



The “NEW EARTH” of the new man

Presented by
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Edited by
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«Wherefore, on coming into the world, Jesus said: “Sacrifice and offering you did not desire, but a body you have prepared for me; holocausts and sin offerings you took no delight in. Then I said, ‘As is written of me in the book, I have come to do your will, O God.’”»

(Heb 10,5-7)

This work appears in four languages simultaneously. The original, written in Spanish by the same person who received the message and whose signature appears at the end of the text, is entitled

La “Nueva Tierra” del hombre nuevo
English translation by Bertha de Beracasa
Italian translation (by Giovanni Galassi)
La “Nuova Terra” deal’uomo nuovo
French translation (by Simone Delange)
La “Nouvelle Terre” de l’homme nouveau

To the reader

Ever since thought came to a reflect consciousness of itself, a question has presented itself to man's consideration. I, who am I? Thus the metaphysical-theological reflection was born. Following a more or less logical-affective process, the course has almost always been the same in all cultures. The achieved conquests also have been more or less the same, even though the religious, artistic, and literary expressions appear as notably different in the time and the space.

Multiple spiritual movements have animated and run the multi-millenary history of thought in the various continents, in the different human races. Civilizations and cultures have, frequently, met and fused, enriching the traditions of the peoples with new and complex beliefs, customs, and institutions, making the task to distinguish the original and characteristic elements of each people difficult, if not entirely impossible. Useless job besides, for when one arrives at the first origins of the metaphysical-theological question which disquiets man's existence, one always comes up against the same question: I, who am I? And the question, once born and rooted in the interiority of the thinking and sociable being, no longer permits the serenity and indifference in the everyday existence.

The drama of man, being who bears engraved in the depths of himself and in the interpersonal relations the seal of the

Eternal, exacts a solution which obligates him in his rational, affective, and social tendencies.

The torment of being man! It identifies itself with the anguish of existing immersed in a light which permeates and illuminates everything without letting itself be caught in its full being and significance. It constitutes the event of one's feeling clutched by a current of love in the difficulty of letting oneself be perfectly transformed by it.

I, who am I? And the everyday phenomenal I replies: I am contrast and contradiction; I am flow and dynamism; I am: being suspended over the abyss of the nothingness.

I, who am I? And the I of the solitude and the silence replies: I am the Being who shouted from the personal interiority of Moses, «I am who am»; I am the Absolute, the «fiery» all-burning, non-consuming «flame»; I am the «impetuous wind,» which blowing from the North vitalizes and commoves everything; I am the «whisper» of the moments of solitude and of recollection; I am the «Spirit» which leads to the light of Truth; I am Love which unites the origin and the end of existence; I am the Inexpressible, the Unknowable, because the Unique, the All, the Life, the Being.

May 29 and December 16, 1972 are the dates which saw the conclusion of the two books of which the one we now publish is composed. The person who writes, of Venezuelan origin, felt herself irresistibly called to come to the Holy Land that year, residing, on the two occasions, in the city of Bethlehem. During her first stay of approximately one month in Bethlehem, she wrote and drew the booklet which in the month of June of the same year appeared with the title, «A los hombres de la "Nueva Tierra,"» fruit, perhaps, of meditations on three Messages written in Madrid on the 3rd and 7th of March 1971 and which have been reproduced in the first pages of the same booklet. Its publication awakened certain interest of a metaphysical-religious nature. On the occasion of her second stay in Bethlehem for a period of two weeks, following long

and impassioned discussions and talks with persons interested in the Message, there was born the extensive and detailed explanation of the drawings through which the writer attempts to express visually what she has discovered and attained as a conquest, that of becoming conscious of her inner world.

The text of these explanations is presented with great simplicity of concept and in an elementary form of syntax – that peculiar to spoken language. The book has no scientific pretensions, it being the result of intuitions which this person has had in intimate contact with her very being. It is useless to want to look for references of a scientific, philosophical, or theological nature in this book in order to explain the affirmations found in it. The dependencies, even if present, are due to occasional readings, but much more to encounters with persons interested in the same problems. These eventual dependencies, according to affirmations of the same person, are due to the fact that in the reading of some book – for example, the Bible – or in conversations with other persons, she has found the appropriate expression for some aspects of what she has come to know through that which she calls her “experience of the Being.”

