

## STRUGGLE AGAINST THE SPIRIT OF THE WORLD

*«I pray for these, I do not pray for the world» (Jn 17:9), said Jesus. Why does he not pray for the world? Because, as St. John says: «The whole world is under the evil one» (1 Jn 5:19); «Do not love the world or the things in the world. The love of the Father is not in those who love the world; for all that is in the world –the concupiscence of the flesh, the concupiscence of the eyes, the pride of life– comes not from the Father but from the world. And the world and its concupiscence are passing away, but those who do the will of God live forever» (1 Jn 2:15-17).*

Jesus also said: *«I did not come to condemn the world but to save it» (Jn 12:47).* If he came to save the world, why does he not pray for it? Because the world that he came to save is the world of souls, not the psycho-physical world built by the egocentric spirit that men have accepted. He came to save souls from this spirit of iniquity that dominates in the world, giving his Holy Spirit to those who have believed and continue to believe in his Word, embodying it in their lives by denying, in themselves, the appetites of the egoistic-self. This is why he says: *«If the world hates you, be aware that it hated me before it hated you» (Jn 15:18).* He also said: *«The prince of this world is coming, and he has nothing in me» (Jn 14:30).*

The Christ –Divine Nature's Activity, the Holy Spirit– manifested in the human being of Jesus for his life of self-denial, came and is coming to liberate, from the action of the evil one, the Human Nature, assuming it in Jesus, as well as the human beings who will be integrated into him: *«If anyone wants to come after me, let him deny his very self, take up his cross each day, and follow in my footsteps...» (Lk 9:23).* *«Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened, and the Holy Spirit descended upon him in bodily form like a*

*dove. And a voice came from heaven, "You are my Son, the Beloved [the Only Begotten in Jesus]; with you I am well pleased"»(Lk 3:21-22).*

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The entire life of Jesus was a struggle against the "egocentric" spirit, inside and outside of himself, rejecting, in himself and outside of himself, all exaltation of the "self." He could only do this by submitting his life –his liberty in thought, word and action– to the Will of the Father: *«My food is to do the will of him who sent me and to complete his Work»(Jn 4:34).* The Work that he completed is the identification of the Human Nature with the Divine Nature through the denial of the egoistic-self, by submitting himself unconditionally to the Will of the Father.

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The Christian Religion was aware of the fact that the world and souls are possessed by the spirit; this is why in the Catholic ritual of baptism it was said: "...do you renounce Satan, the world and its pomps? etc.," and the baptized person or his godparents would answer: "Yes, I renounce them." But all this has been nothing more than words, since today, as never before, "Satan, the world and his pomps" exercise an almost absolute power over the majority of human beings, even within the religious life. And what's more, there is an open opposition, not only in the world but also in today's Religions, to admitting the fact that Satan and the "spirit of the world" really take possession of human beings.

If Jesus' struggle in this world was against the evil spirit, liberating in himself the Human Nature, as well as many human beings, from his action, why is it so

difficult for the men of today to admit that they themselves or others may be possessed by the spirit, thus impeding their liberation from its different forms, unlike those human beings who, suffering the consequences of this possession, whether consciously accepting them or not, were liberated by Jesus?

The reason why nowadays people refuse to accept the fact of the action or possession of the spirit in themselves and in other persons is their affirmation of the “self” – egocentrism. It is because they make the “self” the center of their lives, establishing in it their “being” and existing. In this way they impede their own liberation from this action in its different forms because of their lack of faith and humility, unlike those who were liberated by Jesus because of their plea for help. This is why today no one can liberate others; each one must liberate himself by his self-denial, dying to himself, as far as the egoistic-self is concerned, in order to identify himself with Christ in the Will of the Father. This is the only thing that can liberate the human being from the power that the Evil One exercises in his psycho-physical body, the human nature.

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## QUESTIONS AND ANSWERS

1. *According to you, in what way is the entire world under the power of the evil one, as St. John says? And what is it that we should not love in the world, given that our loved ones are in the world?*

The Evil One is the Egocentric Action that has taken the place of God. The world is under the power of the Egocentric Action that dominates the egoistic-self of the human beings

who rule the world.

What we should not love but rather should reject, is this Egocentric Action, which frequently takes hold of us and of the persons we love.

