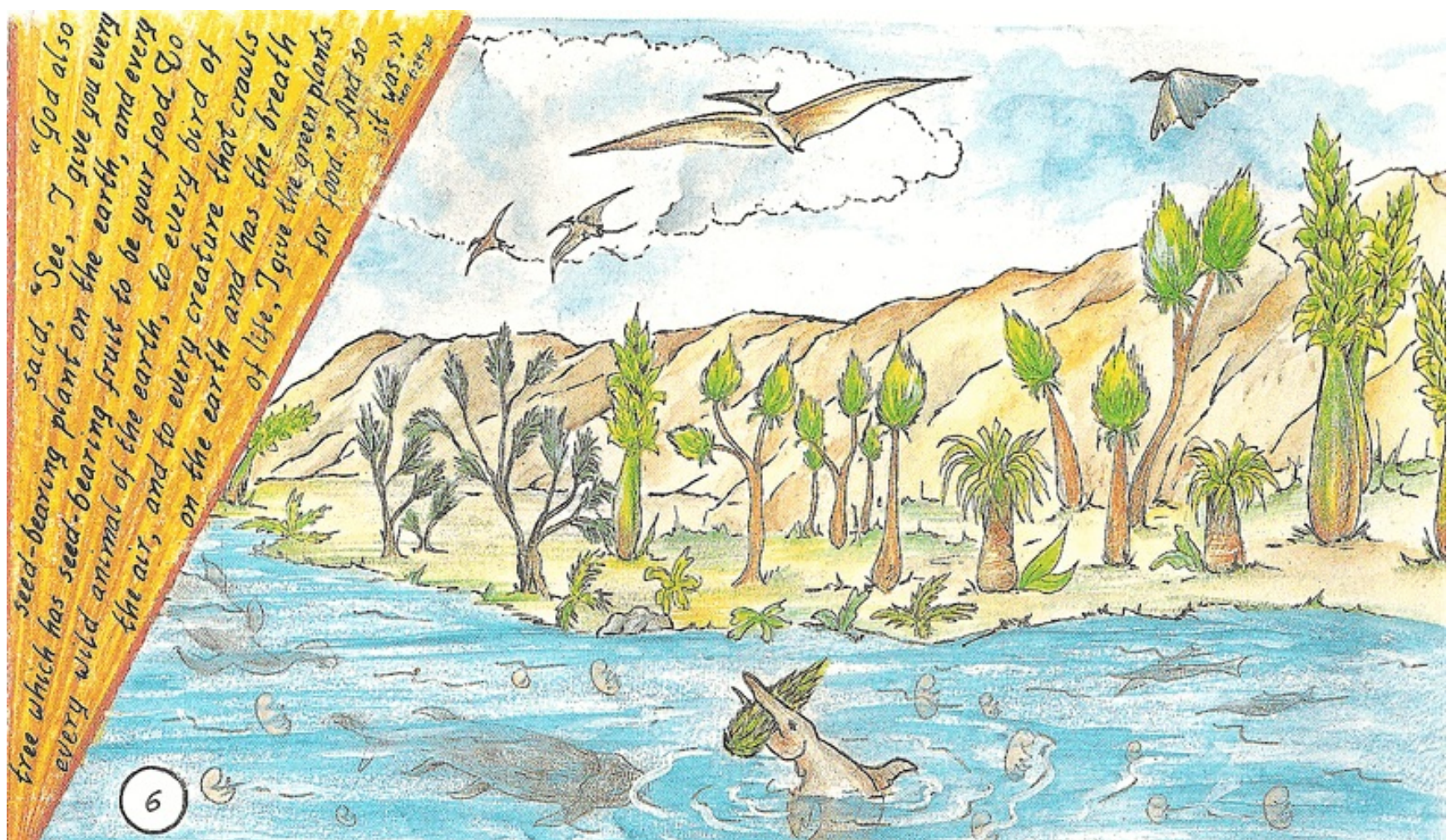


*pre-hominid
No. N.F. 10-2*

And there was evening and morning, the fifth day



The pre-hominids are to be found in the water similar to the way the fetus is found in the maternal womb – in the amniotic fluid. In their first phase, they constitute the sensitive faculty, senses: Mineral-Life. In the second phase, in addition to the sensitive faculty, they constitute the instinctive faculty, instinct: Vegetal-Life and in their third phase, in addition to the sensitive and instinctive faculties, they constitute the creative faculty: Animal-Life, which I also call “sex-energy,” faculty for procreating and for creating things – incipient intelligence.

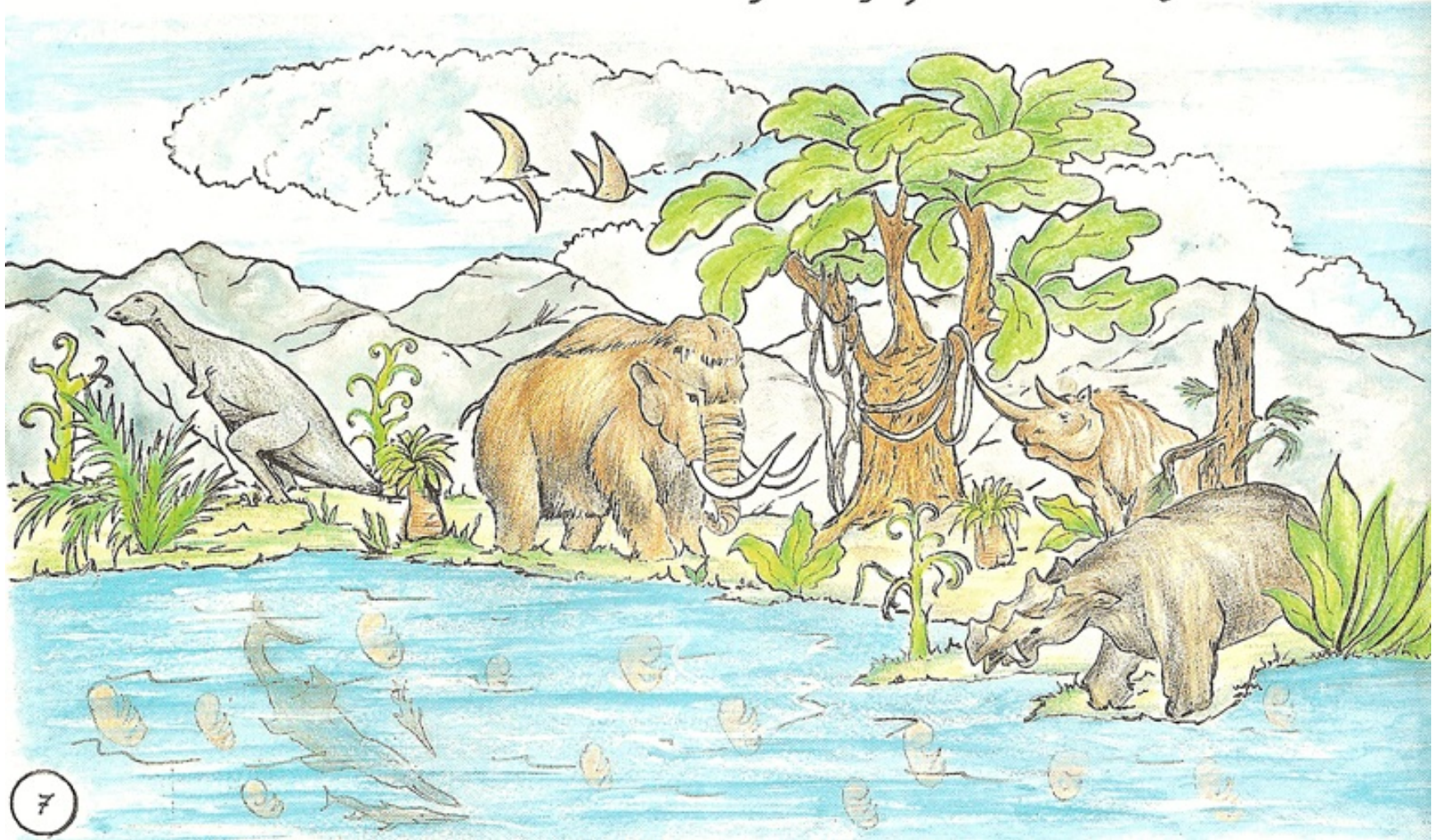


The drawing to the right represents the first constituents, faculties, that make up the psychic reality of what will be the Human Nature: Mineral-Life, Vegetal-Life, and Animal-Life, the latter still in the process of formation. In the drawing the Animal-Life is represented by the two inner semicircles, and the Mineral-Life and Vegetal-Life are represented by the two outer circles. The living organisms, pre-hominids, which are found in the water represent this reality in a physical body.

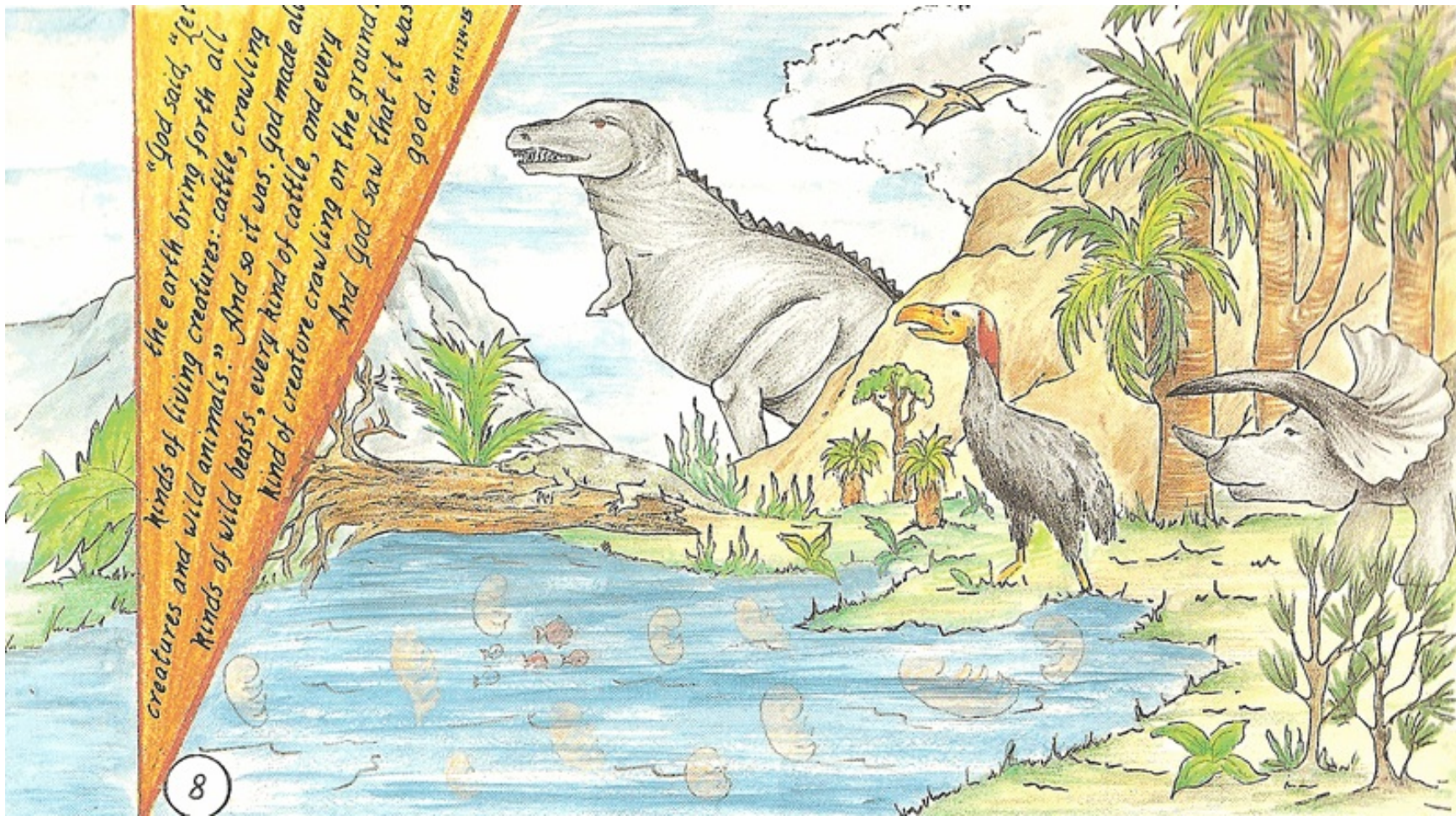
*Mineral-Vegetal-Life
and Animal-Life*



The beginning of the sixth day...

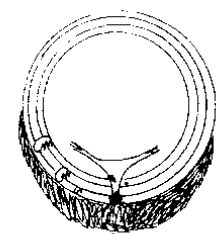


The exploding dot found in the inner part of the drawings represents the Will in the Only Begotten acting as “Principle of Unity” in the Works of the angels: the Human Nature, in which all the Potentiality corresponding to the Work-Liberty gradually gathers together, Potentiality that was at the disposal of the Angelic Nature. Matter is a consequence, like shavings that fall from the work of the cabinet-maker – a “meanwhile,” like the nest and the egg shell while the bird is forming and before it flies off.



The appearance of the fourth appendage in the pre-hominids indicate that they now possess the principal faculties for the evolution of their physical bodies, evolution that will gradually become accomplished through the use of these appendages and through the interiorization of Thought-Life: in proportion to their physical evolution, their psychic faculties will develop until they attain in themselves, in interiorization, the Unity of Thought-Life, which is when the intuition manifests itself.

*Mineral-Vegetal-Animal-Life
and Thought-Life
(incipient)*



*pre-hominid
Dr. N.E. 20-2*

PART THREE

The Human Nature, “the man”

GOD'S SILENCE AND HIS "ANNIHILATION"

The Bible says that God created man on the sixth day, and that God «*saw that all he had made was very good.*» «*God said [to Himself], "Let us make man to our image and likeness;..."*» The MAN was created "in" God, in Himself and with Himself, His perfect "image and likeness," in whom He would manifest Himself with the different characteristics of His Manifestations: Thought, Word, and Action; that is, the Work in its Being; but this Work "in" God and "of" God had two aspects that had come about in it – Consciousness and Unconsciousness: the Consciousness, the Only Begotten; the Unconsciousness, the angels. So that the angels might come to consciousness of their Being in the Only Begotten, the Being "annihilates" Himself *with* and *in* His Work to the point of "non-existence," submerged in Time and in the guts of the unconsciousness: «*...and there was evening and morning, the sixth day.*» Here we have the silence of God and His annihilation while He was "forming" man out of the "ground." The Work, "the man," will gradually "become" as he is "being" in his "Being."

The Work, which is One, has become multiple under the action of the angels (Drs. N.E. 14-17). It will reach its Unity, as its "particles" are "being" – coming to consciousness of their Being and Doing in that which is purely ONE, the WILL.

So then, the angels who have come to consciousness of a unifying Principle of Thought, with which they carry out their Works, will be able to find their Unity in these Works. These Works manifest themselves in the small living organisms, the pre-hominids, from whom matter, necessary for the formation and evolution of their physical bodies, has generated. Once the Animal-Life (creative faculty) closes its circle of formation, Thought-Life (incipient rational faculty) appears (Dr.N.E. 20-2), and the creation of the different animal species is completed (Pic. 8); the "pre-hominids" now come out of the water (PIC.9). The "pre-hominids" who came out of the water, I call

“hominids.”

The Mineral-, Vegetal-, Animal-Life and Thought-Life, which makeup the psychic body of the “hominds,” are image of the Image of the Manifestations of the Being in Himself and with Himself: Thought, Word, Action, Work. The mineral, vegetal, animal, and hominal Kingdoms are the shadow of this image of the Image. The Mineral-, Vegetal-, Animal-Life and Thought-Life are psychic, not physical, in nature, and manifest through the physical as sensitive, instinctive, creative, and rational faculties.

The Work that the angels were carrying out were the formation of the psychic body which, as a consequence of the descent that was taking place in their Works, came united to the physical body so that they might come to consciousness of their nothingness and powerlessness.

The animals were the first teachers of the “hominds.” From the animals, the “hominids” learned how to live on land. By observing the life of the animals, the “hominids” became aware of what they could eat, how they could build their houses to shelter themselves from inclement weather – the sun, storm, and rains. They imitated everything they saw the animals doing: at first they made their dwelling in caves in the ground as they saw some reptiles and other animals doing (PIC. 10); later, as they evolved, they made their caves in trees, they sheltered themselves in the hollows of the roots of big trees (PIC.12); and still later, they began to make their houses in the branches of the trees, the way they saw the birds building their nests.

At the beginning, when they came out of the water, the “hominids” probably dragged themselves along the ground with their small hands and feet like iguanas (Pics. 9-11); later, as they evolved, they began to get up on their hands and feet, crawling about as children do when they are small (Pics. 10-11); still later, they probably stood up like apes (Pics. 11-12) until they finally reach the erect position man has today (Pics. 14ff).

It is quite possible that the “hominids” passed through the different animal forms, but they were never animal. From their beginning they had the capacity to be man, a

capacity that animals do not have. Their state of consciousness would be animal in their initial degrees of evolution, prior to their reaching the state of consciousness of the rationality, which is what to all appearances distinguishes man from the animal in his first stage of evolution. I say “to all appearances” because the true difference lies in man’s Divine Origin, and this is why he has the capacity to reason and to reflect. Owing to this capacity, which his Divine Origin gives him, there was a progress in the works of the “hominids,” a progress that never came about in the works of the animals. The animals always made their nests and caves the same way, even though the different species made them different one from the other (Pics. 14-16). Day by day, the “hominds” progressed in their works; their houses continually changed, as well as their way of working (Pics. 15-22). As their physical bodies evolved, their psychic bodies formed (Dr. N.E. 21-25), and they gained an ever-clearer understanding of the uses of everything around them. At first they saw a superiority in the animals; later, they realized that the animals were inferior to them.

That essential Reality that makes of the “hominid” a rational being and that distinguishes him from the animal cannot be discovered by Science, for this is a spiritual Reality that cannot be detected by man’s natural faculties – his senses and reason. Seeking through the senses and reason to come to know the essential Reality that distinguishes man from the animal is like wanting to find out from the fossils of two people the degree of love that united them in their lifetime.

Throughout the whole process of man’s natural formation and evolution, God has kept silent; it is the angels’ moment. It falls to them to act in man’s natural life – in his senses, his instinct, and his reason.

Progressively manifesting itself in the Creation was the state of consciousness that was taking place in the angels who were coming to consciousness of their powerlessness and their nothingness and who oriented themselves to the Unity that manifested itself to them through their Works, as well as the state of consciousness of the others

who were becoming proud and vain through the progress that was manifesting in their Works, appropriating these works for themselves and orienting themselves more and more to themselves, to the multiplicity of beings. In this way, the angels were consummating their power of election in the One and in the multiple. Attentively observing Creation, we can verify those two states of consciousness that, consequently, are reflected in the creatures. We can verify this in the mineral, vegetal, animal Kingdoms, as well as in man himself: one part that tends to the unity of itself and the harmony of beings, and another part that tends to multiplicity, disunity, confusion.

Just as the animals were the “hominids” teachers for showing them the use of Nature’s elements – elements necessary for the evolution of their physical bodies – so the angels were their teachers in the use of their psychic faculties, the development of their intelligence.

The angels who, through their Works, went back to looking at themselves, as they did before having had consciousness of the Thought with Principle of Unity, forgot that Principle of Unity and admired the magnificence of their Works as manifestation of their power, and this is why they did not discover their true Maker – God – who through the magnificence of their Works was manifesting Himself to them so that they might recognize in Him their true Being and Doing: *«...for since the creation of the world, the unseen God, his eternal power and divinity are known by means of the creatures. They are then inexcusable inasmuch as, knowing God, they neither glorify Him as God nor give Him thanks... and while boasting of Wisdom, they become fools.»* Those angels who became proud through their Works fell into a deeper unconsciousness than the one they had had before, and in this way the separation was taking place between them and the other angels who, through their Works were coming to consciousness of their nothingness and powerlessness, discovering in the magnificence of their Works the Unity of their being and doing in the one and only Being, He who IS, God.

As the “hominids” evolved, reaching higher states, the species of animals and plants corresponding to those surpassed evolutionary phases disappeared. Thus, many species of animals and plants that existed at that time disappeared totally once man reached a higher state of consciousness, for the whole sensible Creation has been created according to man’s psycho-physical requirements, necessary for fulfilling the process of his formation and evolution. The “hominids” who reached the reflection state of consciousness, I call “homo-sapiens.”

At first, the “hominids” had no defined sex, and reproduction did not take place among them (I see that reproduction such as we know it took place after the appearance of “the man.”) Later, little by little, the sex characteristics became differentiated in the “hominids.” This differentiation manifested above all in their orientation to and the performance of their tasks: the males oriented to the more strenuous projects, while the females were taken up with things that for the males were of secondary importance, attentively observing the birds’ nests and imitating the animals who peeled their fruits to eat them. They were more fragile than the males and more sensitive to the harshness of the weather. Among the hominids there was as yet no attraction to the opposite sex, for although they were physically evolved, physiologically they were like children. The development of their procreative faculty did not coincide with that of their physical body because the formation of their psychic body had not finished; it was necessary that the unity in their Nature take place first. Nevertheless, they — the “hominids” — were able to accomplish great works by using their reason, works according to the demands of the life they lived and their surrounding environment. They built structures using stones and the trunks of big trees, for they had extraordinary strength (Pics.16-22). The “hominids” did not speak; they communicated, I believe, through thought and with sounds similar to those made by animals. Physically they looked more like an animal than like a man; their skin was thick and rough and their fingernails long and sharp; they were very simple and pure in their way of acting — much purer, simpler, and more spontaneous than we are. They lived in an innocent unconsciousness. It isn’t easy

for us to understand the state and behaviour of this species, for we now are knowers of good and evil, while they knew neither good nor evil. They behaved impelled simply by their senses, instinct, and reason, but a very different reason from ours, freer – not free in the sense of liberty but, rather, unconditioned by knowledge. They reasoned over the tasks they had to do, over their way of behaving in relation to the animals and to each other, but unconditioned by good or evil. They had no worries, they were busy but unworried, for they had neither a past nor a consciousness of future; they only lived the present. In a way, they were like the animals, but they were rational beings.

When the Lord showed me the Creation, I “saw,” I “intuited,” I “understood,” that among all the higher “hominids” – “homo sapiens” – there was one who interiorized more than the others (PICS. 16, 17, 18, 20, 21), and in him the Divine Potentiality that was dispersed among them all was gradually gathering together.