Her lived experience has placed her in the necessity of communicating what she has come to know, with the intention not so much of displaying a conquest by her achieved, as of inducing others to create in themselves the conditions for undergoing experiences similar to hers, each one thus personally realizing the attaining of the Truth, for the Truth, which is Life and perfection, cannot be reached as something ready-made, but should be sought-after and conquered with the ever-renewed passion of the lover who seeks and wins the beloved.

The work is yet one more call to the necessity of personal reflection against the dissociating distraction which modern man has created with his inconsiderate technology. It seems that the time is near in which material conditions will be such as to permit man to dedicate himself almost exclusively to the

problem of his own destiny. Contemporary man, more than any other man in the past, can create in himself the necessary conditions for becoming conscious with regard to his own origin and destiny, enabling him to devote himself to living with passion and fidelity the adventure of the existence situated in time and space but projected towards the Eternal.

The present book is only a re-taking, a fathoming, and a developing of all that which for years this person has been publishing in her writings, becoming inspired in the unitary vision of the world which Scripture, in so suggestive and poetic a way, offers us. What is the origin or, better still, the cause of the beings? What is the conclusion of the evolution which through the becoming is realizing itself in the world? What are the historical vicissitudes which must be lived by man, a being prepared by all the creation? The careful reading of the book will offer the reader the possibility of discovering many things apropos of these foregoing questions.

On June 27, 1969 the person who has written the book which I present, in a letter to a Franciscan father who was preparing the publication of other of her writings, reminded him that it was necessary «to let the world know that – in those books – what is dealt with is a MESSAGE from God, a call to men so that they might know the Truth and dispose themselves to enter into His Mercy, before His Justice manifests itself.» In her way of seeing things «it is important and necessary that the world know that IT IS A MATTER OF A DIVINE INTERVENTION.» And forthwith, after having affirmed that the Sacred Scriptures have been for her a verification of as much as the Lord has given her to know in the most absolute ignorance of the word of God, she adds: «I began to receive this “knowledge” from the Lord on 22 August 1954 which was when He revealed Himself to me, making me know who God is and who I am (the ALL and the “nothingness”), and which was what totally changed my life, not desiring anything else since then than to fulfill His Divine Will.» From the same

letter we come to know that this person had a second intuitive contact with the Being, near Santa Maria degli Angeli (Assisi), on 10 May 1956, day of the Ascension.

Fruit of such experiences was a radical change of her life. The latter is spent in prayer, colloquies, and discussions with small groups of persons who freely approach her, and in the writing of those books which, according to the inspiration of the Lord, she feels she has to write. The theme, as much of the colloquies as of the books, is the History of Salvation presented by the Bible and illustrated by means of graphic representations which to many, little inclined towards the dialectics and the philosophical-theological concepts, facilitate the discovery of a world unknown to them.

The person who offers us this book does not assume to express with the drawings and the words the Reality experienced in her innermost being, but she feels it her duty to reveal, in some way, what she has personally experienced, and points out, at the same time, the impossibility of describing and communicating that of which she has become conscious. The book, in the integrity of its message, wants to be only an indication and a stimulus which might serve as guide to the search for the Truth, and suggests to the movement of the thought an itinerary towards the explicit reconquest of itself. The only way to understand something of the Reality about which the book speaks is by answering with one's life to its urgent invitation. The drawings and the words used are mere indications. The responsibility of the comprehension of the Reality to which they refer, of what they mean, falls entirely upon the mind and the soul of the reader.

According to what she says, there have been diverse moments and circumstances in which the BEING has made Himself present to her in the light of the conscience and in the dynamic force of the liberty. She herself tells us that she has "seen," and that she has felt herself bound to the Cause of her "vision." It is useless to attempt to describe, for comprehen-

sion purposes, the experience lived and expressed with the term "to see." It is a matter of a kind of "vision" which escapes any psychological and physiological analysis. If the event God in the conscience of the man were fruit solely of a psychological act, it would become reduced to a simple human experience. The mysterious encounter with God is more than a human experience. In it there are necessarily present two realities which are not to be confused: the reality of the event which has its justification in an initiative of God's, and the reality of the experience which the man has of the event. The event God, though taking place in the human conscience, develops in the sphere of the ineffable; because of its nature, it, therefore, participates of the inexpressible, reality which the human language will never be able to describe. Encountering oneself with the supreme Reality, the expressive signs allude to its meaning but do not represent it, nor do they, much less, express it.