*5. How do you think the Holy Spirit –the Action of the Divine Nature– can liberate you from the action of the evil one so that you may belong to the redeemed Human Nature?*

The Action of the Holy Spirit can liberate me and every human being from the action of the evil one, in order to belong to the redeemed Human Nature, if we do what Jesus did during his lifetime: he denied himself, obeying the Activity of his Divine Nature, so that the Will of the Father might be fulfilled.

*8. Who do you think is the “son of perdition”?*

The “son of perdition” is the angel who affirmed himself in himself, as well as every human being who identifies himself with the energy or spirit of the egocentric-self, which as such is opposed to the Will of God, taking the place of the Being, Who is the unique real center of everything that exists.

*10. Why do you think that Jesus, being full of the Holy Spirit, had to be led to the desert and be tempted there by the devil?*

Jesus, being full of the Holy Spirit, had to be led to the desert and be tempted there by the devil because he had to be put to the “test” to see if he would reject or accept the angelic action that was present in his human being: the “self.”

The expression “to be led to the desert,” besides indicating a place, signifies that the Holy Spirit withdraws from the soul, leaving it in a state of aridity like that of the desert, in order to make way for the temptation in its physical, psychic and spiritual dimensions.

He was assisted by the Holy Spirit in his preaching and in his contact with souls, but in his own soul he bore the pain and suffering of all the temptations to which the human beings, whom he had come to redeem, had been and were being subjected. It was on the cross that Jesus overcame all the temptations, liberating the Human Nature in himself, when he said: «*All is consummated*» and «*Father, into your hands I entrust my spirit*» – he was entrusting or handing over the “action,” the spirit, that had led him in his human evolution.

14. *Do you think that Jesus’ struggle against the evil one was only against the spirits that he was confronting in the possessed and sick people who were coming to him? Find some text in the Gospels that refers to these moments in Jesus’ life.*

Jesus’ struggle against the evil one was not only against the spirits that he was confronting in the possessed and sick people who were coming to him; the most difficult struggle was his confrontation with the mighty ones of the world, the civil and religious authorities: Herod, Pilate, Annas, Caiaphas, etc. He also struggled against the spirit that was manifested inside of him – in his psychic body – by making him see, at times, that his mission was one of power and that he would triumph as a king, ruling over men in this present state, as was the way of thinking of those who believed in him, including his disciples; at other times, by making him see the contrary: humiliating him and showing him his failure.

Jesus overcame all the temptations through prayer and self-sacrifice, orienting himself always to the Will of the Father, and only accepting what the Will of the Father would dispose for him. This is why, as it is said in the Gospels, he would often go off by himself to pray alone.

*15. Do you not think that you also have to confront this very spirit that still has power in this world? What would your confrontation with the evil one be like, and how can you overcome him? Do you find it easy to overcome him?*

While we are still in this world, we are constantly being tempted by the evil one by means of this egocentric action that acts, inside and outside of us, through our own and other people's selfish feelings, which we must confront with self-denial, assisted by prayer, sacrifice and an unwavering faith and confidence in the living Christ, who gradually brings about our redemption through every act in which we deny ourselves in order to fulfill the Will of the Father, going against ourselves and not against others.

From my own experience I know that it is not easy, but neither is it impossible.

*16. In what way do you think you can personally liberate yourself, in practice, from this action or possession of the "spirit of the world" – the evil one – in its different forms?*

We can personally liberate ourselves, in practice, from this action or possession of the "spirit of the world" – the evil one – in its different forms by renouncing the world and its concupiscences, inside and outside of ourselves, that is, by refusing to accept any desire or thought that goes against our conscience, or to accept any flattery from others, or superfluous desires that strengthen the concupiscence of the flesh, the

concupiscence of the senses and the pride of life, in the conviction that anything we may possess, or any good we may do, comes from the Lord and belongs to Him, and that our goal is not in the world, whose center is the “self”; our goal is to belong to the Kingdom of God, where Love, Justice and Truth reign. To Him alone must we give all honor and all glory, even in the most insignificant acts of our life. This attitude must spring forth from the deep conviction of our “nothingness,” and not be an expression of false humility.

March, 2002