PICTURES

THE FORMATION OF MAN

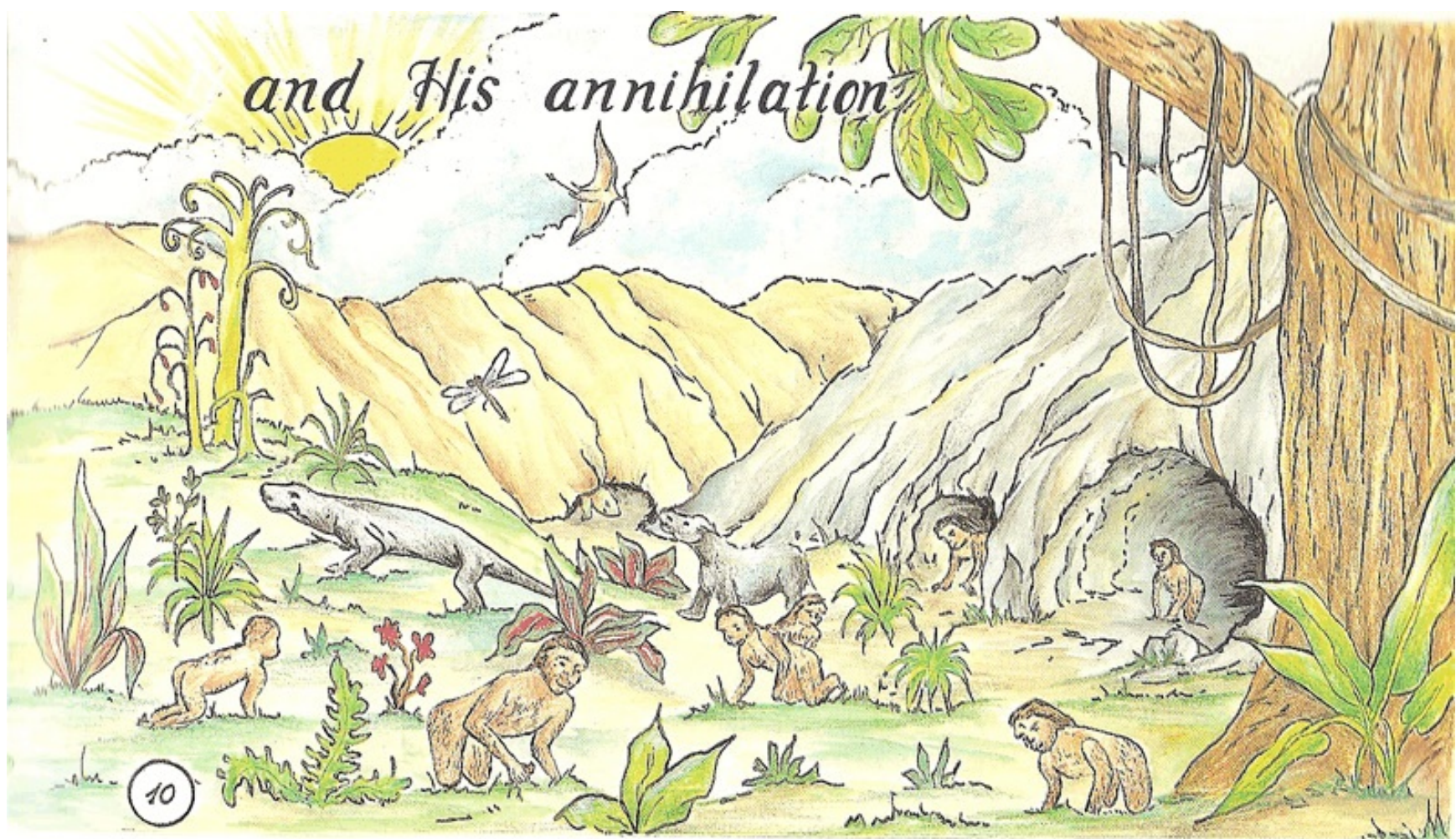
*“I will give you thanks that I am fearfully,
wonderfully made;
wonderful are your works!
My soul also you knew full well;
nor was my frame unknown to you
when I was made in secret,
when I was fashioned in the depths of the earth...
Probe me, O God, and know my heart;
try me, and know my thoughts.
See if my way is crooked,
and lead me in the everlasting way.”*

(Ps 139: 14-15,23-24)

The silence of God,



In the pre-hominids – in addition to the Mineral-Life, Vegetal-Life, and Animal-Life – Thought Life appears: rational faculty – Reason. As we can see in the preceding drawing, the “explosion” has ceased, and from the dot that represents the Unity, thought-Life gently emerges, branching out into two arms toward the Animal-, Vegetal-, and Mineral-Life, as can be seen in the next drawing. This indicates the ascendancy of the faculty – Reason – over all the other faculties.



The appearance of the Thought is a consequence of the unification of the *sensitive - hominid* Animal-Life; the appearance of new species of animals comes to an end, and the pre-hominids come out of the water; these are the hominids.

In the animals, the hominids find their teachers, who will show them how to live on land. By observing the life of the animals, the hominids will know what to eat and how to build their houses in order to shelter themselves from inclement weather –from the sun, storm, and rains.

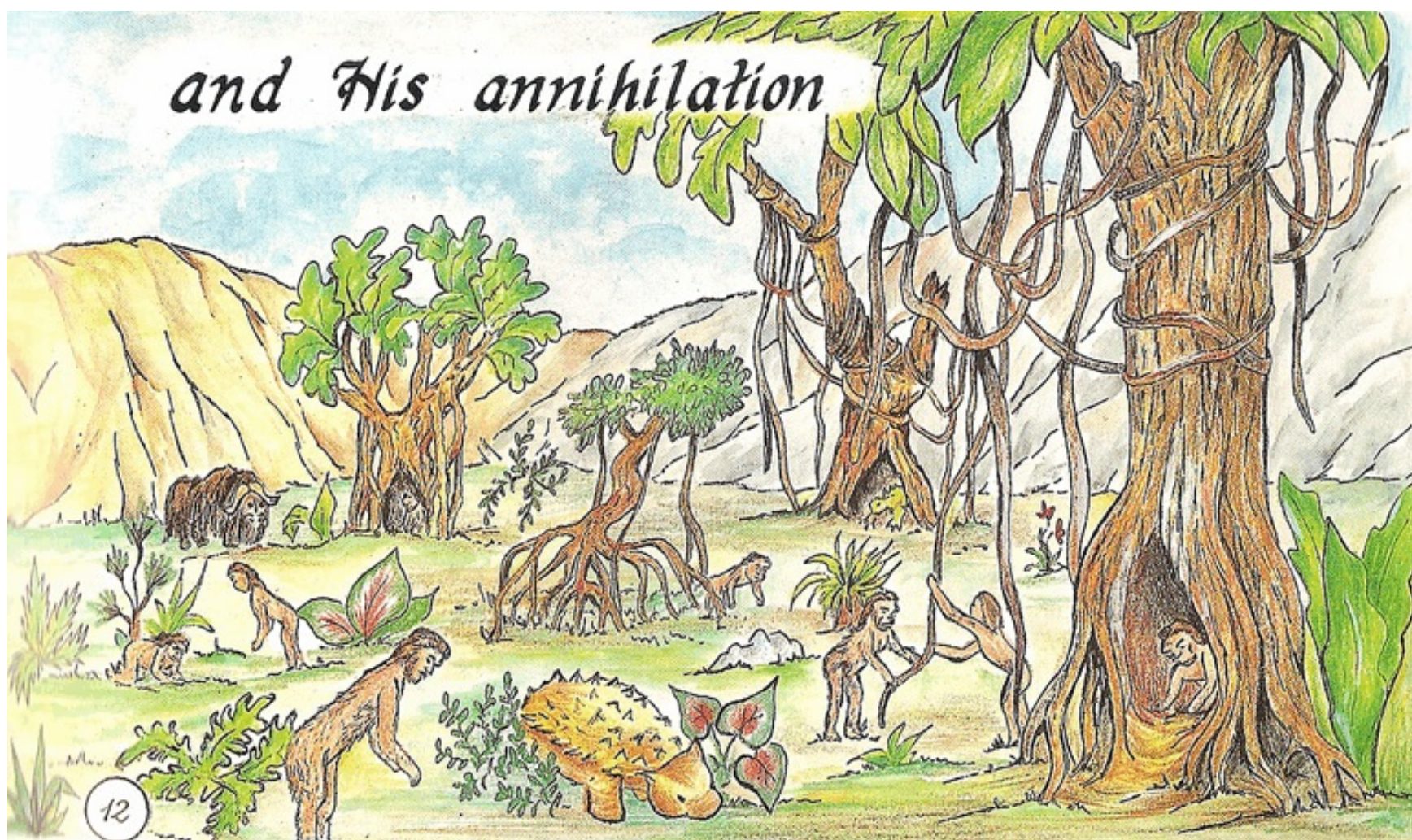


Dr. N. E. ZI

The silence of God,



At the beginning when they came out of the water, the hominids probably dragged themselves along the ground with their small hands and feet, like iguanas. Later, as they evolved, they began to get up on their hands and feet, crawling about as children do when they are small; still later, they probably stood up like apes until finally reaching the erect position man has today.

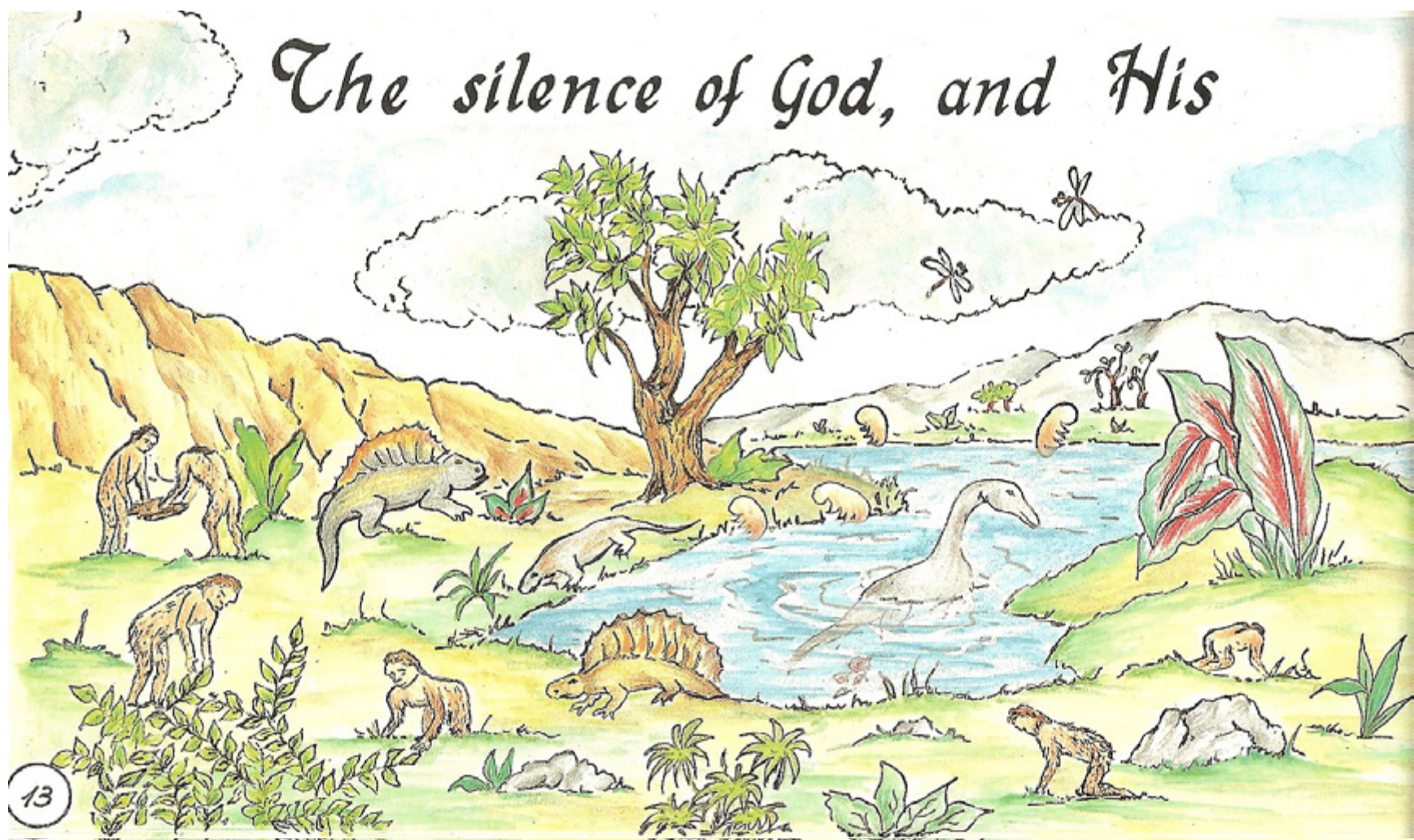


It is quite possible that the hominids passed through the different animal forms, but they were never animal; from their beginning, they had the capacity to be man, a capacity that animals do not have. There would be an animal state of consciousness in their initial degrees of evolution, prior to their reaching the state of consciousness of the rationality, which is what to all appearances distinguishes man from the animal in his first stage of evolution. I say, “to all appearances” because the true difference lies in man’s Divine Origin.

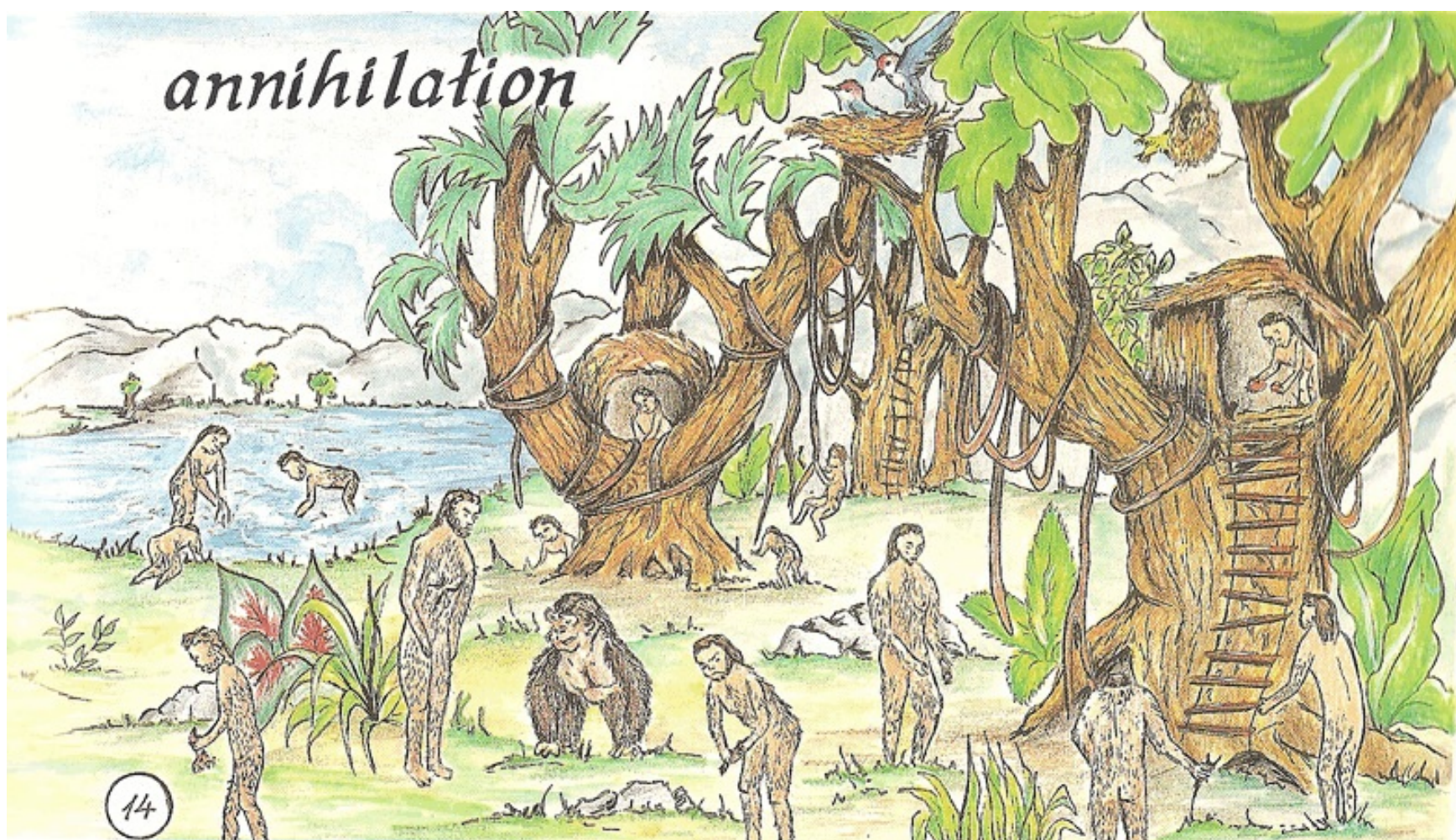
instinctive - hominid



Dr. N.E. 22



That essential Reality that makes of the hominid a rational being and distinguishes him from the animal cannot be discovered by Science, for this is a spiritual Reality that cannot be detected by man's natural faculties – his senses and reason. Seeking through the senses and reason to come to know the essential Reality that distinguishes man from the animal is like wanting to find out from the fossils of two people the degree of love that united them in their lifetime.

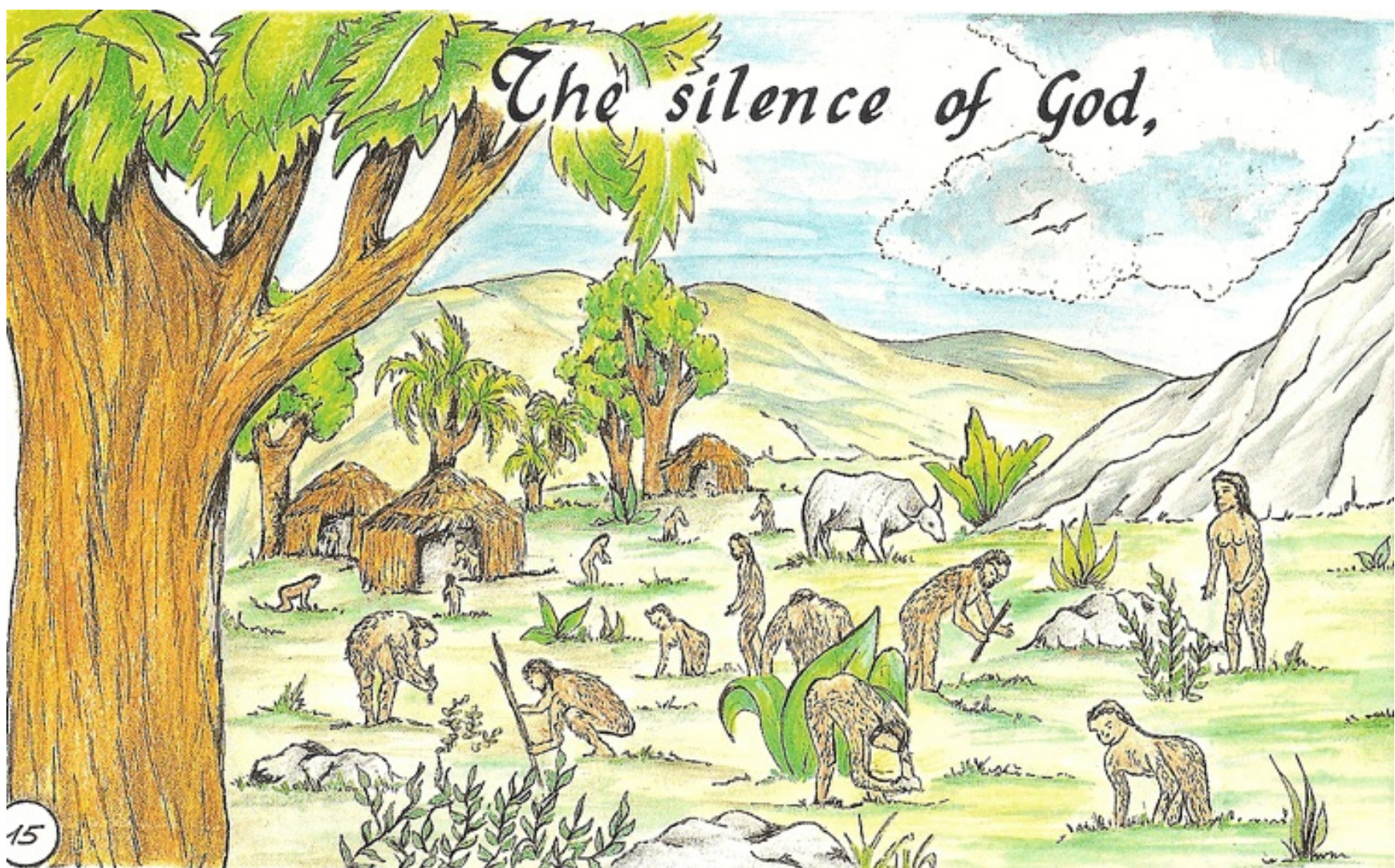


In the works of the hominids, there was a progress that never came about in the works of the animals. The animals always made their nests and caves the same way, even though the different species made them different one from the other. Day by day the hominids progressed in their works; their houses continually changed and their way of working as well; for as their physical bodies evolved, their psychic bodies formed, and they gained an ever clearer understanding of the uses of everything around them.

*creative
rational-hominid*



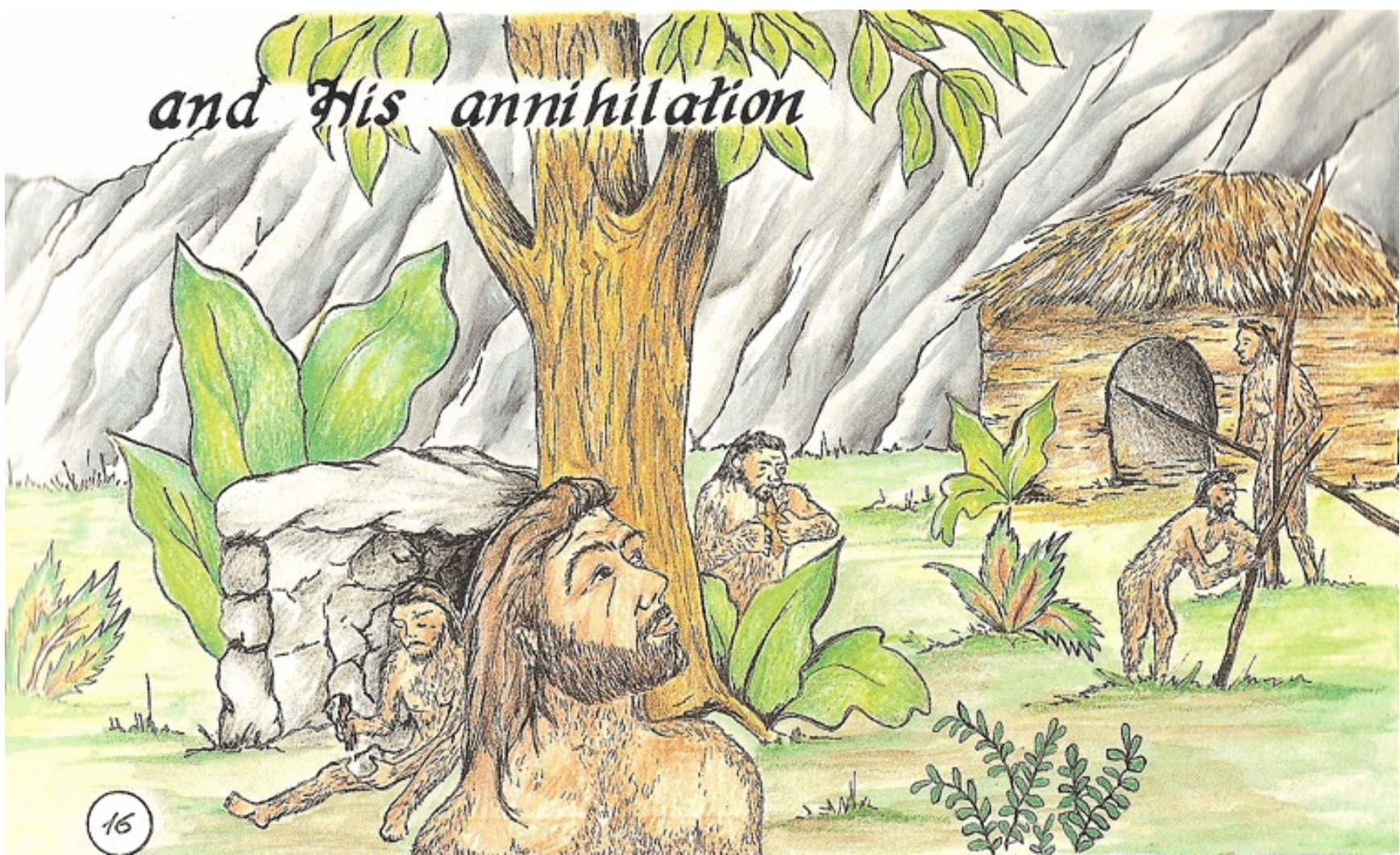
Dr. N.E.23



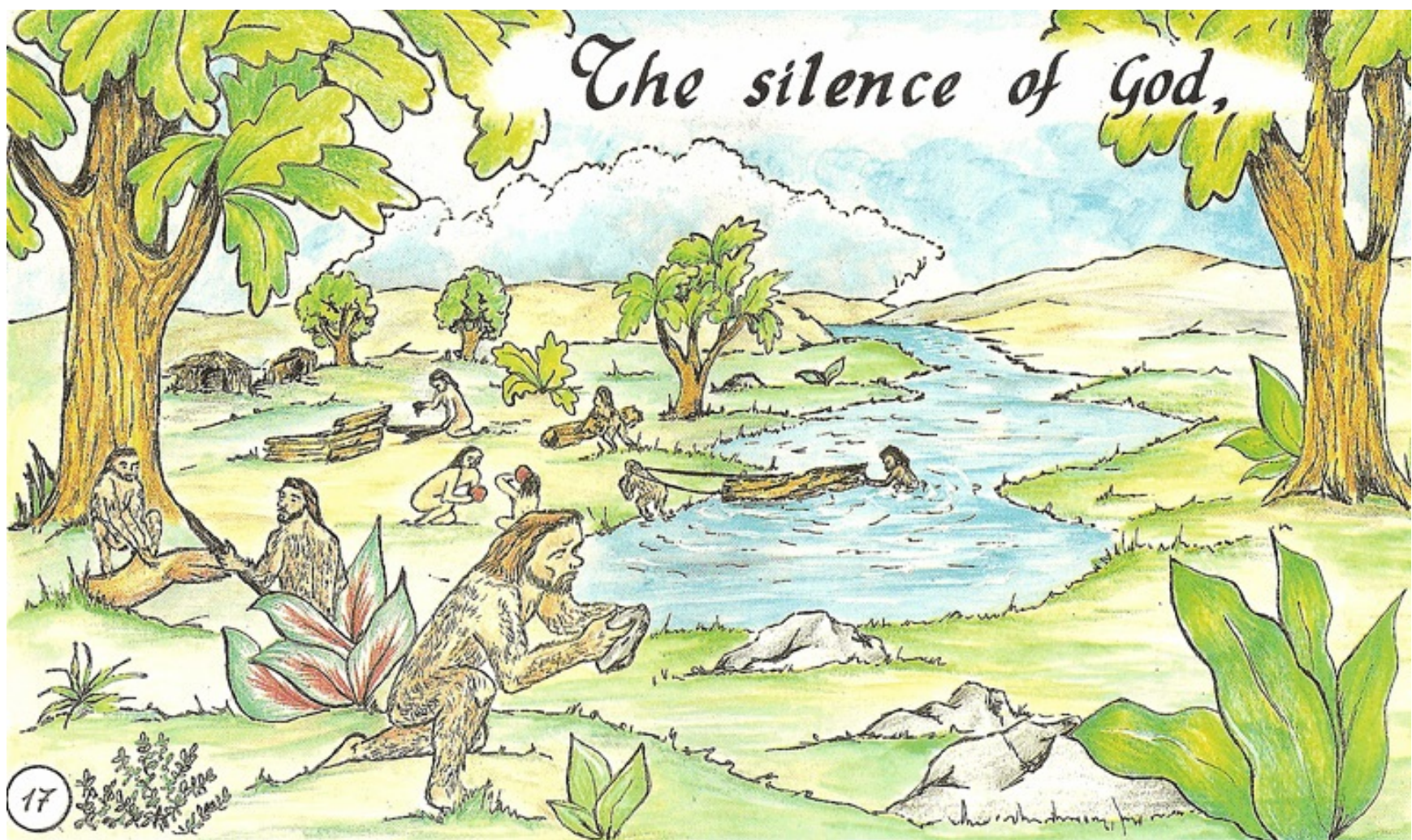
15

In the last three drawings of the preceding pages is represented the process of formation of the hominids' psychic body. This formation is accomplished in ascendant interiorization, which is represented in the arms that open out toward the Mineral-Life (Dr.21), Vegetal-Life (Dr. 22), and Animal-Life (Dr.23); this indicates the different levels of consciousness in which the hominids are to be found: "sensitive hominid" – the hominid that moves about on his hands and feet; "instinctive hominid" – the hominid that gets up on his feet; and the "rational hominid" – the hominid that reaches an erect position.