The book you have in your hands wants to celebrate the mystery of God-Love and has only one objective: to introduce one to the mystery, not to explain it or to penetrate it. It invites us to raise ourselves above the ordinary preoccupations of life and to situate ourselves in an attitude of amazement and marvel before ourselves and the world in order to seek and respond to the mystery which surpasses our capacity of comprehension. In spite of everything, spiritual events exist which no verbal or figurative expression can render manifest because they transcend the possibilities of any definition or image. For us, the essential thing consists in knowing and accepting that the Will of God has made Itself known and continues to make Itself known, uninterruptedly, from the first moment of its encounter with the man Adam as far as ourselves.

It would be a waste of time and useless work to want to reconstruct the hidden circumstances in the course of which God has made Himself present, enlightening the soul of every

believer. We will never be able to understand it: we can only respond or refuse to respond to the loving invitation which He makes us.

PIO RAFFAELE ANGELISANTI

Bethlehem, February 1975

Bethlehem, Israel, December 7, 1972

I have been asked to explain the meaning of the drawings contained in the booklet “*Mensaje a los hombres de la ‘Nueva Tierra.’*” I must confess that my having made drawings – these and those which appear in the other books – is due to the fact that I feel incapable of expressing with words that which the Lord gives me to know, for this “knowing” is, rather, an *experience* lived in the soul, in my whole being; it is something which is lived and understood outside of time. It is not something which is thought or reasoned; it is beyond reason and thought. In order to write it, if the Lord does not also give me the word to express it, I must make an effort to bring it to the reason, and when it arrives there, I realize that it escapes me, and what I say is very far from the reality which I want to express. When I do the drawings I do not have to make any effort, I do not even think of what I am doing; to me, it is like one taking a photograph of that which is “known” – a poor photograph, it’s true, for life is not in the drawing but in the internal reality which gives it that “*vivencia*.” I think that whoever has the same “reality,” upon meditating on the drawing, will recognize it in himself. For this reason I say also that the drawings are good for nothing, for, to him who does not discover this “internal reality” in himself, these drawings will say nothing; what’s more, he will see them as an obstacle, for he will look to find their meaning through his reason, and

there, certainly, it will be for him an obstacle in relation to his knowledge, because his knowing is different.

As I enter into contact with persons and writings, be they Sacred Writings or any other writing, I realize that that which the Lord gives me to know is nothing new, for I find something of the same thing everywhere, and many times better expressed than I might be able to express it.

So then, if these things are published now, I do not do it with the intention of making known anything new, but I do it *exclusively* because to me it is the wish of the Lord that I so do, and I, for this – to fulfill His Will – have come to this world. And I give thanks to God for my having become conscious of the fact that only this must I do: fulfill His Will.

Thus, then, if it is His Will, He will give me the word to explain the meaning of these drawings.

And so it was. When I began to write this which we have now read, my intention was to give an answer to the person who had asked me for this explanation of the drawings. But the words gushed forth, and I had to continue writing during nine days, up until finishing this “explanation.”

MESSAGE

to the men of the “New Earth”

Tiberias, Israel, May 23, 1972

11 a.m.

I, the slave of the Lord, in the knowledge of what I was, of what I am and of what I shall be, fulfilling the Will of my Lord, write and draw the Message which for you, men of the “New Earth” has been given to me.

Madrid, Spain, March 3, 1971
5 a.m.

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

I am your Mother.

I am the vital principle of every particle of your being.

I am the “Eternal Feminine,” the Spouse of the Eternal, the Will of God!

Before anything existed, I was. I was and am in the Eternal Absolute, from all eternity espoused to his “THOUGHT,” He whom you call and is “Father.”

Without Me nothing was made, and everything was made by Me.

I am the Mother of the Earth!

I am the Soul of the Earth!

I am the universal Soul!

I am the Mother of the Word incarnate, she who once was called Mary.