and His annihilation



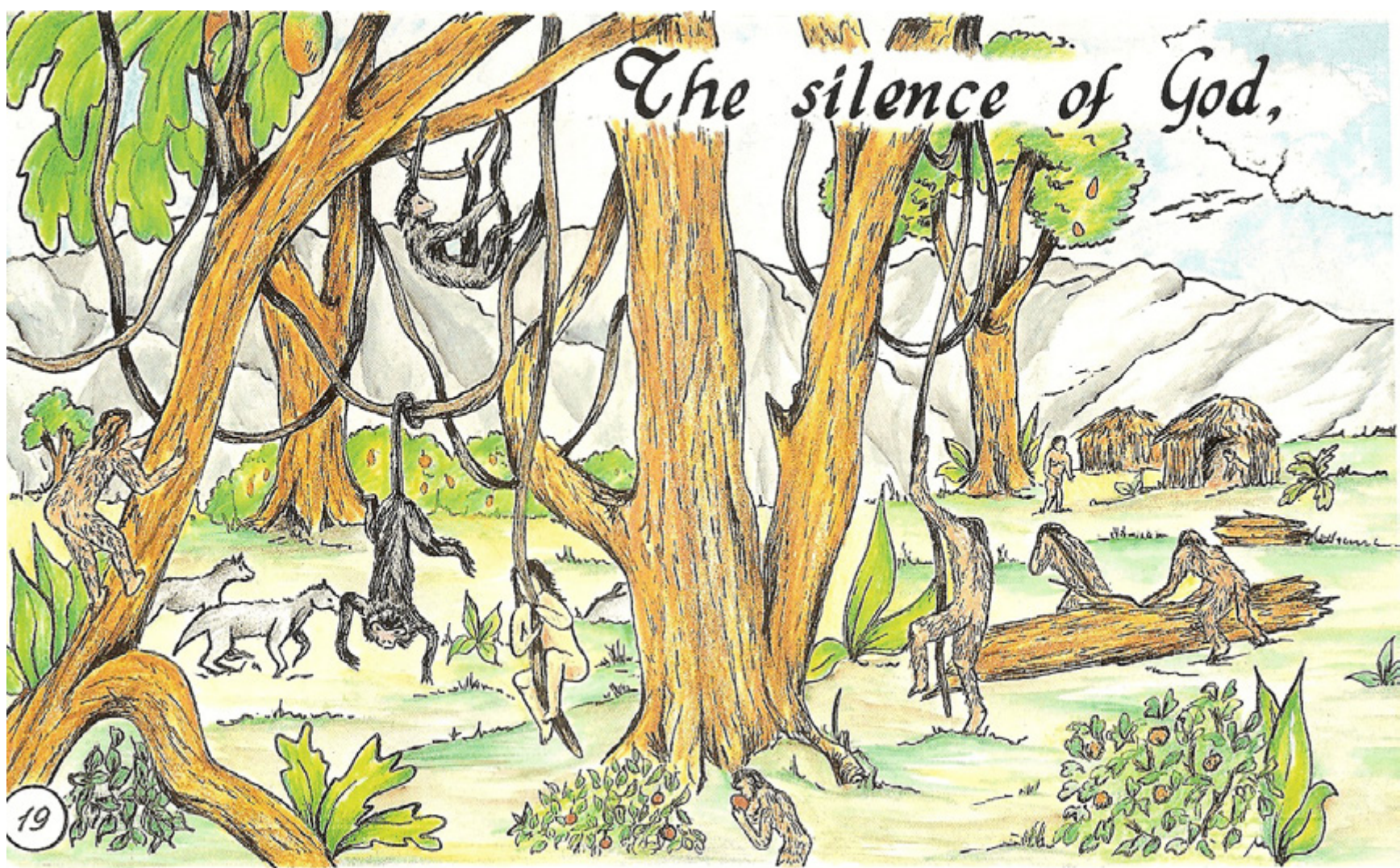
As the hominids evolved in their physical bodies and their psychic bodies formed, they discovered in nature the different materials they could use in the construction of their dwellings. Just as the animals were the hominids' teachers for showing them the use of the elements necessary for the evolution of their physical bodies, so the angels were their teachers in the use of their psychic faculties: the development of their intelligence.



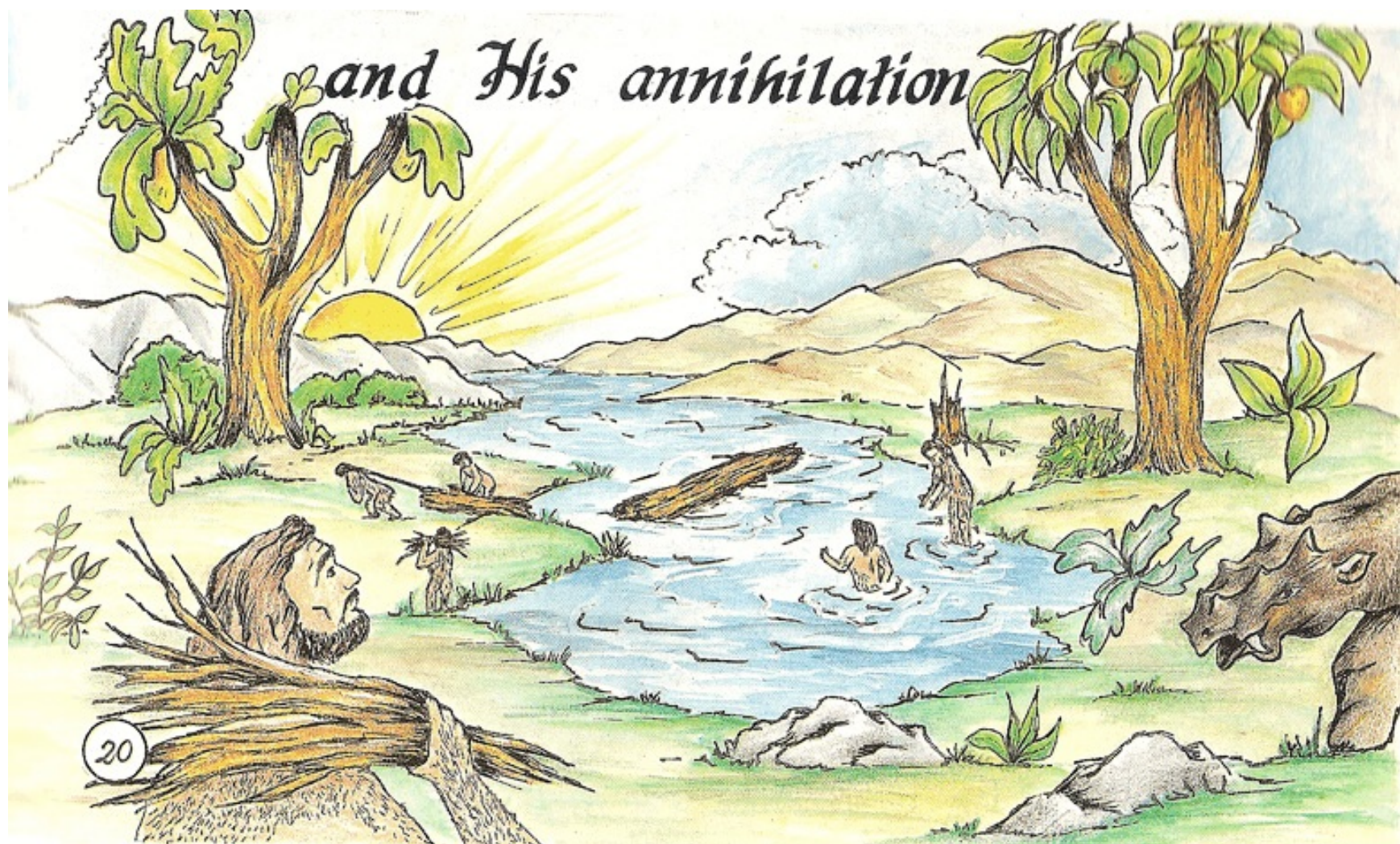
As we have seen in the preceding pages, the formation of the hominid's physical body and the initiation of his psychic body – Mineral-Life, Vegetal-Life, Animal-Life and Thought-Life – occurs in the water. Once the hominid came out of the water, he gradually evolved physically and, at the same time, his psychic body formed to the point of becoming a rational being, all this through the activity and coming-to-consciousness of the angels who influenced them (the hominids) and their ways.



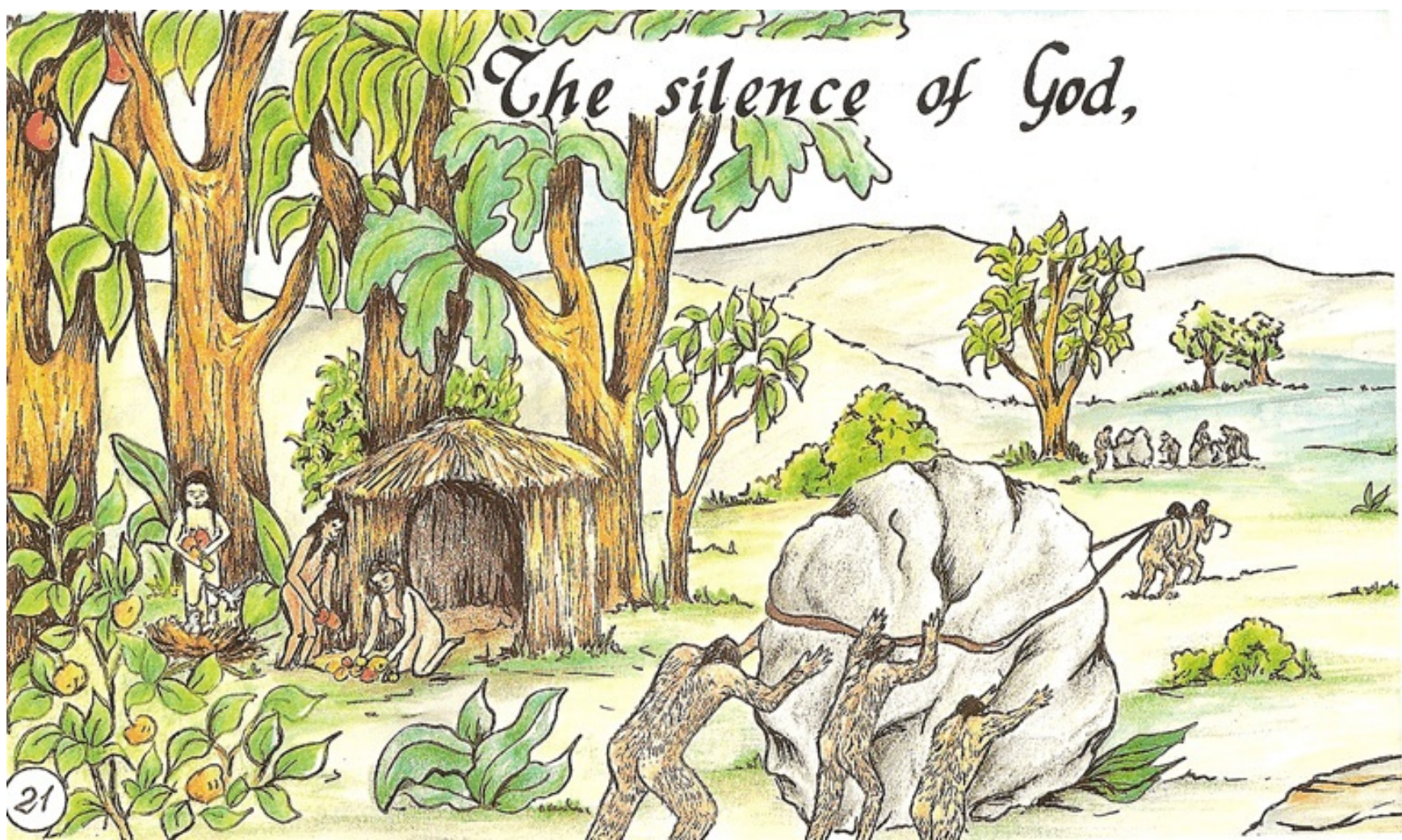
Among all the higher, rational hominids, there was one who interiorized and reflected upon all that surrounded him, while the others remained dispersed in their physical tasks and in running through the forests with the animals and exploring the caves and rivers. Imitating the monkeys they would swing from vines or lianas that hung from the trees, The hominids who reach the state of reflection are called homo sapiens.



The hominids did not speak; they communicated, I believe, through thought and with sounds similar to those made by animals. They were attracted by the things around them and by their desire to do many things. Among them there were those who cooperated more than others in their psychic evolution; this cooperation was dependent upon their self-giving, their responsibility, and their stick-to-it-iveness in their tasks. As the homo sapiens interiorized, the Divine Potentiality that was dispersed among all of them became concentrated in him.

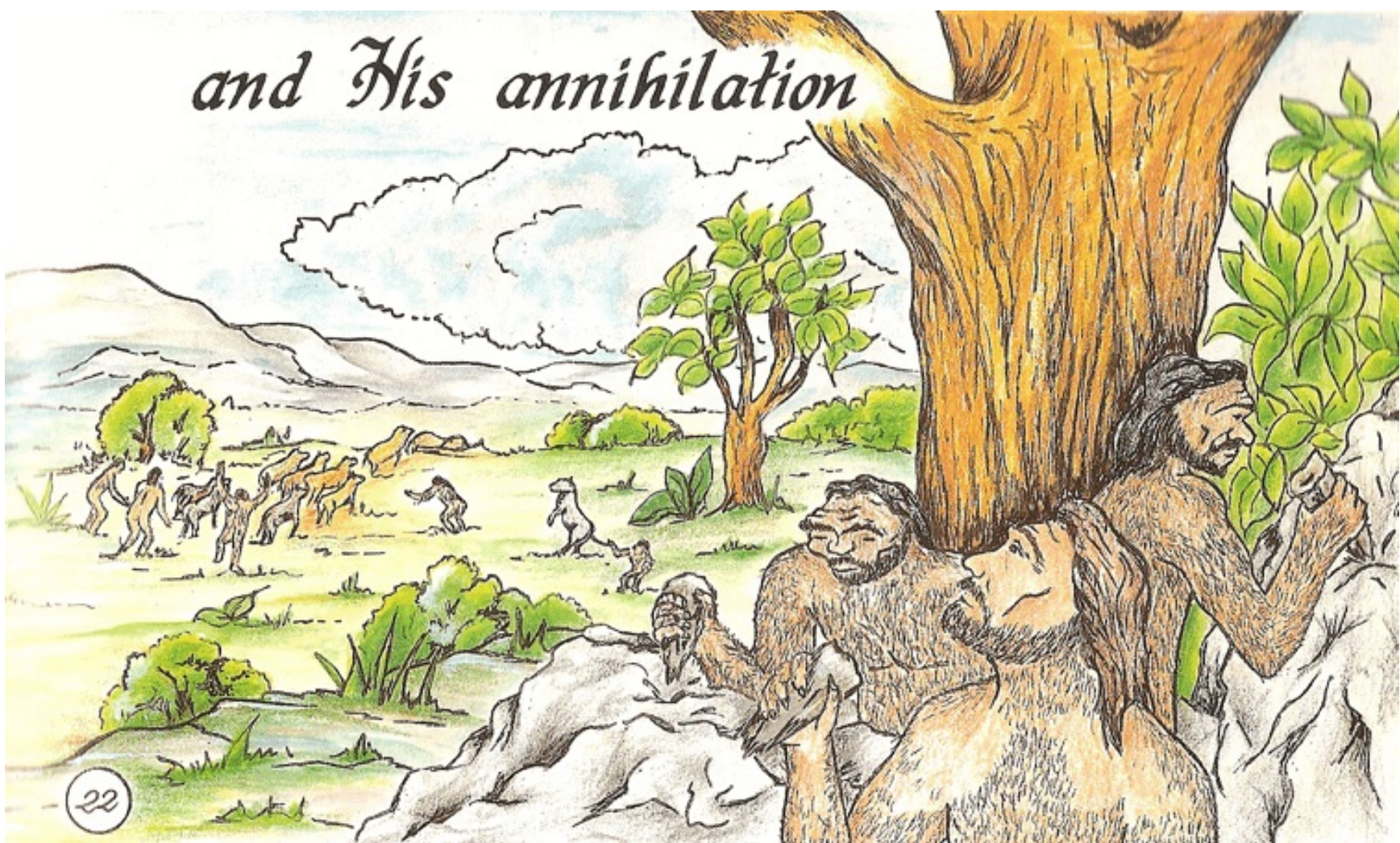


The homo sapiens in whom a higher state of interiorization had awakened was always absorbed in thought, as though asking himself questions about the world around him: Who made these gigantic trees, all the animals different one from another, the birds, the fruits and the flowers? The sun and the stars that shine upon us, where do they come from? Who infused color, flavor, and scent into the fruits, flowers, and plants? And thus, as he interiorized through his reflections, he sought solitude among the trees...



In the hominids, the sex characteristics slowly became differentiated. This differentiation manifested above all in their orientation to and the performance of their tasks: the males oriented to the more strenuous projects, while the females were taken up with things that for the males were of secondary importance, attentively observing the birds' nests and imitating the animals who peeled their fruits to eat them. The females were more fragile than the males and more sensitive to the harshness of the weather.

and His annihilation



Among the hominids there was as yet no attraction to the opposite sex, for although they were physically evolved, physiologically they were like children. The development of their procreative faculty did not coincide with that of their physical body because the formation of their psychic body had not finished. It was necessary that the unity in their nature take place first – that is, the unity of Thought-Life – closing its circle of psychic formation.

THE MAN

Over many millenniums, God has been “forming” the man through the doing of the angels, during which formation the man has passed through different phases and stages of “evolution,” starting from the “pre-hominid” state, when the first phases of the formation of his psychic body began: *Mineral-Life*, *Vegetal-Life*, *Animal-Life* and *Thought-Life*, which constitute the sensitive, instinctive, creative and rational faculties (All this, together with the formation of his physical body, came about in the water.); passing through the “hominid” state: *sensitive*, *instinctive*, and “*creative-rational*,” when he came out of the water and his physical body was evolving at the same time that, in it, his psychic body continued its formation in the stages of Thought interiorization, evolving in the use of his primary hominid faculties: “sensitive,” “instinctive,” “creative-rational”; to the point of reaching the higher natural faculty of Thought-Life: reflection, the state of “*reflective hominid*”: “homo sapiens.”

The hominid-homo sapiens individuality who attains the Unity of Thought-Life is the man, who receives the image of God and can take the leap from the natural to the supernatural, communicating with the Divine, because of his having attained the supernatural faculty: the intuition – all this impelled from within by the Being, the only one who “IS” and who accomplishes all things: «*Then the Lord God formed man out of the dust of the ground and breathed into his nostrils the breath of life and man became a living being.*» (Pics.24-26; Drs. N.E. 24-25)

The formation and evolution of “the man” has come about in his physical body, similar to the way the egg – which is to become a bird – forms and evolves in its shell. Man, too, has built his nest out of Nature’s “leavings” but, unlike the birds, he runs the

risk of remaining in his “shell” and “nest,” because he has the precious gift of liberty, which gives him the capacity for coming to consciousness of his Being, and on him himself depends his “flight,” according to his cooperation with the ONLY ONE who can make him spread his wings: the Active Force, the Being whom he carries in himself.

This whole process of man’s formation and evolution has been the Time of the angels – those who have come to consciousness of a unifying Principle of the Thought – for the purpose of consummating their power of election through the carrying out of their Works. The angels influenced the “hominids,” not only in the formation of their psycho-physical body but also in their way of acting; they were present as a dual force that manifested itself as attraction and repulsion at the same time. This “angelic force” has the capacity to take on physical forms of perceptible matter, for example, to appear as an animal, a person, etc., according to the tendencies and orientation of the individualities that they wish to influence; this can be in a positive or a negative sense, according to the state of consciousness and orientation of these angels. Thus, while some angels oriented themselves to the Unity of the only Being through the realization of their Works, other angels remained in the unconsciousness of the multiplicity of beings. The first oriented themselves to their Being as they became conscious of their nothingness and powerlessness, discovering God’s doing in their Works; the others were orienting themselves to themselves, in self-affirmation, as they became proud and vain because of the magnificence of their Works, appropriating them. From now on, whenever we mention “the angel,” we are referring to the angels who remained in the unconsciousness of themselves, independent of the one and only Being who “IS” in Himself; and whenever we mention “Angelic Nature,” we are referring to the angels who came to consciousness of the unity of themselves in the only Being, inasmuch as they represent the Unity; the former represent the multiplicity.

The “hominids” were very different one from another, for in them the different characteristics of Thought-Life manifested themselves according to the influence of the angels. Nothing in Creation is accidental; in all of it is revealed the image of the Image of the Manifestations of the Being: Thought, Word, Action, and the Work itself, which is in the process of conscientization. But this image is very, but very far from the perfection of the Image, since the Creation starts out already injured by the unconscious activity of the angels, and the only one who can redeem it is *man impelled by the Divine Acting* – the man who lets go of being he, so that the Being may “be” in him.

The three principal races: yellow, white and black, were found already differentiated in the “hominids” since their beginnings, for the races represent the most clearly defined image of the characteristics of the Image in the Work as a whole: Thought, Word, Action. This essential difference lies in the psyche itself; their physical appearance is a consequence – not accidental – which has also been influenced by the aquatic environment where they formed, and the climatic conditions in which after having left the water their psycho-physical bodies formed and evolved. The mixture of these races represents the unmistakable characteristic of the Work, which contains all the manifestations: Thought, Word, and Action. Knowing this, we cannot speak in terms of superior or inferior races. All are equal; they all start out injured from their origin by the unconscious “doing” of the angels and will be redeemed by the God-made-MAN, the Being manifested in the Human Nature.

The moment draws near, and is now! when the human beings must come to consciousness of the unconsciousness in which they have lived, because their time of election is ending, and they must affirm their liberty in the One or in the multiple, in the Being who “IS” in the Man, the Human Nature, or in themselves; the end of time

has arrived for the human beings as it arrived for the angels – the end of their election.

The “hominid,” “homo sapiens,” who gradually evolved through his effort and work and through his contact with other “hominids” and the works they carried out, reached a state of interiorization that kept him from taking part in the scattered activities and dissipating games in which he had formerly participated in his wanderings with them. This is why he withdrew definitively from the place where he lived with the other “hominids” toward other forests, becoming separated from them by a river (PICS. 23-24). This withdrawal represents the separation that takes place between the consciousness and the unconsciousness. This state of interiorization in the man is represented in the drawing by the two arms of Thought-Life that orient themselves upward, toward their mutual encounter – encounter which realizes the unity of the man himself (Dr. N.E.24)

This state of interiorization and encounter with the Divine that took place in the “homo sapiens,” the man, has similarly taken place in many people, men and women, and will yet take place in every evolved human being who *in his daily doing*, actively cooperates with the demands of his conscience. Sooner or later the contact with the Divine will take place in that person, and he will feel, in the innermost of his being, the exigencies that this “gift” entails: the death of the “self,” concretely manifested in the denial of all that which in his past life served to strengthen his egoistic I.

The person who has been touched by the Divine cannot find help in anyone or anything that does not put him in contact with “That” which has “touched” him. Hence, an abyss begins to open between this person and those others who do not yet aspire or strive to attain a Higher Reality. Not only the people, but all that world that formerly filled him – the things that previously attracted his attention – cease to have resonance in his life: war is declared, not only internally but externally as well, between the

appetites of the flesh – inordinate human appetites, which are strongly rooted inside and outside of us and which buffet and overwhelm our will, our freedom – and the demands of the Divine who at first suggests, ever so gently, and later with firmness and extraordinary force, like a blazing fire, what the necessary, indispensable conditions are for His subsisting in us, utterly respecting our personal liberty, which to Him is untouchable: *«I came to cast fire upon the earth (upon your human nature), and would that it were already kindled: There is a baptism that I must still receive (with your death...); and how I am constrained until it is accomplished! Do you think that I came to bring peace to the earth? (Do you think that I came to bring peace to your human existence based on the balance of egoistic interests?) No, I tell you, but division. For henceforth in one house five will be divided, three against two, and two against three (in your very self, the tendencies toward the human and the tendencies toward the Divine will be divided; they will be divided in you and in those who are united to you through human egoistic affections); they will be divided, father against son and son against father, mother against daughter, and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law»* (Lk 12:49-53). God is the same from the beginning and will be the same until the end; for man the circumstances change, but God continues being what He IS: The One and Only. The “I” and God cannot co-exist.

The “appearance of man” coincides with the coming-to-consciousness that took place in some of the angels, consciousness of their nothingness and of the All, recognizing their Being in the Work, the Only Begotten, present in their Works: “the man”; and the separation takes place between these angels, whom we refer to as Angelic Nature, and the other angels who have remained in the unconsciousness of being and doing, independent of the Only Begotten.

I cannot relate the appearance of man to any geological or chronological age; it is when the “homo sapiens” came to the consciousness of himself in relation to Someone superior to him: God. I have associated this moment with the “Adam” of the Bible and interpret that what is narrated in the Bible has as its point of departure the moment in which the writer of Genesis received the “intuition” of this fact. So then, we cannot relate the appearance of man to the historical age narrated in the Bible. The homo sapiens in whom is synthesized all the Divine Potentiality placed at the disposal of the Angelic Nature for the Creation (all the constituent elements of what will be the Human Nature) – this is “the man.” And I say “what will be” because the Human Nature still had to evolve in its masculine aspect as well as in its feminine aspect to the point of coming to consciousness of its Being. Similar to the way the seed appears in the ripe fruit and from the seed emerges the tree that will produce other fruits, so in this “homo sapiens,” the consciousness of the Divine manifested itself, consciousness of the Divine from which the consciousness of the totality in the Unity will progressively emerge. This state of consciousness is the Human Nature, “the man,” from whom the human species, the human beings, would proceed.

The whole sensible Creation has been made for cooperating in man’s evolution, and when the Divine appears in him, the Creation also receives the benefits, since nothing exists independently of God’s Work, and everything will be gathered together in it. In the “hominids,” a “natural awakening of consciousness” takes place, which marks the stationary highpoint of their evolution. By this I mean to say that they will no longer continue the evolutionary line as it became realized in the man, for in him, all the Energy that impelled them to evolve has gathered. They are, in relation to the man, something like the sperm cells that become discarded, once the “privileged sperm cell” orients its nucleus to the encounter of the nucleus of the egg cell, becoming one with it. In the “man,” “male and female” as God decreed it – in relation to this image we

have used – there would be two “privileged sperm cells”; just as a “male” hominid reached the state of consciousness of the Divine – Someone superior to himself – so, too, a “female” hominid, according to the Divine plan, reaches a higher degree of evolution than the other hominids and makes contact with the Energy that emanates from the man, and drawn by this “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 out of the two, “one.”

Everything around the man, who has received the “breath of life,” even nature – matter – benefits from this GRACE in which in those moments man’s soul is immersed; I say “in those moments” because the future depends on his cooperation with the grace received. 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 or fertilized receives the benefits. This is how I interpret that the garden of Eden of which the Bible speaks was formed: *«The Lord God planted a garden in Eden, to the east, and he put there the man he had formed. The Lord God made to grow out of the ground all kinds of trees pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.»* 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” signifies – besides its material reality, which indeed exists – 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 of his Being. These faculties would be represented by the *«trees pleasant to the sight and good for food»*; and the *«tree of life»* would represent the Divine Life, engendering seed of all life, which has become present in the man; and in the middle of the garden *«the tree of the knowledge of good and evil»* would represent man’s

rationality. Reason is one of man's higher natural faculties, fruit of the natural formation and evolution of "the man," realized by God through the work of the angels. Reason is a psychic faculty that gives man the capacity to elaborate what he has come to know – in the sensorial world as well as what he perceives of the extra-sensorial world – through sensations, thoughts, or intuitions. It impels man to do: think, desire, create, progress, order, control, accumulate, etc. It is a higher faculty, since it can influence all the other faculties of man.

«From every tree of the garden you may eat; but from the tree of the knowledge of good and evil you must not eat.»

The man reaches the state of "intuition," supernatural faculty: he has perceived in himself, in the innermost of his being, the "voice" of God (Pic. 30); he is a conscious being and can make use of all his natural faculties, now consciously so, but he must govern himself by his intuition, not by his reason, in order to be liberated 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; for the day you eat of it, you will certainly die.»* Certainly he would cease to be oriented directly by God, from his Divine Reality, God who reveals Himself to him through his "intuition," man thus falling under the action of the angels who remain in the unconsciousness and who would orient him in his psychic evolution, through his reason, making him a knower of and responsible for the effects of his actions, effects which are produced as a consequence of the action of the angels – who are really the responsible ones –, effects that can only be redeemed by the direct Action of God, through man.

For the angels who have come to consciousness of a Principle of Unity – and these are the ones who have acted in the formation of the man, the Human Nature – a

definitive moment comes when the consciousness of the Divine in “the man” manifests itself, moment to orient themselves to the Divine Reality, the Only Begotten present in “the man,” coming to consciousness of the Work in order to affirm their liberty in it, or remain in themselves, in the unconsciousness of “doing” Works for God, the Only Begotten, instead of “being” in the Only Begotten-made-Man, the Work.

«Yahweh God formed the woman and brought her to the man...»

God brings the woman to the man. This means that the Liberty has ceased to be at the disposal of the Angelic Nature, the angels, in order to now place itself at the disposal of the Human Nature, “the man”; and this is so, once the angels who came to consciousness of their Being in the Only Begotten, present in “the man,” consummated their election, orienting themselves irreversibly to their Being in the Work: the Only Begotten in “the man,” affirming the Liberty in their Being, Liberty which was at the disposal of the Angelic Nature, while other angels (the angel) oriented their power of election to themselves, multiplicity of beings, remaining in the unconsciousness of *doing* Works instead of *being* the Work. The angel, in order to be able to continue “doing” Works, would have to use the Liberty through “the man,” since the use of it now belongs to man. (The Liberty is represented in the woman.) Thus then, “the man” has, in the angel, a hidden persecutor, unknown to him, from whom he will be able to free himself only if he remains faithful in his obedience to the Divine command: *«...from the tree of the knowledge of good and evil you must not eat.»* In “the man” “intellectual knowledge” did not exist; his actions were governed through his senses, his instinct, and his intuition, enabling him to reason and reflect on them; his knowledge of things was immediate, in concrete happenings. The angel, who, as we read in the Bible, did have *«knowledge of good and evil,»* must now consummate his

power of election by orienting “the man”: to orient him to God, through man’s obedience to the command received, would mean his own orientation to the Only Begotten in “the man”; to orient him against the command received would mean his own self-affirmation, remaining outside the Only Begotten.

The man is unaware of the transcendency of the moment he is living, for he has not yet evolved in his psychic body: intellectual knowledge of himself and of things around him. The only thing required of him is his obedience to the command received: «...*but from the tree of the knowledge of good and evil you must not eat,*» enabling him to be oriented directly by the Action of God in the evolution of his psychic body, the Human Nature. God’s Action would orient him toward the knowledge of the cause of the effects that he suffers in the use of his faculties – suffering due to the action of the angelic unconsciousness – freeing him from the angelic action and at the same time from its effects, according as he submits his liberty to the Divine Action. Man is unaware of the angel and his intervention in the formation of his psycho-physical body; neither is he aware of the dignity of his own Nature and therefore considers as “natural” the effects he suffers, which are contrary to it. The angel knows the man perfectly; he knows all his tendencies, since these were oriented by the angels; he is indeed unaware – because of his pride – of the dignity to which the Human Nature, “the man,” has been elevated, the Human Nature carrying in itself the Being, God. Pride impedes the angel from identifying himself with the “annihilation” of the Being. Concealing from man the existence of the angel has been an act of Divine Justice for the angel as well as for man: for the angel, because he must *consummate his election* precisely through the man, as fruit of his Works – orienting him to God or to himself – ; for “the man,” because if man consciously obeys the angel, after having received the Divine commandment, he could not be redeemed from the action of the angel; and for him (the man) – his Nature being injured as a consequence of the angelic action –

it was almost impossible to obey God, counter to the angel's direct intervention, for it was this intervention that had oriented his life. Thus then, the obedience "test" was more for the angel than for "the man"; in "the man," the election was beginning; in "the angel," the election was being consummated. God placed the man in the garden of Eden for him to cultivate and guard; this means that "the man" was to "cultivate" his natural faculties and "guard against" the action of the angel.

«Yahweh God formed the woman and brought her to the man. The man exclaimed: "This one at last is bone from my bones, and flesh from my flesh! This one shall be called 'woman,' for out of 'her man' this one has been taken."» The "male" (the man) experienced, directly in himself, the explosion of the Divine, but the woman received it as an irradiation that came forth from the male and attracted her toward him through love, for the Divine Reality had not yet become active in her. It is necessary that she, the woman, help the male in his psychic evolution, at the same time that she herself evolves in her contact with him so that the male may receive the likeness of God, and only then, not before, will the Divine Reality become active in the woman. This situation of the woman's is clearly seen in the Old Testament in her relationship with the man. She always played a secondary role with respect to the man, and it has been after Christ that the woman has progressively come to occupy the position that belongs to her as man's "counterpart." God, upon "taking" the woman "out" of the man, projecting toward her His Activity, filled with flesh, in the man, the emptiness left in him by the absence of the Divine Activity: *«...and closed up its place with flesh»*: because of a deep need that would come to encompass his whole being: *«bone from his bones and flesh from his flesh,»* it was necessary that, in the giving of himself, the man identify himself totally with his "complementary help," as God does with His Manifestation, inasmuch as the man represents the Being for the woman, and she represents for him the Liberty, his manifestation. In fact, woman would represent for

man the manifestation of his deepest yearnings of love: the Beloved. In her he should find the most genuine communication that responds to his deepest disquietudes, and at the same time the woman would find in the man her support and center, in whom she could affirm her own personality, which, in a way, depends on the man, like the Liberty depends on its Being, the Will. This is an image, still very far from the Image that is to be realized in “the Man.” The man-woman duality in the Will represents the duality in the Unity, the Being and His Manifestation: the Work, the Only Begotten-made-Man. It is not that God is to exist on one side and the Man on the other, but rather that God assumes the Human Nature in the man conscious of his Being, in order to manifest Himself in this created perceptible world, and this manifestation will become realized as Liberty-Man, the WORK. Just as the Being communicates with His Liberty Manifestation, so too will His Liberty Manifestation – in this case the man – communicate with Him: it’s not only the Being’s communication with His Manifestation, but also the Manifestation’s communication with its Being. It is as if God confers to His Manifestation the possibility of communicating with Him, its Being. The shadow-image of the Image in this world would be women’s liberation, woman attaining the same rights as man; the disfigured image would be to seek self-sameness in men and women’s activity and behaviour; this CANNOT be, inasmuch as man and woman are not the same but complementary, and each one should conserve intact his own characteristic. When the man or the woman seeks to be like the other, attraction is lost.

In Paradise, 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 doesn’t carry in itself the image of God can fill the void which can only be filled by the Divine.

While I was writing this book, this thought crossed my mind: Why so much explaining and so much writing of books if the human masses – the majority of people – are not interested in these things, will not appreciate them, and perhaps never read them? And I also thought: the only thing that matters is making a life of one's conviction. And without even thinking, an answer came to me from the innermost of my being – clear and precise, unmistakable: “*the masses need not know where they come from or where they are going, but in order for them to go where they must, some people need to be conscious of their origin and destiny*”; and this comparison came to me: children need not know where they come from or where they are going, but their parents do have to know and be conscious of this in order to take the children where they should go.

PICTURES

“the man”

“The Lord fashioned man from the earth, to consign him back to it.

He gave them so many days’ determined time, he gave them authority over everything on earth. He clothed them with strength like his own, and made them in his own image.

He filled all living things with dread of man, making him master over beasts and birds.

He shaped for them a mouth and tongue, eyes and ears, and gave them a heart to think with. He filled them with knowledge and understanding, and revealed to them good and evil.

He put his own light to their hearts to show them the magnificence of His works.” (Sir 17:1-9)



As the hominids evolved, they grouped together in different places and there made their dwellings. The hominids were all different one from another inasmuch as in each one a different characteristic of Thought-Life manifested itself. Nothing in Creation is accidental; in all of it is revealed the image of the Image of the Being's Manifestations: Thought, Word, Action, and the Work itself, which is in the process of Conscientization.

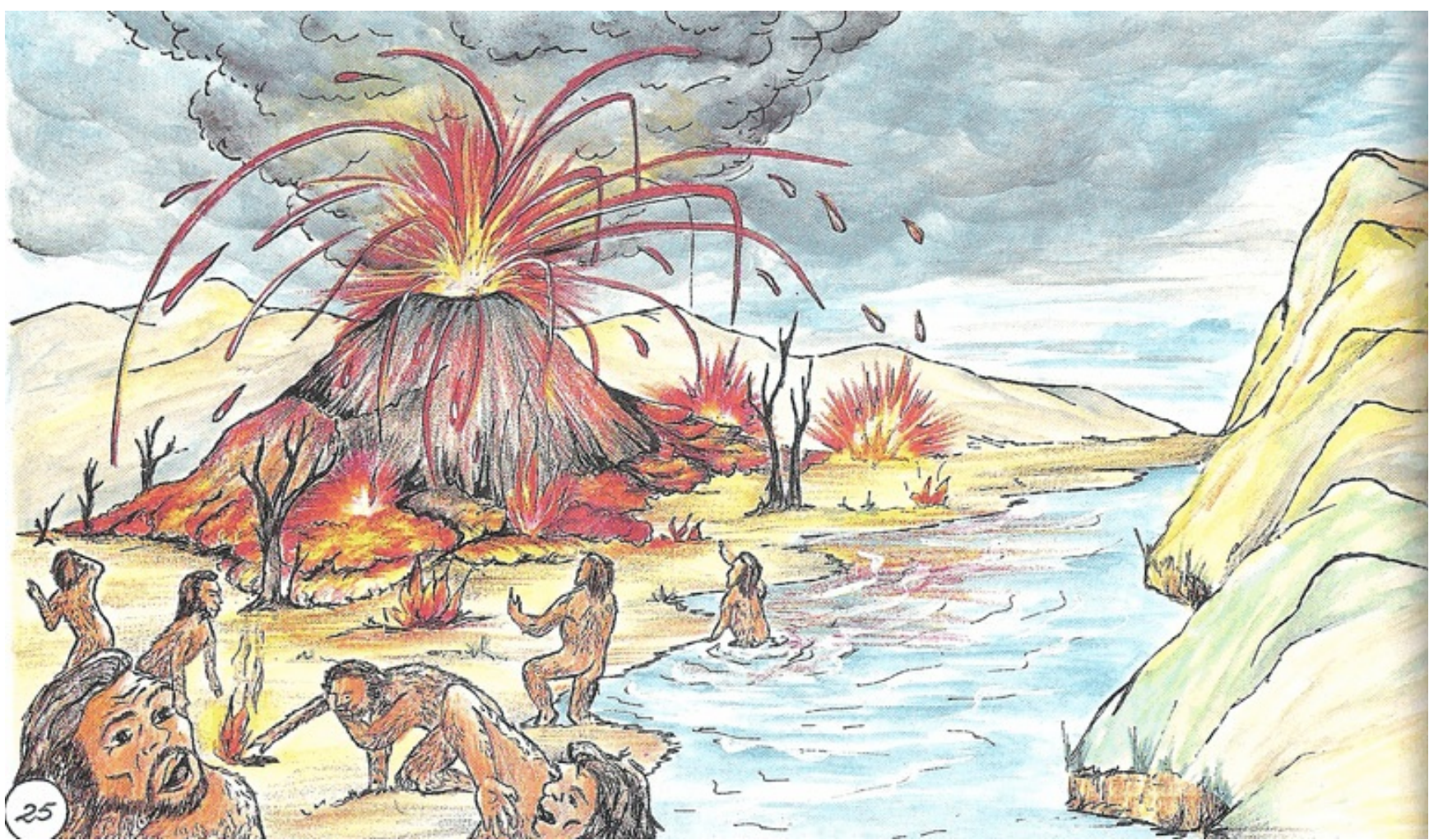


The “homo sapiens” who gradually evolved by his effort and work through his contact with the other hominids and the works they carried out reached a state of interiorization that kept him from participating in their scattered activities and dissipating games, causing him to withdraw definitively from the place where they lived, becoming separated from them by a river. This withdrawal represents the separation that took place between the consciousness and the unconsciousness.

*reflective-hominid
Homo Sapiens*



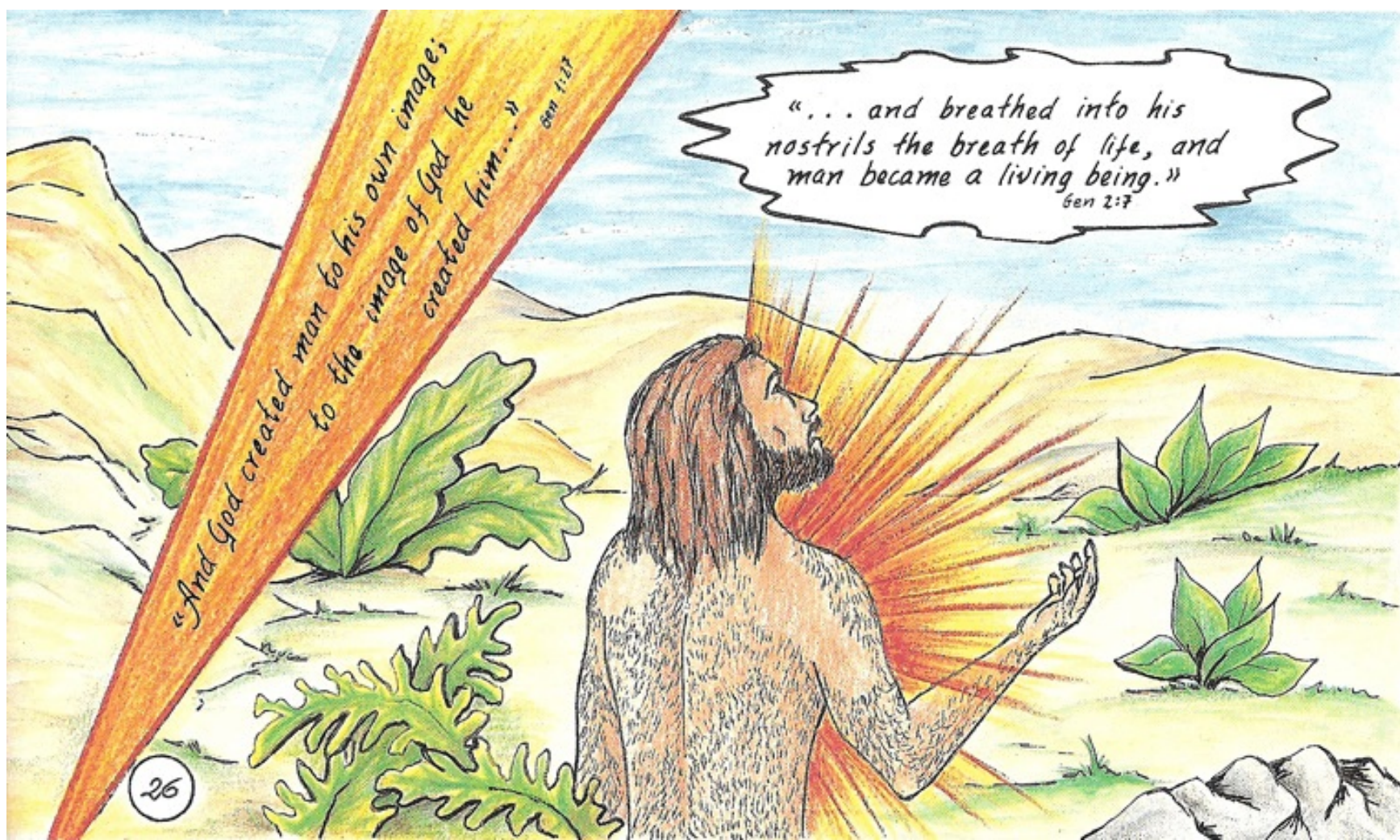
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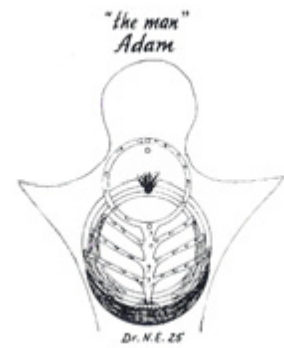
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The hominid who reached the state of homo sapiens is the man whom «*the Lord God formed out of the dust of the ground*» through the action of the angels and through an aeonian evolution, and it is this very man whom He makes to His “image and likeness.” 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 innermost of his being (see drawing), though he is indeed helped by external things, which have cooperated in his evolution, interiorization, and coming-to-consciousness.