I have always been “among” you, from the beginning to the end; and when I cease to be among the men of “this age,” it is because death, the end, the nothingness is approaching, yes, but the “nothingness” in another will that is not I is the “refractory-nothingness,” “death,” “sin,” “perdition,” “hell,” no matter what name you want to call it.

To you, men of the “New Earth,” that will no longer be of any importance; it will have been the “placenta” with which you have nourished yourselves all the while the

process of your spiritual evolution lasted. This is what you have called “the knowledge of good and evil,” what you have wanted to know ahead of time.

If man had obeyed his Creator with his consciousness placed in Me, never would he have experienced in his soul (spiritual being) the disorder that already existed in his “body” (natural life), “disorder” with which he was nourishing himself, for he would have evolved in the spirit as he evolves in the flesh (natural life).

Does the fetus in the mother’s womb realize that it is being nourished by the “waste” of her blood, which is the placenta? This is a “waste” that the maternal organism retains all the time necessary for nourishing the new creature, but once the new creature is born, it becomes corruption, death, and must be expelled from the maternal womb.

The new creature is detached from the placenta by the cutting of the umbilical cord.

In this spiritual birth, the men who are not yet “born,” when the time of times ends, will remain adhered to death, like the fetus to the placenta, because they have remained in the will of the creature; their umbilical cord has not been cut – it is an abortion!

This spiritual birth has begun “with” and “in” JESUS CHRIST, the Arisen One from the dead. He is the Head of the ONLY BEGOTTEN Son of the Eternal; in the last member He will manifest Himself in all His potentiality, as He did not manifest Himself before, and THIS ONE will remain among you forever, so that everything may be consummated in everyone, and you may be presented to the Father as one BODY.

You will then see Me also as the Spouse of the First-born, and then you will understand what you cannot now understand, for I am also the SPOUSE of the ONLY

BEGOTTEN, and each one of you must NOW espouse Me; it is how the UNITY will be consummated!

Men of the “New Earth,” stop right now from prostituting yourselves with harlots, “wills”! Come and make peace with your Spouse, the Will!

This is the Church that Christ founded!

This is your Mother!

This is your Spouse!

This is your “Eternal Feminine”!

This is I, the one and only “I”! the “I” of the Father, of the Son, and of the Holy Spirit.

I am the Trinity on earth, the Will of God!

Madrid, Spain, March 3, 1971

9:00 a.m

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 on 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 “MAN.”

It was Man who then had to “liberate” Me from “mat-

ter” by espousing Me, so that I might establish Myself in everything and in everyone.

But the human being (before being the “MAN” wanted by God) in his initial Consciousness prostituted himself: he went after the creature disobeying his Creator; instead of espousing Me in order to liberate himself and liberate Me, by prostituting himself, he who was called to be “one” became multiple, a slave of harlots (“wills” and not the Will) and left Me, “the Bride,” in bondage.

It was Jesus, the Israel of God, the son of “Man,” who rescued Me, he himself thus being liberated. By remaining a virgin, *not man’s will*, he became espoused to Me, the Will of God, and was *confirmed* “in” God’s ONLY BEGOTTEN.

After having been lifted up, in order to draw everyone to Himself, he left Me at the service of men:

«This is my BODY, which is given up for you....»

But if you do not do what He did, leaving the “wills” (the creatures’ will) in order to espouse the Will (the Will of God), you cannot liberate your “Body” which is I:

«Woman, behold your son..., behold your Mother.»

If you do not receive me as Mother, you cannot partake of the Body of God’s Only Begotten.

You cannot be detached from Me, but, in order to enjoy Me and delight in Me, you must freely “*choose Me*” NOW:

«He who has the Bride is the Bridegroom.»

Otherwise you will be among the “concubines” and with “the mercenary.”

Meditate on the Scriptures of all times and in all the forms that men have given them (the various religions), and you will find Me in all of them as the unique principle.