«The Lord God planted a garden in Eden, to the east, and he put there the man he had formed. The Lord God made to grow out of the ground all kinds of trees pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.» Gen 2:8-9

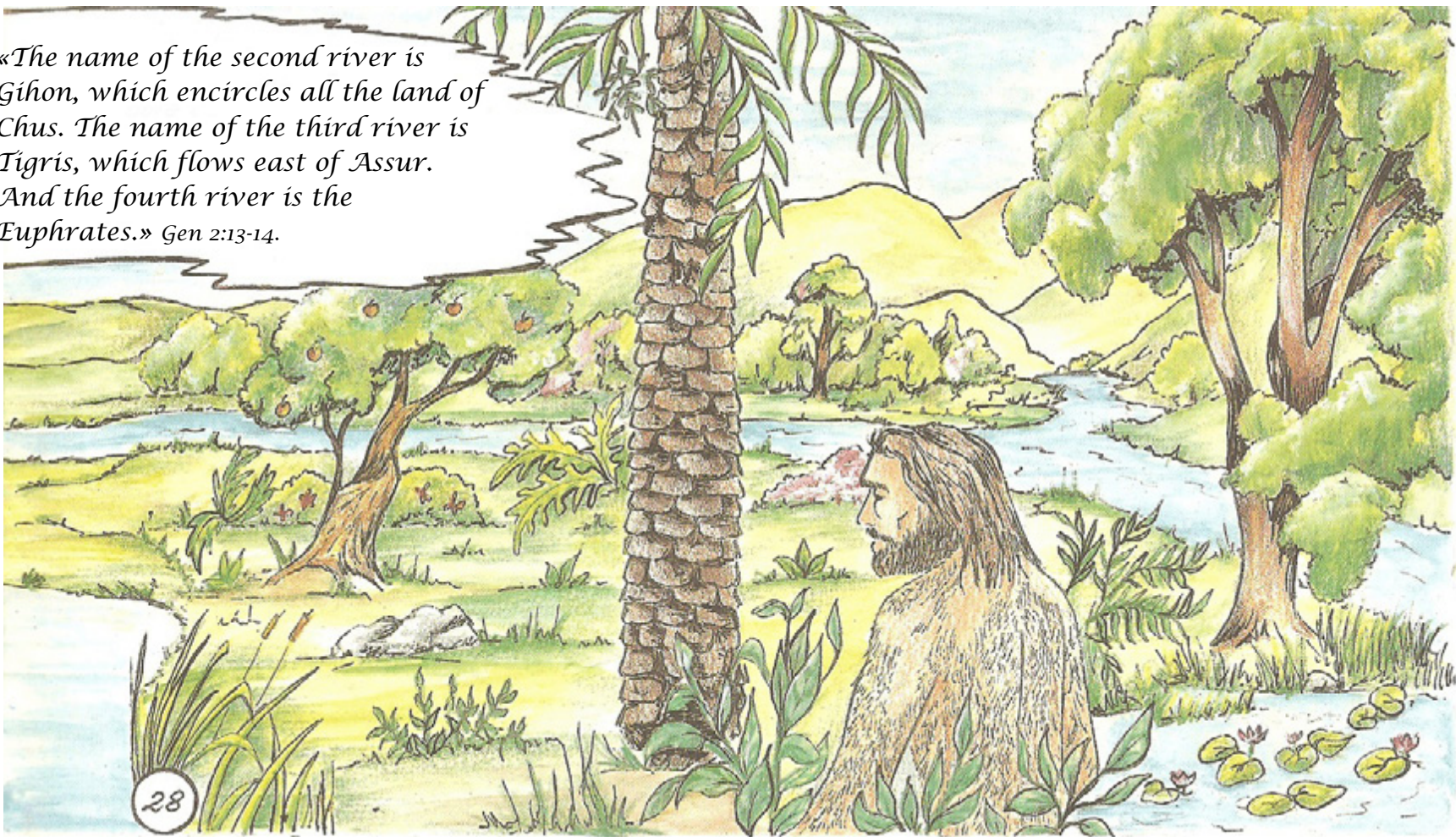
«A river rose in Eden watering the garden; and from there, it separated into four branches. The name of the first is Phison, which encircles all the land of Hevila where there is gold. And the gold of that land is good; bdellium and onyz are three.» Gen 2: 10-12



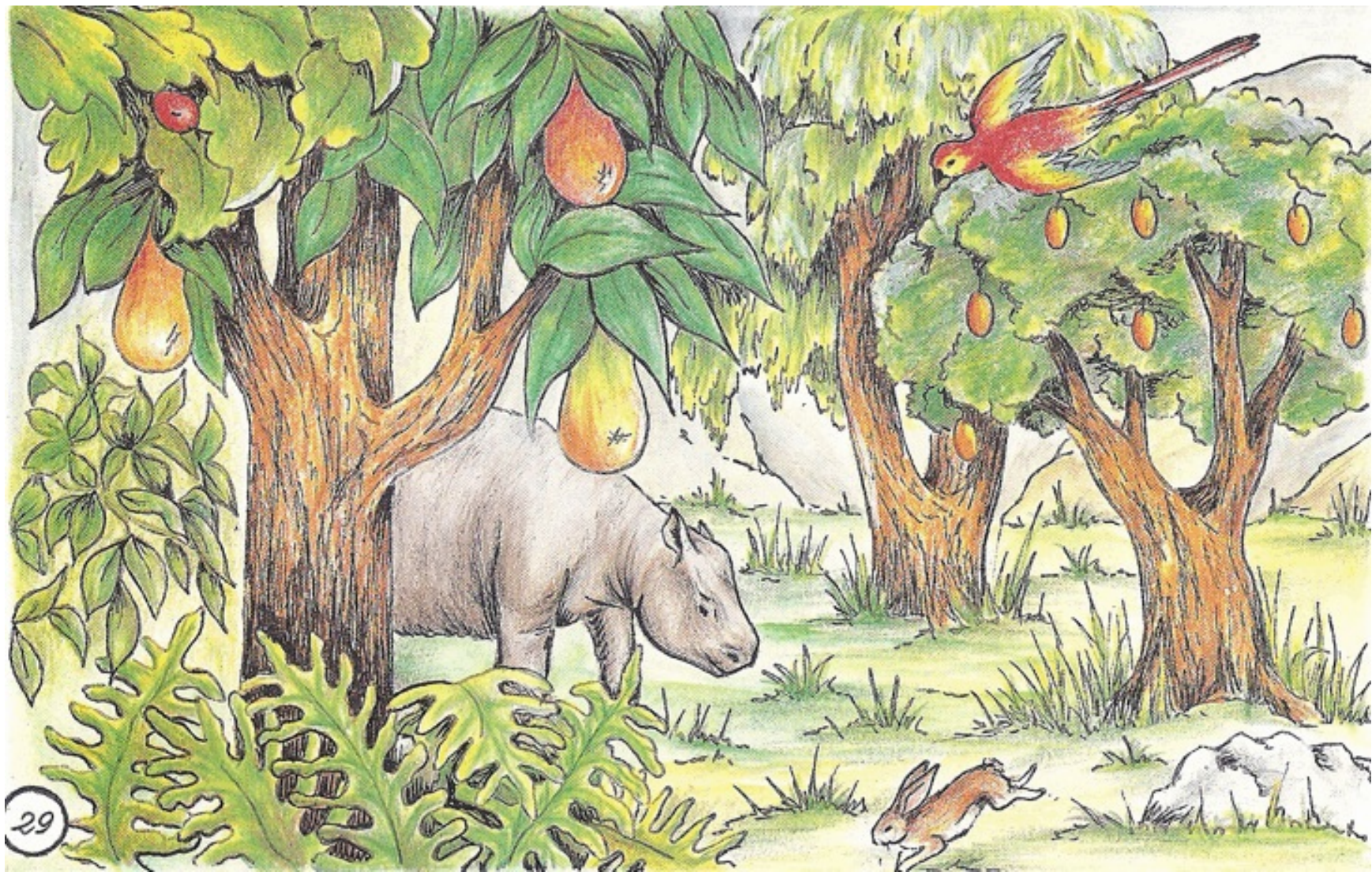
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Just as a male hominid attained a higher state – that of “homo sapiens” – so, too, according to the Divine plan a female-hominid attains a higher state, and this is why she makes contact with the “Energy” that emanates from the man who received the “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.”

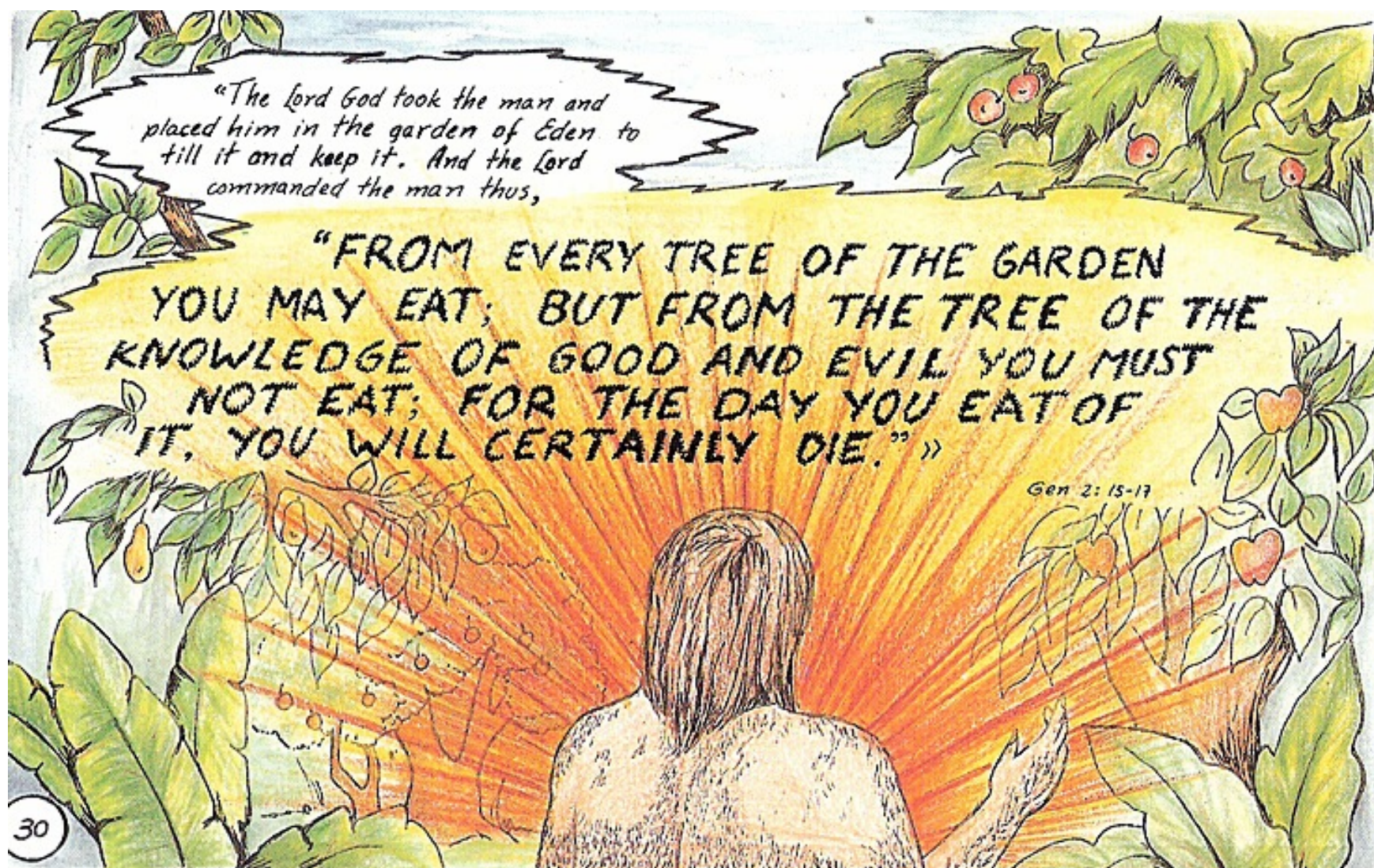
«The name of the second river is Gihon, which encircles all the land of Chus. The name of the third river is Tigris, which flows east of Assur. And the fourth river is the Euphrates.» Gen 2:13-14.



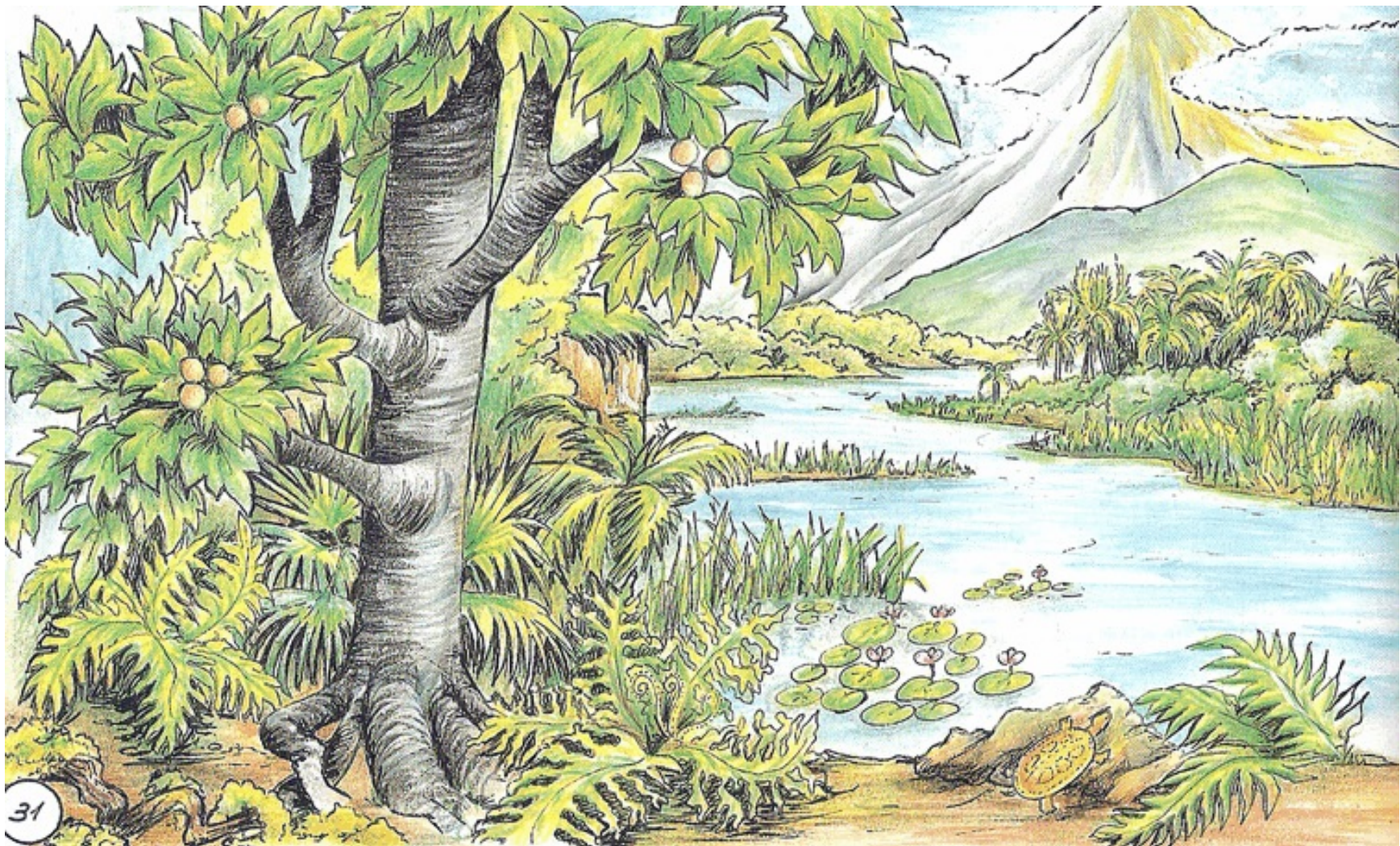
Everything around this man who has received the “breath of life,” even nature, benefits from this GRACE in which the man’s soul is immersed in those moments. Everything is now receiving the benefits of this Force or Energy that emanates from his person, just as the vegetation around a plant that is watered, 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 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.

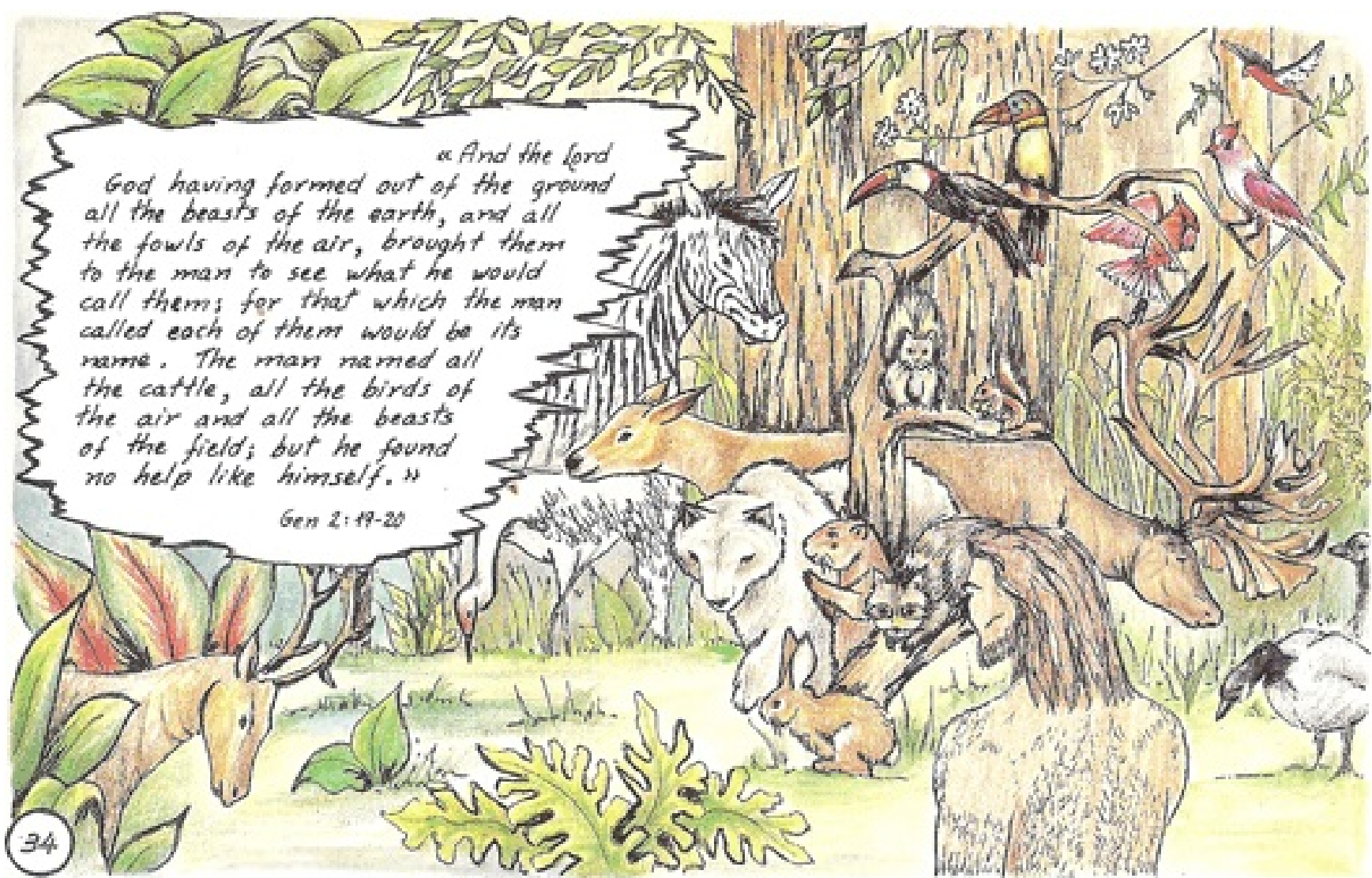
The soul who lives in contact with the Divine, lives in an inner Paradise, which projects itself in everything exterior, everything around her becoming transformed for her. It was that state – of the presence of the Divine in the man – that turned the garden of Eden into a Paradise.



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...



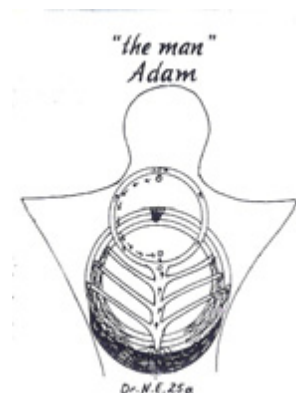
When God brings all the animals and all the birds of the air before man to see what he would name them – for that which the man called each of them would be its name – God is giving the man primacy over all these “living” beings, submitting them to him; and man, at the same time, experiences the profound 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”...

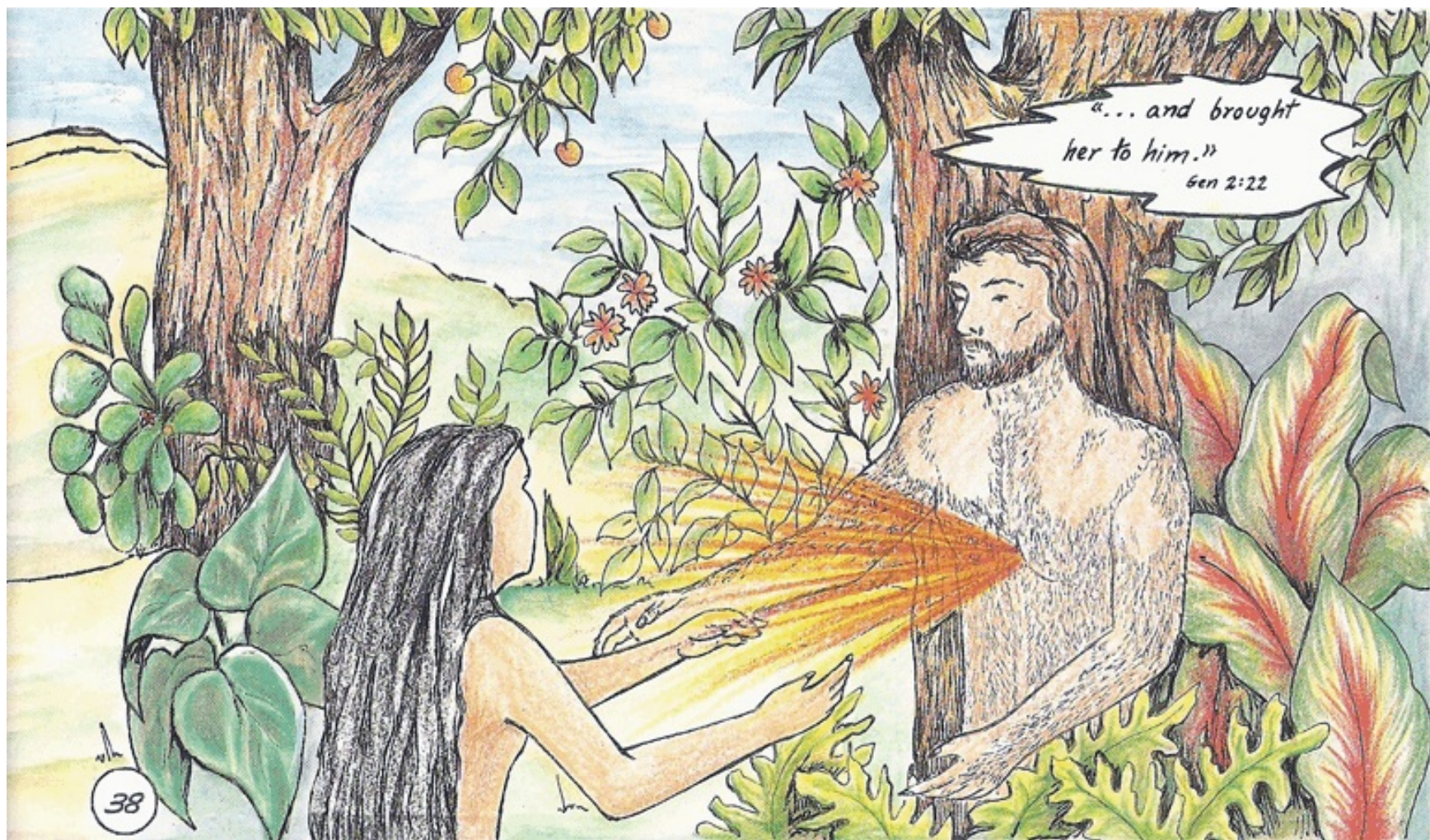


God is "projecting" toward the woman His Activity in order to form the man's "help" and make of the two, "one": "the man, male and female." The man feels the emptiness, absence of the Divine, whereas the woman feels drawn by the Divine that emanates from him; and the man orients himself to the woman.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

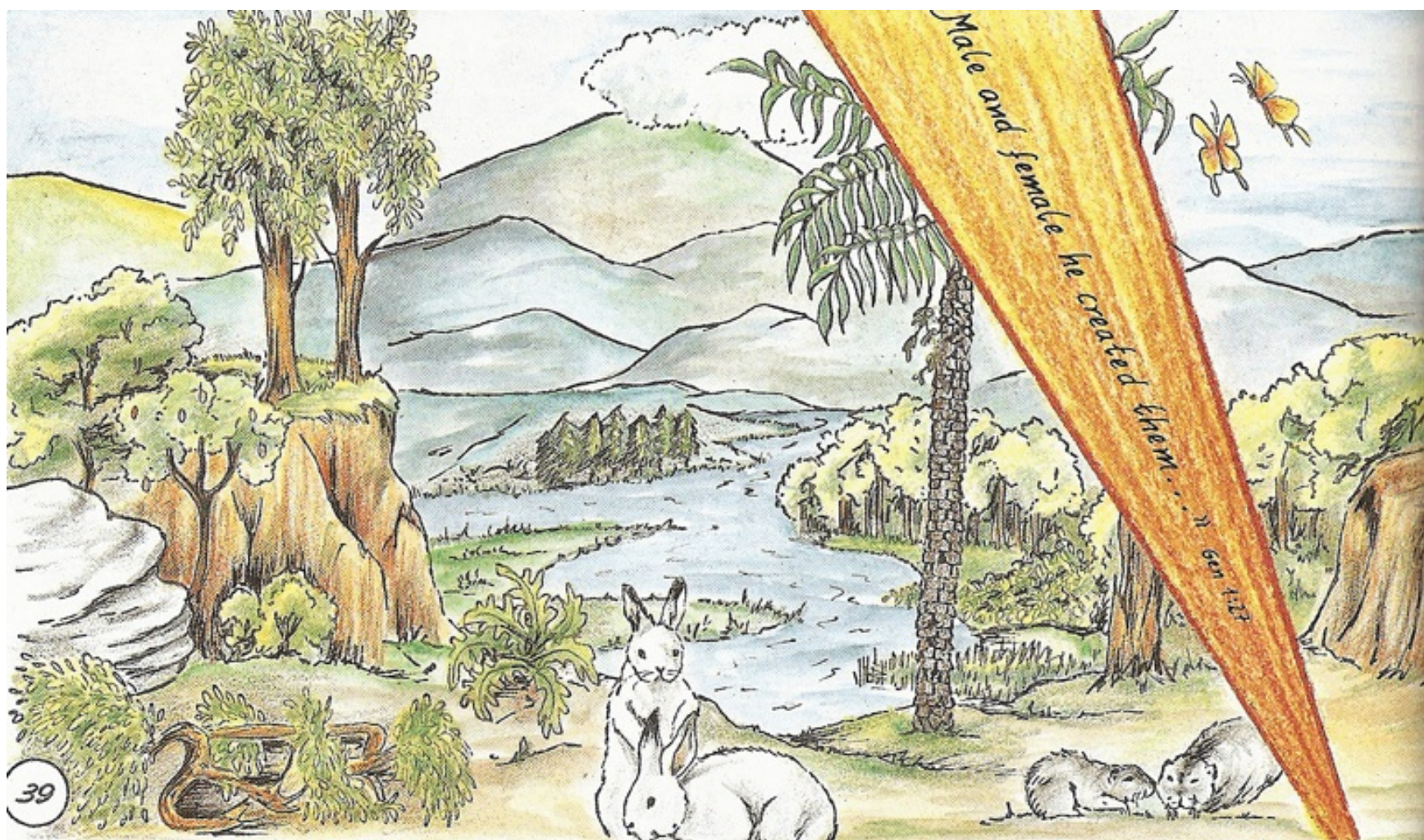




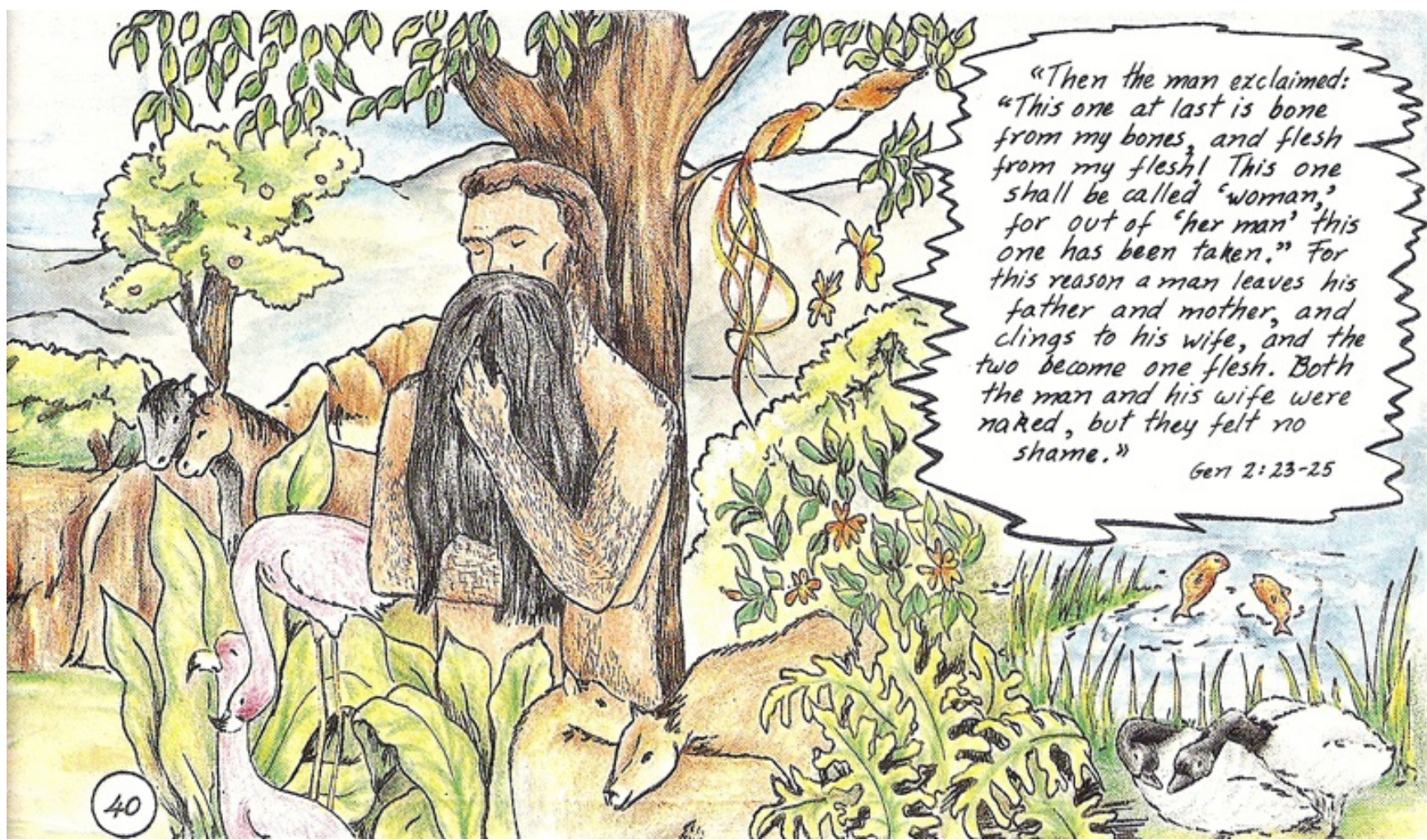
Between the man (“male and female”) and the hominids, there exists an abyss. It is not just a physical separation, it is a deeper separation accomplished by the Spirit that has irrupted in the man, separating him interiorly from what is merely natural; the man no longer feels content to satisfy only 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.



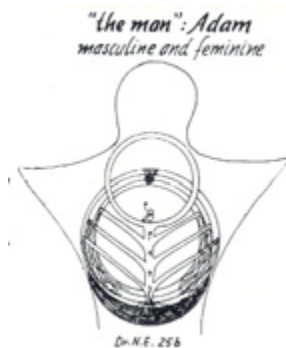
The man experienced directly in himself the explosion of the Divine, but the woman received it as an irradiation that came from the man and drew her to him through love. The Divine Reality has not yet become active in the woman; it is necessary that she help the man in his psychic evolution, at the same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



MESSAGE

*The Divine Will,
Active Force of the Being*

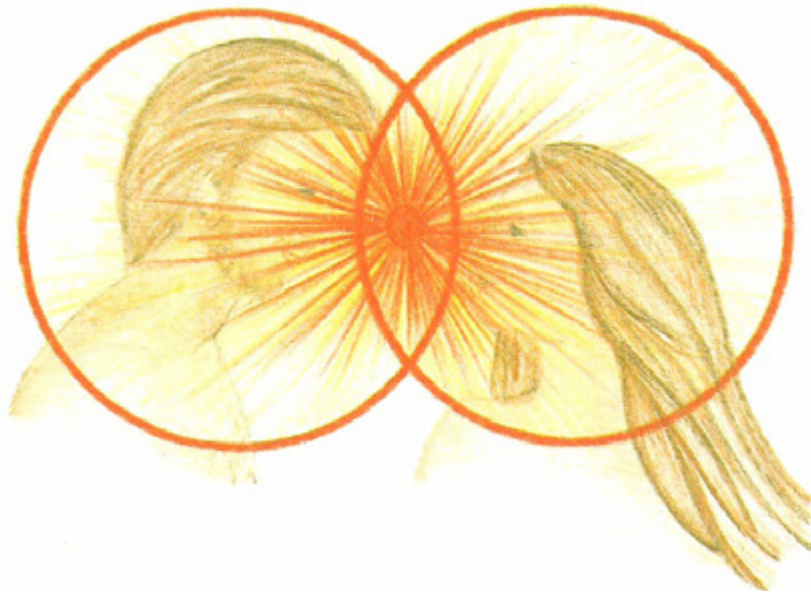
I am the Force that impels the creative energy,
manifested in the attraction of the bodies that
in the whirlwind of passion approach one another.

I am the Force that, after the union of bodies,
pulls apart the dispersed particles,
separating them from one another.

I am the Center of attraction
in whom the couples
– dispersed complementary particles –
are to attain their unity,
through the coupling of souls and bodies
realized under the vertigo of my direct influence;
I am the “hinge-pin”
that, piercing and penetrating them,
makes them into one body
(and the two shall be one body).

*(Fragment of a Message received from the Lord
in Jerusalem, Israel, March 23, 1982)*

If “the man” lets himself be “drawn” by the Divine Will, fulfilling its commands, he will be confirmed in the unity of Love.



If he accepts the temptation, he will have to suffer the consequences of a long “pilgrimage” under the action of the angel.

«Then God said to Himself: “Let us make man to our image and likeness...”»

«And Yahweh God said to Himself: “It is not good for man to be alone...”»²

This expression “God said *to Himself*,” reveals greater significance in the creation of man as compared with the creation of all other creatures. The “man of God” is created “in” God Himself. This is why “*He said to Himself*” regarding the man whom He would form out of the ground through the Works of the angels *«Let us make man to our image and likeness.»* This man, image and likeness of God, is exclusively His Work. *«It is not good for the man to be alone... male and female He created them...»*

Around or outside of God – The Being who “IS” – no other exists; He is ONE AND ONLY, but He is not alone. He is in constant communication in Himself and with Himself. *«It is not good for man to be alone»*; when aloneness exists it is because there is as yet no permanent communication with one’s Reality, the Being. The man had “had a taste” of the presence of the Divine, but in order that that presence might be permanent, he first had

¹. Cf. Gen 1:26, 2:18 in the Nacar-Colunga Bible: *Díjose* and *Se dijo*. [T. N.]

to evolve in the knowledge of his own Human Nature and then freely elect between his Human Nature and his Divine Reality, and once he has chosen the Divine, he must deny himself, in each and every action, so that the Divine may progressively assume the human and man may come to the consciousness of his Being, He who “IS.”

When an aloneness is felt it is because there is no inner communication with one’s Reality, the Being. Man, too, should have communication in himself and with himself, that is, with his Being. While man is evolving and has not reached the state of consciousness of himself in his true Being, he is alone and in need of a “help” similar or proportionate to himself. That help is his complement, in this case the woman. God, the Being, also has His “help,” but it is not a help outside of Him, but in Himself; God’s Help is his Manifestation, the LIBERTY; with it, He constantly communicates. When man attains the state of perfect liberty, he will be in constant communication with his Being, and he will no longer be alone; this is the state of man’s REALIZATION.

The Liberty, which was at the disposal of the Angelic Nature so that the angels could carry out their Works, consummating through these their power of election, has now passed on to the Human Nature, “the man”; the Liberty is represented in the woman, and the Being, the Will, is represented in the male; the two are “Adam,” which means “man.”

«For this reason a man leaves his father and mother, and clings to his wife, and the two become one flesh.» God “brought” the woman to the man – the “help” He had created for him – and the man got ahead of himself,

taking her before God gave her to him and blessed them, as is written in Genesis 1:28: «*Then God blessed them and said to them, “Be fruitful and multiply; fill the earth and subdue it. Have dominion over the fish of the sea, and the birds of the air, the cattle and all the animals that crawl on the earth.”*» Man and woman will be truly ONE, «*and the two will become one flesh*», when each one, denying self, affirms his and her liberty in the Will, their only Being.

In the life of Abraham, we see how the man, in him, comes to consciousness of this “getting ahead” in taking the gifts that God presents to him before He Himself actually gives them to him. When Yahweh God shows Abraham the “promised land” Abraham asks Him: «*Lord God, whereby may I know that I shall possess it?*» And Yahweh God makes known to him the sacrifice that man should offer before possessing the land. God’s “gifts” and “promises” are eternal, and for Him time does not count. Man lives in the unconsciousness of time, and he sees his life limited by it; this is why he gets ahead of himself and suffers the consequences, but God in His eternity awaits him with His gifts, faithful to His promises. If caterpillars could mate, butterflies would be very scarce. Let him who can, understand.

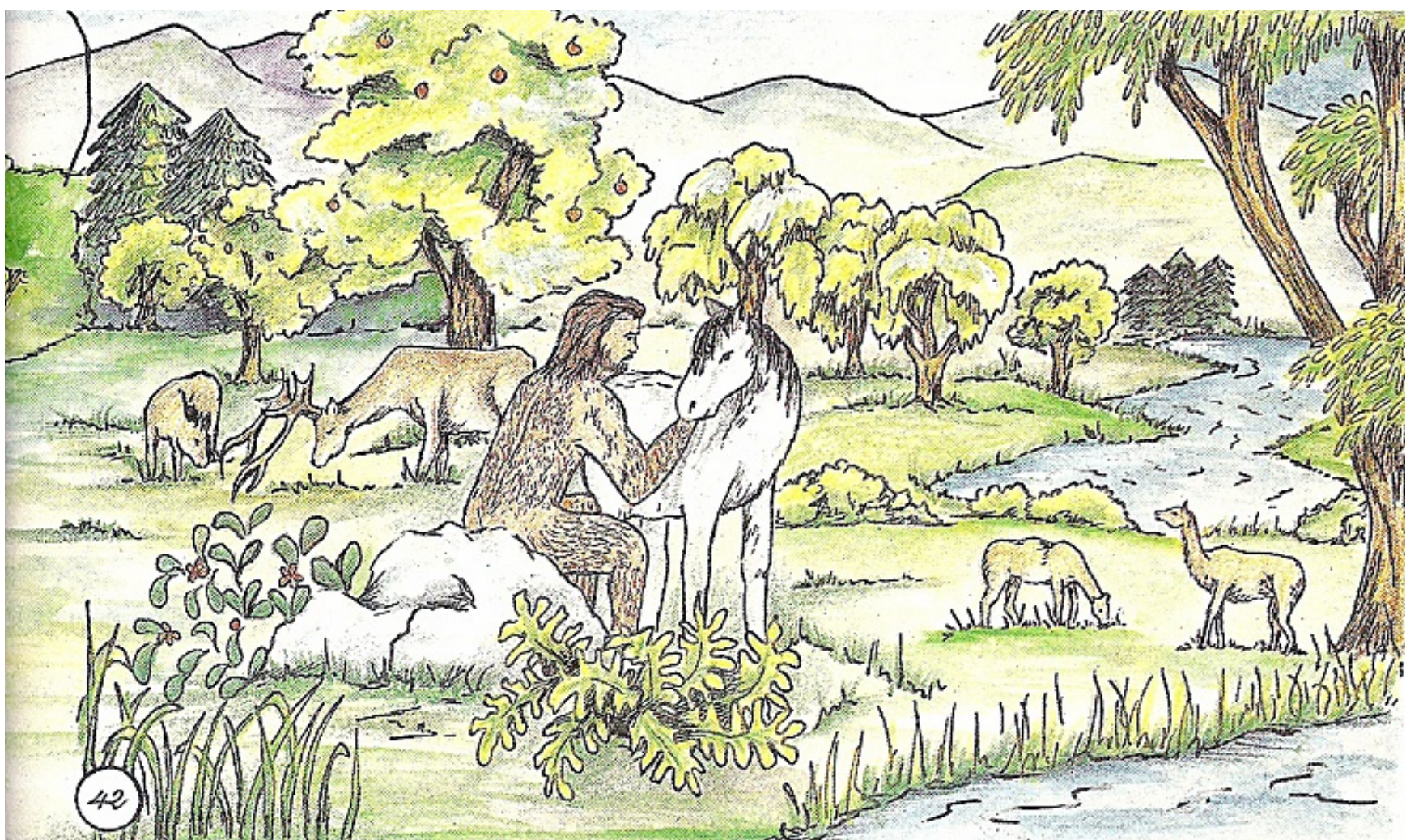
If “the man” remains faithful to God’s command – even if through unconsciousness he has gotten ahead of himself by taking God’s gifts before He gives them to him – he can reach the state of perfect liberty, freeing himself totally from the persecution of the angel, on being moved directly by the Action of God. That was the state that “the man,” the Human Nature, did not attain *in* Adam because of Adam’s disobedience to the Divine

command, and which he did attain later *in* Jesus through Jesus' obedience to the Will of the Father.

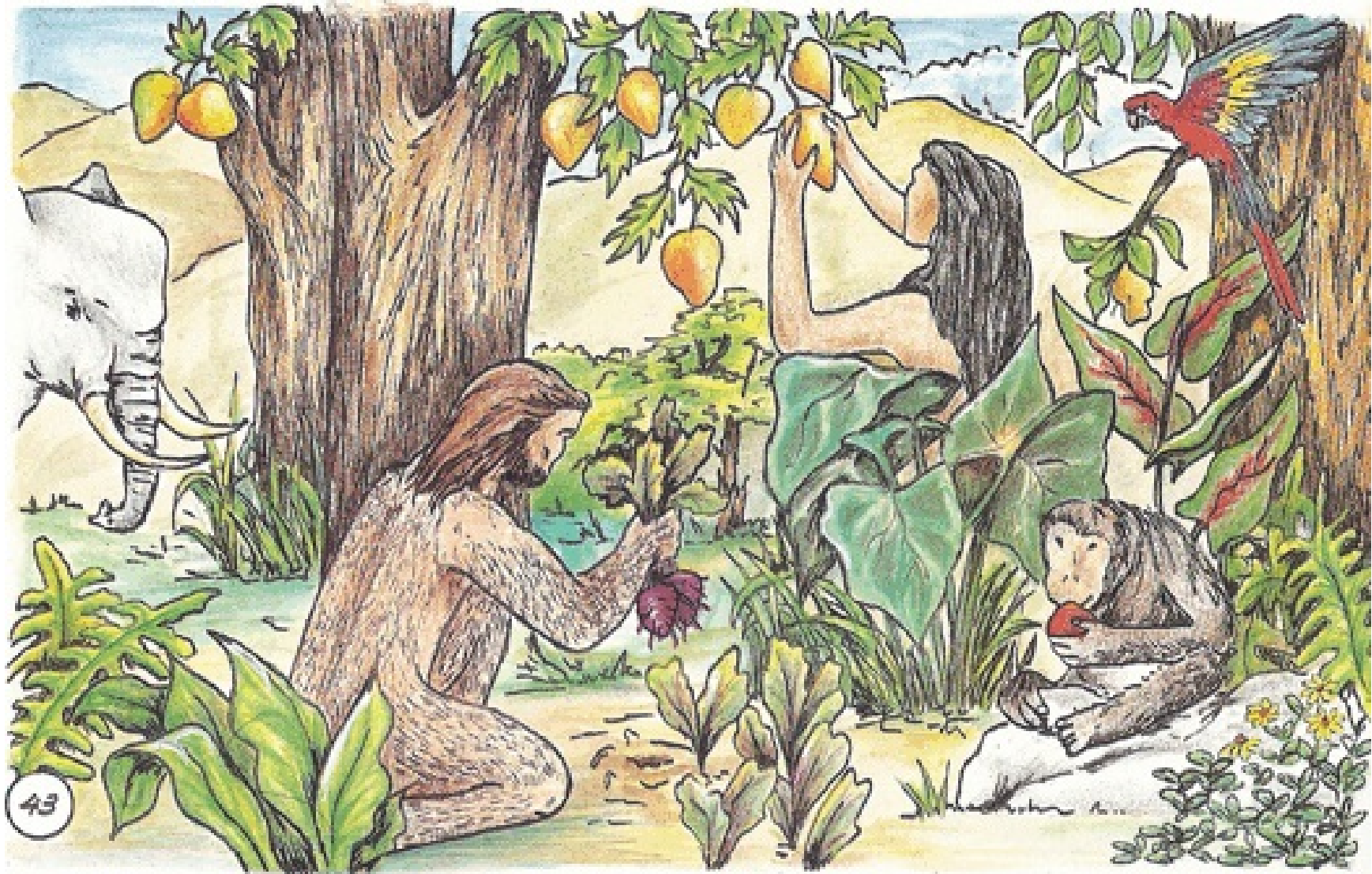
Every human being who, in each of his actions, conscientizes his nothingness and the ALL, in constant obedience to the Divine Will, through his self-denial, will reach this state of perfect liberty in "the man," his Human Nature, and can apply to himself the words of Jesus: *«I and the Father are one.» «...The words I speak are not spoken of myself, it is the Father who lives in me accomplishing His works. Believe me that I am in the Father and the Father is in me, or else, believe because of the works I do.»* This man does nothing of himself, for he has ceased to be he in order that God may be in him. In this way, God assumes his nature: *«and the Word was made flesh...»*



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.



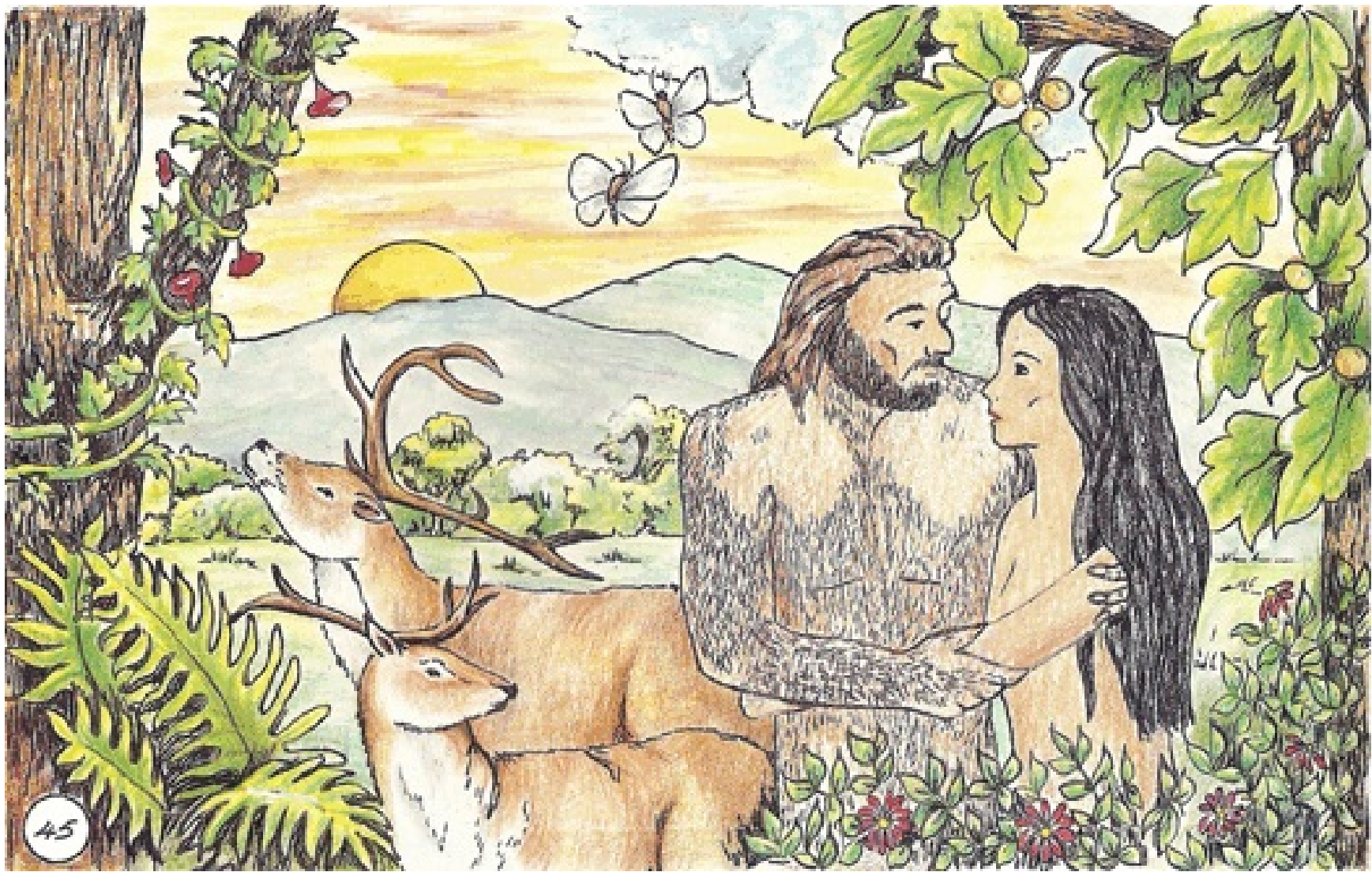
In order that “the man” may come to know himself in his masculine and feminine aspects, he needs the help of his counterpart: he in her will come to know his feminine aspect, and she in him will come to know her masculine aspect. In this way the two, who are “one,” will come to the knowledge of themselves. 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.