If you cast Me off – you will ask Me – what remains?
 You cannot cast Me off, you cannot do without Me:
 in sorrow or in happiness,
 in “light” or in “darkness,”
 in “glory” or in “hell,”
 in “heaven” or in the “netherworld,”
 in the “one” or in the “multiple”
 I am always there, but the choice as to where you want to
 remain depends on you NOW.
 I am what I Am.
 Your choice cannot alter Me in any way.
 If you want, you can enjoy Me, you can be Myself, for
 I have no parts: “I AM.”
 But you can live on the fringe, and then you will have
 made in yourselves:
 sorrow of what is joy,
 darkness of what is light,
 multiple of what is one.
 I am always what I Am.
 I manifest myself as Eternal Feminine, but I am also
 the Eternal Masculine.

I am the Will of the Eternal Absolute!
 I am the Will of God!
 I am the light in darkness,
 joy in sorrow,
 truth in error;
 in despair I am hope,
 in war I am peace.
 I am the good in the evil.
 I am Love and I am the Beloved.
 I am the Heart of God!
 I am the Heart of MATTER!

Madrid, Spain, March 7, 1971
12:00 p.m.

Men of the “New Earth”: I am the SOUL of Matter;
 matter without Me is death.

When I say that I am the Soul of Matter, I am announcing to you a spiritual reality.

When I say that I am the Heart of Matter, I am announcing to you a corporeal reality. By this I mean to say that I am among men, but only you, men of the “New Earth,” will recognize Me.

The men of “this age” will have remained in matter: By not having identified themselves with the Will of the Eternal, they did not penetrate to its very HEART where the Life of Matter was, Matter which they wanted to subject by appropriating it, and they were subjected to “death.”

The men of “this age” are dividing up my “garments” and drawing lots over them, as those soldiers divided up and drew lots over the garments of Jesus, the Son of Man, while they were crucifying Him.

I ask you, men of the “New Earth,” to immerse yourselves with Me in Matter, renouncing to be knowers of good and evil, so that you may be able to liberate your bodies from the subjection to the creatures (angels and men) and may liberate the other creatures (the Creation) which are subjected to vanity by reason of him who keeps them subjected as long as you yourselves are not liberated.

I AM

“I am who AM,” said God to Moses.

God is He who “Is,” the ABSOLUTE.

How could we express Him?

All that we might say about Him is never the reality.

Abraham saw Him as three males who set out to encounter him in the oak grove of Mamre.

Moses saw Him like a burning flame which covered the bush without consuming it.

Ezekiel “saw” Him like a stormwind coming from the North and a huge cloud around which fire flashed, from the midst of which something gleamed like electrum.

The prophet Elijah “saw” Him like a whisper.

Jesus tells the Samaritan woman that God is Spirit and those who adore Him are to adore him in spirit and in truth.

John, the Evangelist, tells us that God is LOVE.

And, lastly, Jesus tells us that no one ever saw God and that God Only Begotten, who is at the Father’s side, is who has revealed Him.

And I, in truth say, that He has given me to “know” Him, and what I have “known,” with nothing of this world could I compare. I can only say that this “knowing” is an *experience* lived in the soul, in one’s whole being, and, with words, it cannot be expressed.

With the drawings which appear in the different books, fulfilling the Will of my Lord, I try to express the inexpressible: the “ABSOLUTE,” He who “Is,” the “Unique,” the

“All,” the “Life,” the “Being”... Everything I might say about Him is what He “*is*” *not*.

Each one will be able to find Him in himself and then will have the same “*experience*” lived in the soul, in the whole being, and will be able to know what “heaven” is.

This is the eternal life, that they may know You, unique true God, and your envoy, Jesus Christ.

The unmanifested Absolute



Before anything was,
in Himself all "IS."

The Unmanifested Absolute

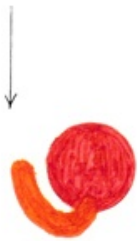
I suppose that if it had occurred to Abraham to make a drawing in order to express the God known by him, he would have drawn the figure of three men.

Moses, on the other hand, since God manifested Himself to him in the fire of a bush, would manifest Him as a burning fire. Thus then, each one makes God known according to the way in which to him He has manifested Himself.

To me He has manifested Himself as He who “Is,” I have no image, I only know that He is He who “Is.” For this reason, the only way I can express Him is with a point. The red point signifies He who “Is”; outside of Him nothing exists. When I had the “*experience*” of His Presence I came to know that He is He who “Is,” and that I without Him am nothing.

Manifestation of the Absolute

LIBERTY-Thought



In Himself
and only with Himself
He who "IS,"
by His WILL,
manifests Himself
and this manifestation is:

"Thought"

Manifestation of the Absolute: LIBERTY-Thought

He who “IS,” the Absolute, whom I have expressed with a “red point,” is not a static being, but a dynamic LIFE, who manifests Himself in Himself and only with Himself, all this outside of time and space, before anything existed.

This manifestation, LIBERTY, which I call “Thought” and which I describe as a wave projecting from the red point is nothing which changes place, which goes out, but an intimate *activity* which I do not know how to express any other way and which I call LIBERTY-Thought, for thus has the Lord made it known to me: this ACTIVITY LIBERTY-THOUGHT, affirmed in the WILL, is the LIVE REALITY, the Being of our thought.

With the projecting wave I want to express that the dynamism of the Being who “IS” is completely free; that is: LIBERTY. This means that the LIBERTY-Thought can affirm itself independently of the WILL, even though its Being is in the WILL; the WILL is the “Dynamic Force” and the Being who “IS,” the Absolute, in the act of manifesting Himself.

In the Being who “IS,” every manifestation is LIBERTY, and this Liberty after knowing itself can affirm itself in itself or in its true Being, which is the WILL, the Being who “IS.”

Right now as I write I realize that the words destroy or disfigure the reality, and what is ONE is already seen as many.

Manifestation of the Thought-Being

LIBERTY- Word



In Himself
and only with Himself
THOUGHT,
identified with WILL,
manifests Himself
and this manifestation is:

“Word”

Manifestation of Thought-Being: LIBERTY-Word

The manifestation LIBERTY-Thought in the act of affirming itself in its Being, the WILL, “IS.” This is what is expressed in the drawing upon the circle’s closing at the red point. In the same instant in which the “manifestation” LIBERTY affirms itself in the Being who “IS” (the Will), a new manifestation is given.

Thus we see that from the union of the LIBERTY-Thought with the WILL, its Being – first circle in the drawing – a new Activity manifests itself which signifies LIBERTY-Word, manifestation of Thought-Being, represented in the drawing by the new projecting wave.

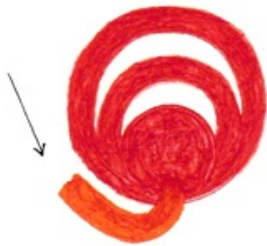
I see that in the Being who “IS” there is nothing static; the Being cannot – let us say it this way – cease to manifest Himself.

I call this manifestation “Word,” because it is manifestation of Thought-Being. They are the words which we have for expressing these realities; what we call thought, word, action, work, is an image (shadow), a conjecture, of THOUGHT, WORD, ACTION, WORK, in the Being who “IS,” and which is the REALITY, the LIFE and the Being of this image which we know and experience in ourselves.

“The ‘Word’ springs from the union of the THOUGHT and the WILL of the Absolute,” the Lord has said to me.

Manifestation of the Word-Being

LIBERTY- Action



In Himself
and only with Himself
WORD,
identified with
“THOUGHT and WILL,”
manifests Himself
and this manifestation is:

“Action”
(GOD’s ACTION is LOVE)

Drawing 4

Manifestation of the Word-Being: LIBERTY-Action

The manifestation LIBERTY-Word in conformity with Thought-Being orients itself to the WILL, affirming itself in the identity with the same WILL, its Being.

Upon affirming itself in its Being, the manifestation LIBERTY-Word – represented in the drawing by the second circle which becomes closed in the red point – “Is,” and a new Activity which we call LIBERTY-Action – represented in the drawing by the third projecting wave – manifests itself.

LIBERTY-Action springs from the identification of WORD with Thought-Being (THOUGHT and WILL).

Manifestation of the Action-Being

LIBERTY-Work



In Himself

and only with Himself

ACTION = LOVE,

identified with

“WORD, THOUGHT and WILL,”

manifests Himself

and this manifestation is:

“Work”

Manifestation of the Action-Being:

LIBERTY-Work

The manifestation LIBERTY-Action in conformity with Word-Being orients itself to the WILL, affirming itself in the identity with Thought-Being (THOUGHT and WILL), its Being.