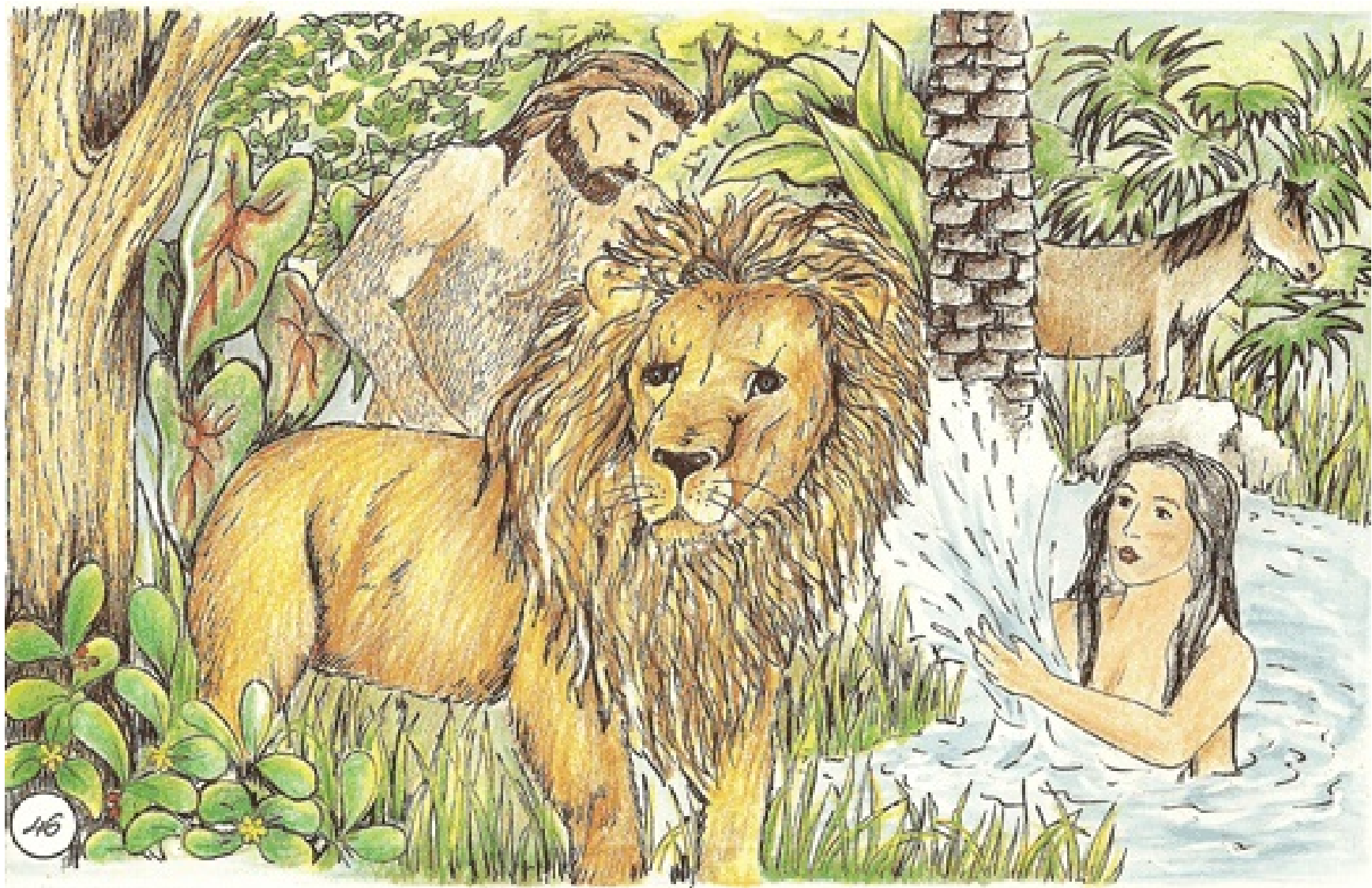
The man, male and female, were happy in Paradise, They were like innocent children who were beginning to discover a new life. A new world was unfolding before them, as a consequence of their communication through the love that, little by little, was filling their whole being. This reality, which was 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.



There was nothing that could come between man and woman, nor between them and the beings around them. They had no awareness of the “I”; they were free of all egoistic feelings; the two were truly one, and they were becoming one with all things. “The man” was enjoying the state of his true human-Divine nature, image of God, but in order to be confirmed in it and enjoy that state permanently, he must first pass through the test of obedience: obedience to God or to the angel.



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!

PART FOUR

Temptation and fall

TEMPTATION AND FALL

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

This fact is presented as a reality outside of the man, as if the serpent, the animal, had talked to the woman. What I have understood in the Lord is that the tempter-angel manifests himself in “the man,” and today in the human being, through thought and reason, employing man’s senses and instincts as well, since he has a right over man’s natural faculties, while man has not rejected his action through self-denial so as to be directed by the Action of the Divine, which is what can oust the angel who acts through man’s natural faculties. The angel uses this animal, the serpent, 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 – she thinks, *«The serpent can indeed eat of the fruit –»*; the reason – *«If the serpent can eat, why can’t we?...»* (Pic. 47). When the woman accepted the thought, reasoning over it, she fell for the deceit: she tasted the fruit, and everything else comes about as a consequence. For the first time she dialogues with herself. The “self” appears in the woman’s consciousness: *«Did God really tell you not to eat from any of the trees in the garden?»* Not only does she enter into a dialogue with the angel, present in the “I,” but she questions God’s command, revealing the “King’s secret,” and does not follow through with her responsibility of obedience. *«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.’”» The woman makes the command received by her counterpart her own when she says, , *«God told us...»*. This detail reveals the unity existent in “the man,” male and female. But she has not had the “experience” of the command received from God as has the male, her complement.

«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.”»

This is the most subtle temptation accepted by men through the centuries: to imitate God, seeking to be His image, remaining in their I – “to be like God,” man and God abiding at the same time, as the angel has done and God has *permitted*. This has been the temptation into which all Religions have fallen: imitating God from the perspective of the I and in the knowledge of good and evil.

The Christian religions induce their followers to imitate God through “imitating” Christ, when in fact the example that Jesus Christ has given us with his life is all to the contrary – not “imitating” God, for God cannot be imitated, but rather denial of self, death to the “I”: *«Whoever wishes to follow me, let him deny himself»* – self-denial so that the Father’s Will may be fulfilled “on earth” (men), “as it is in heaven” (as it is fulfilled in the angels who have affirmed themselves in their Being, God).

God's image cannot be independent of Him; man is image of God when he lets God act in him, in his liberty (his simple impersonal I, free of any content), through the denial of himself, of his "I" (the personal "I," the I oriented to itself), and God assumes his human nature. Because of this unconsciousness – first the angel's, and later that of leaders of Religions – of seeking to imitate God through the knowledge of good and evil, instead of striving to deny themselves so that God may assume their nature, the human being's Realization has become further delayed and made more difficult. But neither the angel nor the heads of Religions have consciously wanted to "harm" their followers by inducing them to be "like" God but rather have oriented them according to what, for them, is man's maximum evolution: the exaltation of the I. All this is the snare of the I, woven with the silk threads of egoism. Neither the angels who have become affirmed in themselves nor men who are detained in themselves can *experientially* accept death to self as a liberation. They see and feel "death" as annihilation of their personality, because they have centered their personality in their I and not in the Being.

God says to the man: «*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.*» He would certainly die to the contact with his Divine Reality, he would not communicate with it; this is the only true death: the absence of the Divine Activity in man. The man who does not communicate with his Divine Reality is dead. This is why it is said that "the man," Adam, died because of sin and, as a consequence, his descendants are born dead; but his descendants are not

responsible for this death while they do not experience, as Adam did, this disobedience to the command that they may personally receive from God, as the Apostle says: *«...sin indeed was in the world before the law was given, but sin is not counted where there is no law. Yet death reigned from Adam to Moses, even over those whose sins were not like the transgression of Adam, who was a type of the one who was to come.»*

But this death of the man, “Adam,” is not definitive, as it is for the angel, for the man had not evolved in the knowledge of himself, nor did he have any awareness of the tempter. This death would be, as is said in the Bible, the “first death,” and man can resurrect anew to the Divine Life. In the evolved human being, who can be called “man,” being assisted by the Divine Reality but because of attachment to himself goes against the command of the Divine Reality active in him, consciously accepting the temptation, this would mean his second “death,” the sin against the Holy Spirit. This human being would remain in his simple natural life, assisted by the angel and dependent on him – dependent on those angels who have done the same thing he did, rejecting the Activity of the Only Begotten, and he will be “body” for those angels. He no longer forms part of the Human Nature, the Man, who is now Body of the Only Begotten: the WORK.

When the woman transmits to the angel the words of God: *«You shall not eat it or even touch it, lest you die,»* this death, for the angel and for any human being who is affirmed or detained in his I, means dying to self and, as I have said before the I is opposed to this death: *«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,» for the I places its maximum realization in the knowledge of good and evil; this is how the I-ego sees it, but for the I-entity, his maximum natural realization lies in the knowledge of himself: his nothingness, knowledge that leads him to discover the ALL. When man comes to know that he does not know, this is when he knows himself; he has then arrived at true Knowledge.

God announces to the man that if he eats of the tree of the knowledge of good and evil, he will “die” to the communication with his Divine Life. He dies because it is in the Divine Life that man’s true personality resides, his true being, his true and only I. But words take on the form of the one who receives them, and for the angel and the human being who is affirmed or detained in his I, these words of God’s: *«lest you die,»* mean dying to themselves, seeing the “self” as man’s true personality because they have fixed their personality in the I, and this death means annihilation. Therefore, the “I” is always RIGHT (according to REASON), and it falls to the man of God only to DIE in face of this. *«Now the woman saw that the tree was good for food, pleasing to the eyes, and desirable for the knowledge it would give. She took of its fruit and ate...»*

The Liberty of “the man” (the woman) has become oriented to her reason, counter to God’s command, accepting the angel’s temptation, but “the man” has not yet gone against his conscience, for the woman had no inner perception of the command received; she only had knowledge of it, received through her counterpart who does have consciousness of God’s command because he has received it directly through intuition.

The male, who represents the conscience of “the man,” cannot be tempted by any of the creatures around him except his complement, the woman, since he has had a taste of what the Activity of the Divine means, and nothing else holds any experiential attraction for him. His “help” alone – she who has the capacity to “enjoy” the same Reality that he has tasted, even though she has not yet lived it experientially in herself – is the only creature that can attract him; the angel knows this very well, and this is why he has approached the woman and not the male, besides which it is she who represents the Liberty of “the man.”

When the woman presents the fruit to her complement, the male, transmitting to him her reasonings of what she has come to know – the fruit *«pleasing to the eyes and desirable for the knowledge it would give»* – it was the moment for “the man,” through the male, to orient the Liberty (the woman) to God’s Will by means of obedience to the command received, but “the man” (in the male) accepted the fruit and *«he also ate»* with her, in this way remaining oriented to his reason, under the action of the angel, losing his orientation to the Divine and, as a consequence, he lost his direct contact with God when God’s Activity withdrew.

Thus then, “the man” has failed the test; he has fallen into disobedience by accepting the temptation of the angel. But the definitive test is for the angel and not for “the man.” The angel has definitively consummated his power of election in the exercise of his liberty, liberty which for him also was represented in the woman; the man has just begun the exercise of his liberty – a bad beginning, it’s true, that carries grave consequences for his

descendants, who will now be born oriented to the human under the action of the angel, unconscious of their Divine Nature –, but the man's election is not definitive and he has the opportunity to orient himself definitively to his Divine Reality. The descendants of “the man,” the human beings, as a consequence of the erroneous orientation of their Human Nature (“the man”), will now be led in their psychic evolution by God's Permission, through the angel who will be present in them by action and will orient them to the knowledge of the effects of the angelic unconsciousness, “good and evil,” making “the man” responsible for its consequences (the disorder of his passions), consequences that will manifest themselves existentially in his descendants. If man obeyed God, he would thenceforth be led in his psychic evolution directly by God, without the angel's intervention, impelled by the Activity of the Only Begotten, who would orient him to the knowledge of himself, disclosing to him the cause of those effects that he now suffers (the unconsciousness of the angels oriented to themselves), and his descendants would be born naturally oriented to the Divine, and the Activity of the Divine would redeem the Human Nature, together with all Creation, from the angel's unconsciousness and vanity.

«The serpent deceived me and I ate.»

The woman is less injured by the sin of disobedience than the man because she didn't have consciousness of the command in the way he did. She fell into the deceit, he, into disobedience. *«And the Lord God said to the serpent: “Because you have done this [because you have deceived the*

woman], *cursed are you among all animals, and among all beasts of the field; on your belly shall you crawl, dust shall you eat, all the days of your life. I will put enmity between you and the woman, between your offspring and hers; he shall crush your head, and you will strike his heel.*» The sin was the angel's, not the woman's. The woman, having been deceived, contributed to the man's sin and out of justice has to suffer the consequences, and these are in relation to the man: *«I will intensify the pangs of your childbearing; in pain shall you bring forth children. Yet your urge shall be for your husband, and he shall be your master.»* Only to the man does God impute the sin of disobedience, for his having listened to his wife against the Divine precept; he had consciousness of it, she didn't. God said to the man": *«Because you listened to your wife and ate from the tree of which I commanded you, "You shall not eat of it," cursed be the ground because of you! In toil shall you eat its yield all the days of your life. Thorns and thistles shall it bring forth to you, as you eat the plants of the field. By the sweat of your face shall you eat bread, till you return to the ground, for out of it you were taken; for dust you are and unto dust you shall return.»* (PICS. 51-52) Because of man's transgression, the ground will be cursed; this does not mean the ground as matter; this ground means first and foremost his own nature, the Human Nature, which will be possessed by the angel – his coming to be present in it by action until man again comes to his consciousness of the Divine Reality present in his Human Nature. In the meantime, his Human Nature will give him *«thorns and thistles,»* suffering and sorrow, because of the inordinate appetite of his passions; man thus descends to the lowest degree of consciousness: *«...for*

dust you are and unto dust you shall return.»

This descent of the consciousness of “the man,” the Human Nature, «*for dust you are and unto dust you shall return,*» does not take place in the “male and female” individualities in which the Divine Potentiality became synthesized – Potentiality placed at the disposal of the Angelic Nature for the realization of their Works: Adam and Eve—, inasmuch as in a conquest of this nature there is no retrogression; an existential state of consciousness cannot be lost; they lost their orientation toward the Divine but not the consciousness of the Divine. Their burden and pain consists precisely in this: conscious of what they once had, now they cannot “delight” in it, but neither can they forget or ignore it. The descent of the Human Nature progressively manifests itself in “the man’s” descendants, the human beings; “the man” suffers the consequences on remaining, in a way, “detained” until his descendants evolve in the knowledge of good and evil and, under the action of the angel and by their own efforts, earn their bread by «*the sweat of their face*» and attain the state of consciousness that “the man” reached naturally without his having had to struggle with the angel. We can see in the Bible, in the Old Testament, how “the man’s” descendants, the human beings, are born with less and less consciousness of the Divine, descending to the lowest level of evolution – animal state – which is represented by the generation contemporary to Noah, generation that brought on the flood: «*My spirit shall not remain in man forever, since he is but flesh...*» (We will go into this topic more thoroughly in the next book.) Thus then, “the man” in his descendants returns to the “pre-hominid” state and is now born oriented to

the knowledge of good and evil; he is rescued from the waters, the flood, so that he may begin his ascent toward the “knowledge” of the Divine. This ascent is seen in the life of Abraham and his descendants.

After “the man” lost contact with God in himself, he oriented his descendants to the search for God outside of themselves; it was the most he could do. This is how ritual worship and Religions are born. In order to justify their remoteness from God and to soothe their consciences, men, induced by the angel to be “like” God, have invented rituals and religions, making a god to the image and likeness of their “I,” toward whom they can project their greed for power and dominion over other men, attributing to God the ambitions of their “I,” instead of they themselves being – through the elimination of their “I” – the real “image and likeness” of God.

All of us, in one way or another, in this life or in another, have been on board this ship of self-worship whose pilot is the angel, and all as a consequence of the disobedience of “the man.” This is why there is no return without self-denial and obedience to the Divine Will.

When the Lord made known to me the formation and evolution of the man, I “saw” everything as a whole, like someone who sees a great family, without distinguishing any particulars of its past and present. Thus, I did not notice the different stages of the “hominids” – before Adam and after him – when I described in *The “New Earth”* what the Lord made known to me regarding the formation of “the man” (N.E. p.223). When I say that “I saw

many human beings apparently identical to ‘Adam’: men, women and children, who were born, grew (and died?), they had no individual immortal soul, they all lived from the SOUL, the LIFE, the BEING who vivified all things..., “ I was identifying the two moments – before and after “the man,” Adam – as one moment. The first part, in which I say that “there were many human beings apparently identical to Adam: men, women and children, who were born and grew...,” corresponds to the time after Adam, which was when procreation began in the “hominids.” (After Cain united with the “daughters of men,” as Scripture says, it is his descendants who can be called human beings because they have an immortal soul.) The second part, in which I say that those beings “had no individual, immortal soul” and that “they all lived from the SOUL, the LIFE, the BEING who vivified all things,” and that “this LIFE I would not be able to concretize in someone,” corresponds to the time before “the appearance of the man,” before Adam.

PICTURES

ALERT IN TEMPTATION

*“My son, if you come forward to serve the Lord,
prepare yourself for temptation.*

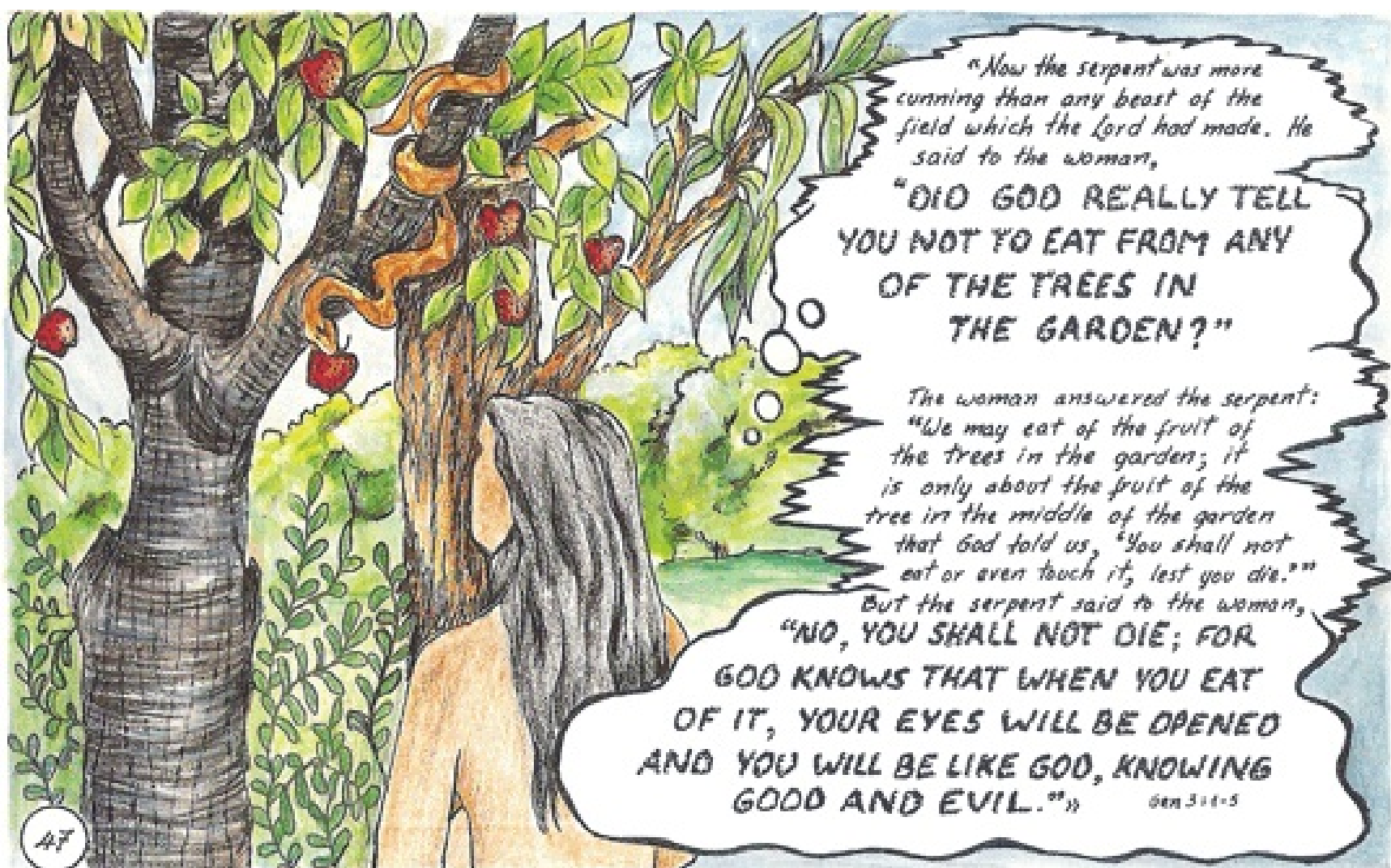
*Set your heart right and be steadfast, and do not
be hasty in time of calamity.*

*Cleave to Him and do not depart, that you may
be honoured at the end of your life.*

*Accept whatever is brought upon you, and in
changes that humble you be patient.*

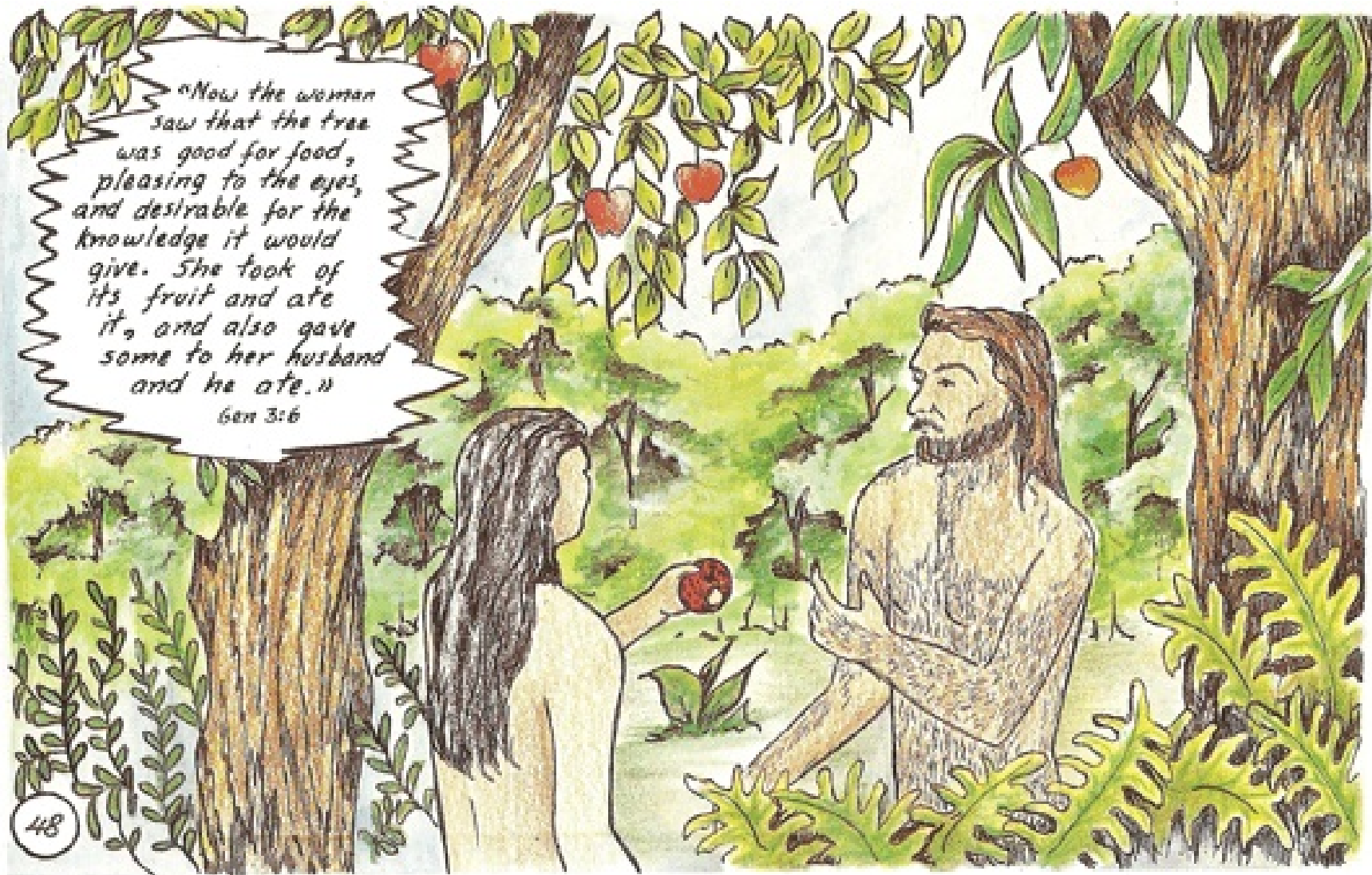
*For gold is tested in the fire, and acceptable men
in the furnace of humiliation.*

*Trust in Him, and He will help you; make your ways
straight, and hope in Him.”* (Sir 2:1-6)

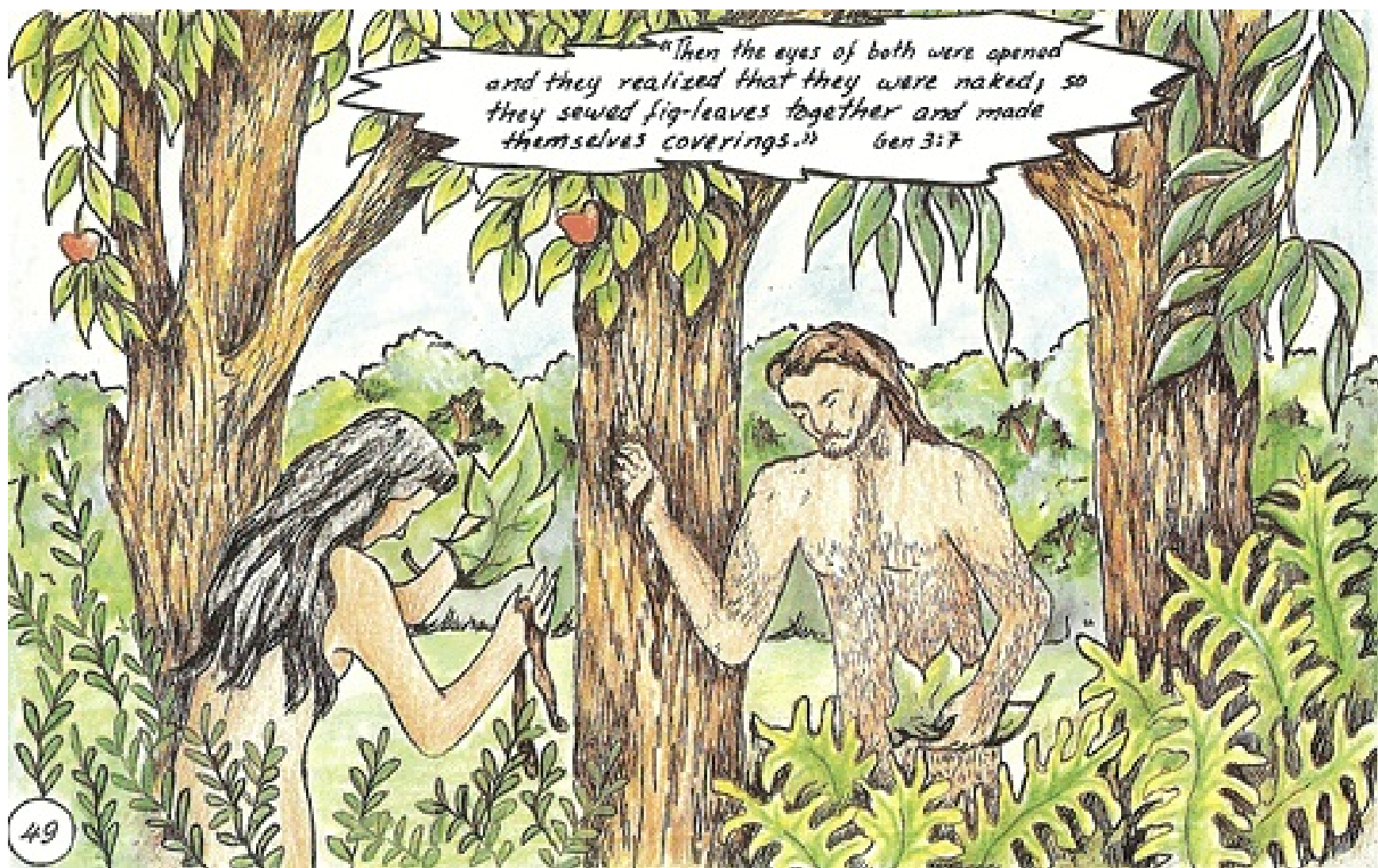


«Now the serpent was more cunning than any beast of the field which the Lord God had made. He said to the woman...»

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.



*"When they heard
the sound of the Lord
God walking in the garden
in the cool of the day, the
man and his wife hid
themselves from the
Lord God among the trees
of the garden."*

Gen 3:8

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 Lord God then called to the man and asked him,

“WHERE ARE YOU?”

He answered, “I heard you in the garden; but I was afraid, because I was naked, so I hid myself.” Then he asked,

“WHO TOLD YOU THAT YOU WERE NAKED? YOU HAVE EATEN, THEN, FROM THE TREE OF WHICH I HAD FORBIDDEN YOU TO EAT!”

The man replied “The woman whom you put here with me —she gave me fruit from the tree, and so I ate it.” The lord God then asked the woman,

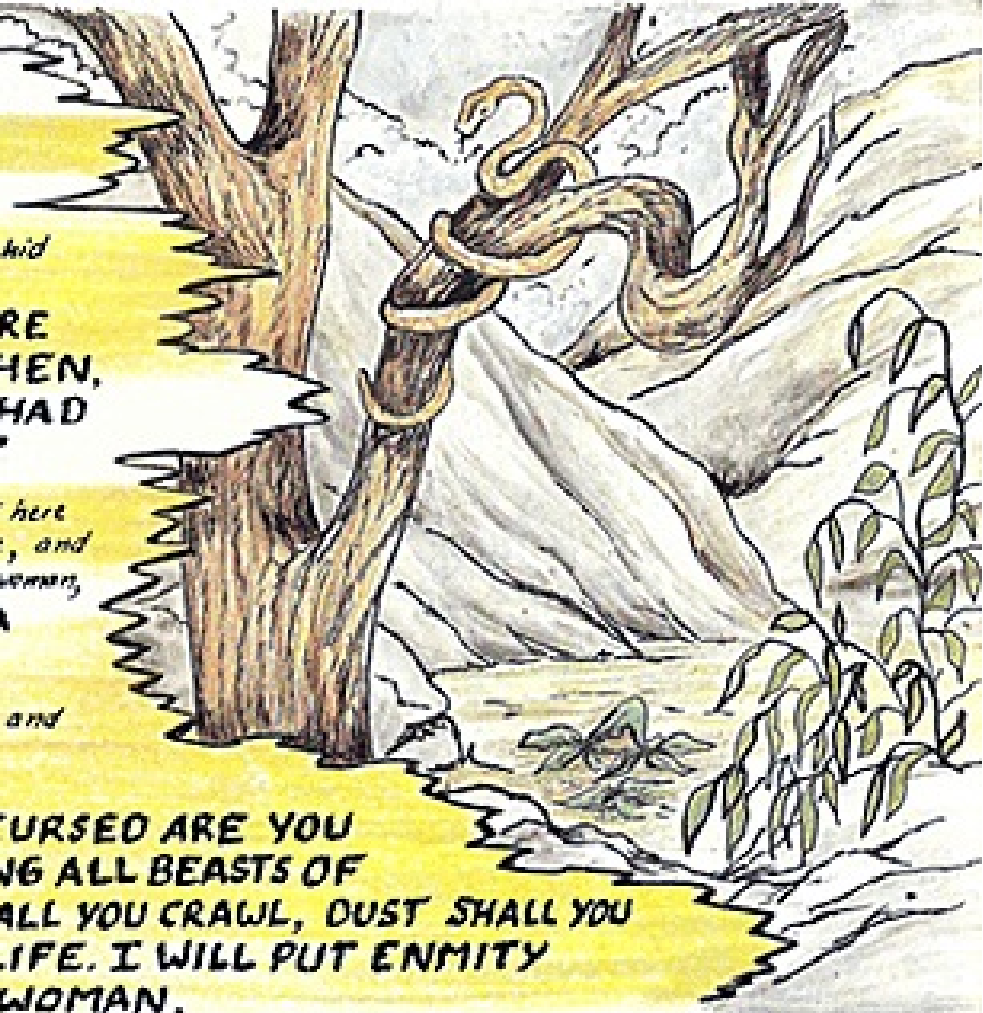
“WHY DID YOU DO SUCH A THING?”

The woman answered, “The serpent deceived me and I ate.”

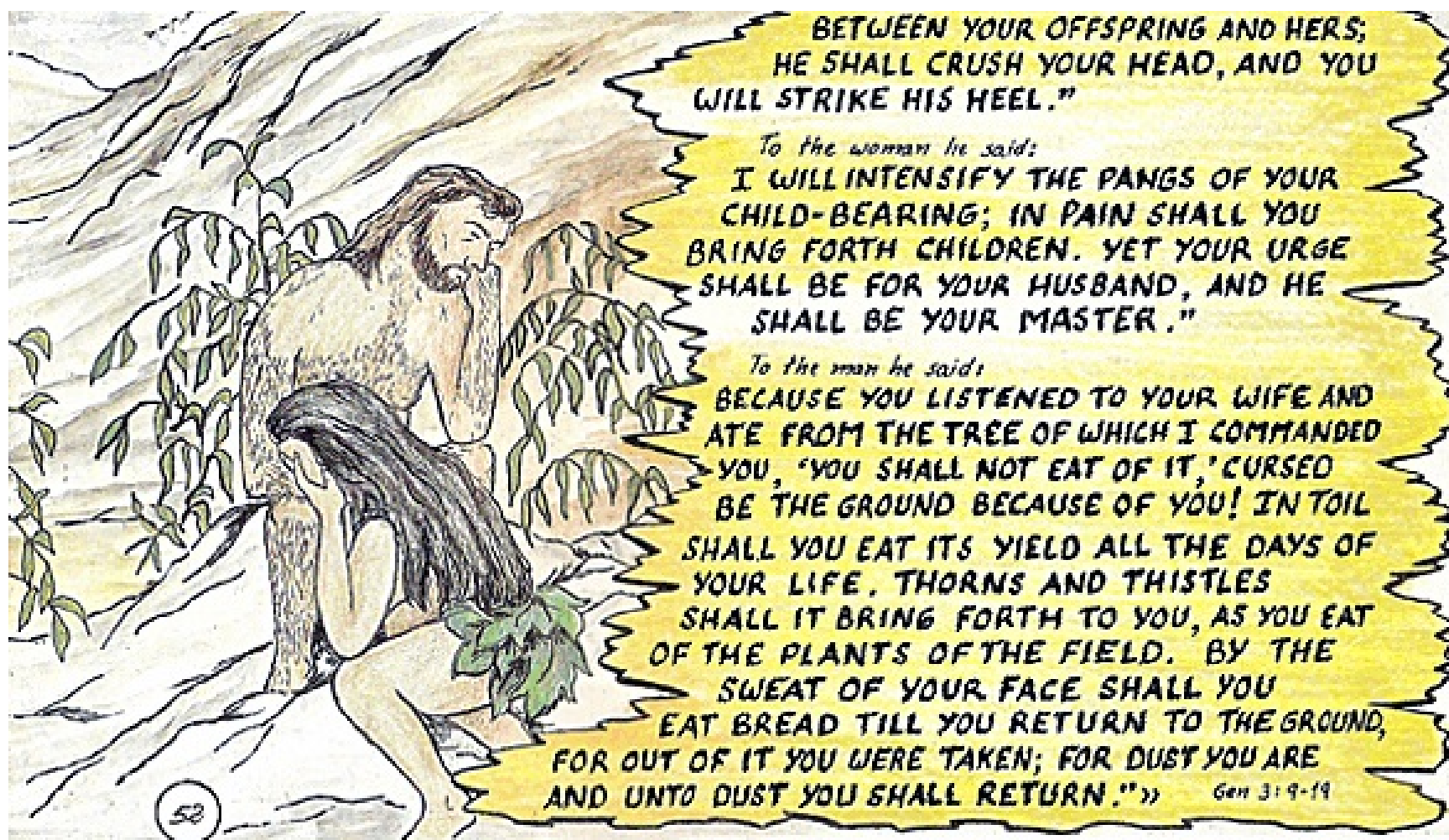
And the Lord said to the serpent:

“BECAUSE YOU HAVE DONE THIS, CURSED ARE YOU AMONG ALL ANIMALS, AND AMONG ALL BEASTS OF THE FIELD, ON YOUR BELLY SHALL YOU CRAWL, DUST SHALL YOU EAT, ALL THE DAYS OF YOUR LIFE. I WILL PUT ENMITY BETWEEN YOU AND THE WOMAN,

51



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?”*



**BETWEEN YOUR OFFSPRING AND HERS;
HE SHALL CRUSH YOUR HEAD, AND YOU
WILL STRIKE HIS HEEL."**

To the woman he said:

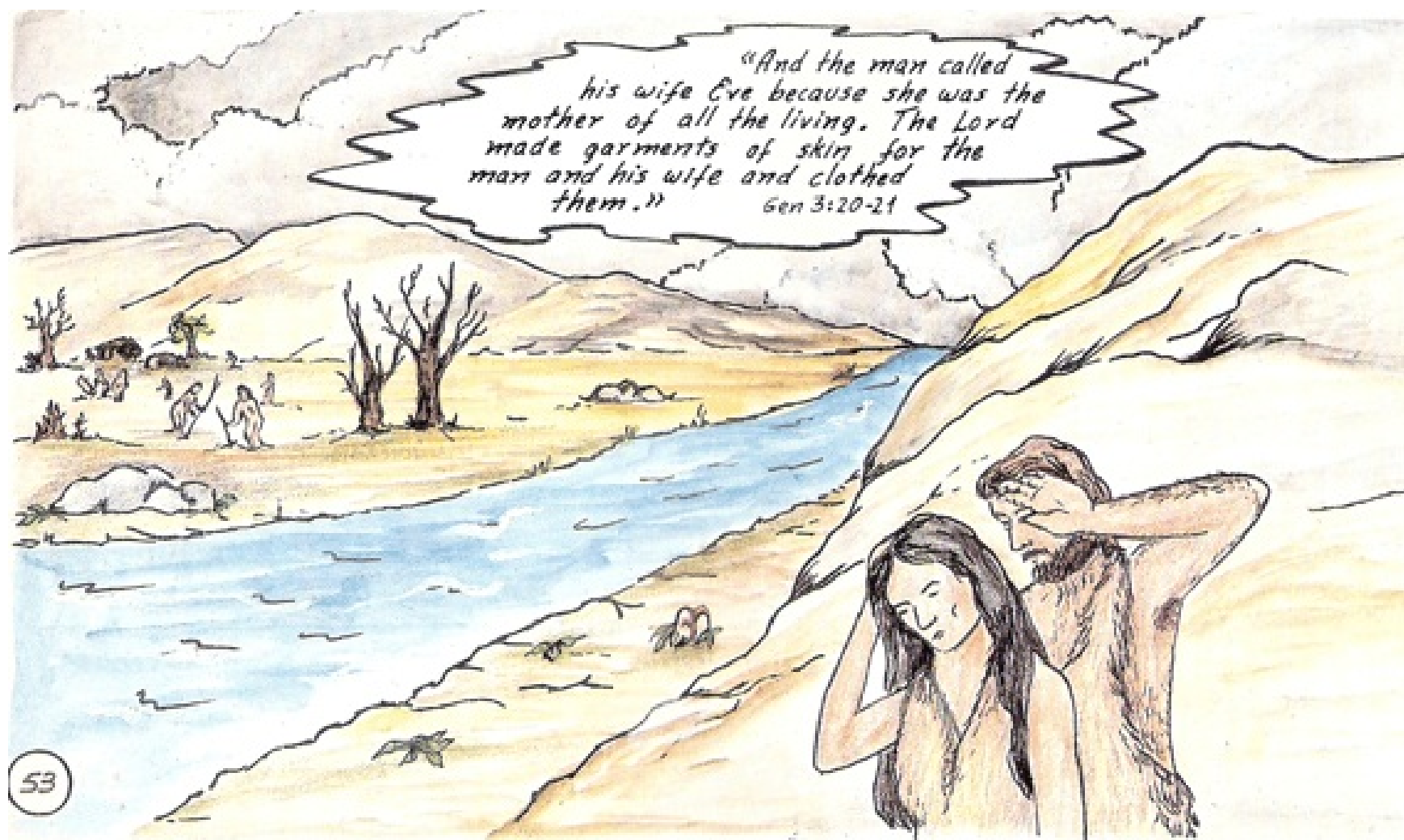
**I WILL INTENSIFY THE PANGS OF YOUR
CHILD-BEARING; IN PAIN SHALL YOU
BRING FORTH CHILDREN. YET YOUR URGE
SHALL BE FOR YOUR HUSBAND, AND HE
SHALL BE YOUR MASTER."**

To the man he said:

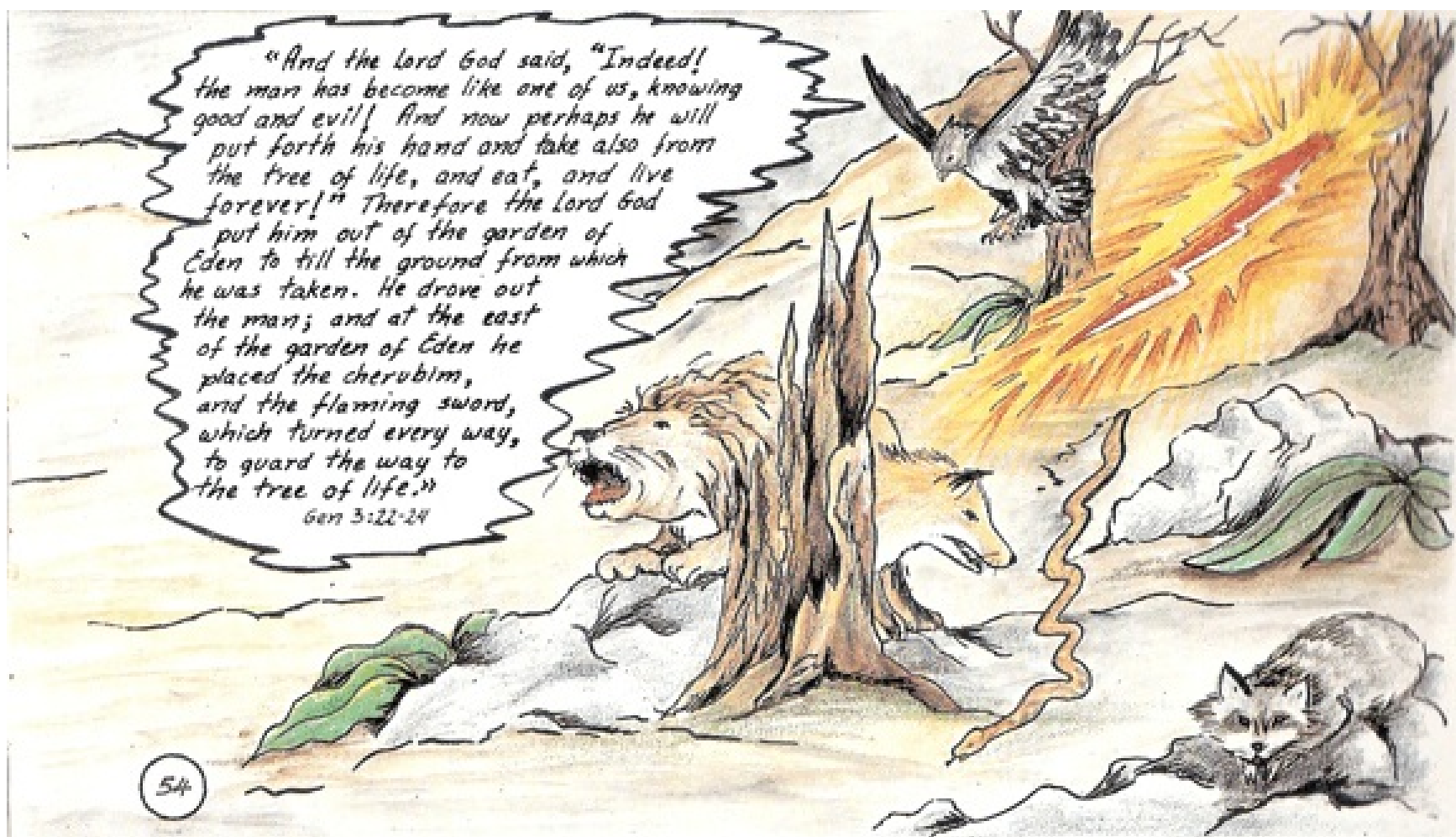
**BECAUSE YOU LISTENED TO YOUR WIFE AND
ATE FROM THE TREE OF WHICH I COMMANDED
YOU, 'YOU SHALL NOT EAT OF IT,' CURSED
BE THE GROUND BECAUSE OF YOU! IN TOIL
SHALL YOU EAT ITS YIELD ALL THE DAYS OF
YOUR LIFE. THORNS AND THISTLES
SHALL IT BRING FORTH TO YOU, AS YOU EAT
OF THE PLANTS OF THE FIELD. BY THE
SWEAT OF YOUR FACE SHALL YOU
EAT BREAD TILL YOU RETURN TO THE GROUND,
FOR OUT OF IT YOU WERE TAKEN; FOR DUST YOU ARE
AND UNTO DUST YOU SHALL RETURN."»**

Gen 3:9-19

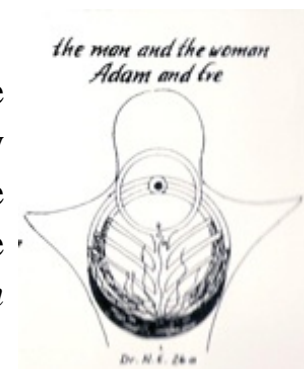
And the man answered: «*I heard you in the garden; but I was afraid, because I was naked, so I hid myself.*» This “nakedness” is not a nakedness of the body, but of the soul: the light that had previously covered man’s body was so powerful that man did not see his naked body. The light has left him, 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. (Pics. 53-54) 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.

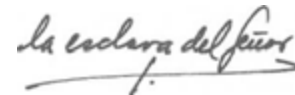
Not in the projection of our egoistic-I

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



the slave of the Lord