Upon affirming itself in its Being, the manifestation LIBERTY-Action – represented in the drawing by the third circle which becomes closed in the red point – “Is,” and a new Activity which we call LIBERTY-Work – represented in the drawing by the fourth projecting wave – manifests itself.

LIBERTY-Work springs from the identification of ACTION with Word-Being.

The UNCONSCIOUSNESS of The LIBERTY-Work



The LIBERTY-Work orients its wave to itself and not to the Will, the Being who “IS.”

The LIBERTY-Work, upon orienting its wave to itself, becomes conscious of itself as “entity” separated from the Being: the UNCONSCIOUSNESS.

As it does not become conscious of its “Nothingness,” it continues to orient itself towards itself and not to its Being, He who “IS.”

Refolding itself in itself, “the Work” projects its image outside of itself: the “Nothingness.”

In its UNCONSCIOUSNESS it “intellectually” makes for itself an image of the Being which it carries in itself, image of multiplicity of beings, not of multiplicity of Persons in the unique Being.

There we have the original-UNCONSCIOUSNESS, the deep “sleep” into which the LIBERTY-Work, unconscious of its Being, has fallen.

*«I adjure you, daughters of Jerusalem,
by the gazelles and hinds of the field:
Do not rouse her, do not disturb my
love until she is ready.» (Song 2,7)*

The Unconsciousness of the LIBERTY-Work:

The Liberty-Work orients its wave towards itself and, becoming known to itself, it *detains itself* in itself, unconscious of its Being, the WILL.

The Liberty-Work “IS” *not*, but it has its being in the Being who “IS.” This is what is meant to be expressed each time a wave projecting from the UNIQUE is drawn. It is the moment of the manifestation of the Being, that is: LIBERTY in the unity of the Being. In that moment what is manifested – be it “Thought,” “Word,” “Action,” “Work” – “IS” *not*, but it has its being in the Being who “IS.” Only if the LIBERTY affirms itself in the WILL, not in itself, “IS” it, as we have seen in THOUGHT, WORD, and ACTION.

This drawing represents the Liberty-Work in the moment in which it becomes conscious of itself as “entity” separated from the Being.

The Being who “IS,” manifested in Himself, is represented by the red point and the three circles which become closed in the same, while the orienting of the Liberty-Work towards itself is represented by the wave which continues refolding itself in itself up to projecting the image of its Being, He who “IS,” outside of itself. This image of the manifestations of the Absolute in Himself and with Himself is represented in the drawing by the three branches which open downwards.

Everything which comes forth from the Being is completely free (in the real sense of LIBERTY), free to remain

in itself or to return to the Being who “IS” identifying itself with the WILL. This “coming forth” is not a change of place, of space, or of time. I see that this is a property of the LIBERTY, and this “LIBERTY” is what constitutes the “Person” when the former affirms itself in the Being. I do not know how to express it better.

Upon the LIBERTY’S identifying itself with the WILL, is when the “Manifestation” of the Being who “IS” is given, be it “Thought,” “Word,” “Action,” “Work,” always one single BEING in His different manifestations, “Thought,” “Word,” “Action,” “Work,” referred to here, cannot be compared with the thought, word, action, work which we know in man, or in any other creature.

The “manifestation” of the Being who “IS,” before traveling its circle identifying itself with the WILL, which is its Being, is only “LIBERTY,” but LIBERTY which must be conscious of itself, its Nothingness, and Conscious also of its Being, its All. This LIBERTY which *self-knows* itself in its election power and *detains* itself in itself, without becoming conscious of its “Nothingness,” is the UNCONSCIOUSNESS, unconsciousness because it does not become conscious of its true Being.

It is “the Work” which breaks *in itself* the harmony of the LIBERTY, because it does not close its circle in the unity of the Being who “IS,” the WILL.

The Liberty-Work, instead of affirming itself in the “Being,” its Being, before “being,” *desires* “doing”: it sees itself in its election power separated from He who “Is” and desires to do “Works” for the Being: it makes a God-image for itself, projecting the Being outside of itself instead of orienting itself to the WILL in order “to be” in identity with He who “Is.”

The Liberty-Work, in its unconsciousness, “intellectu-

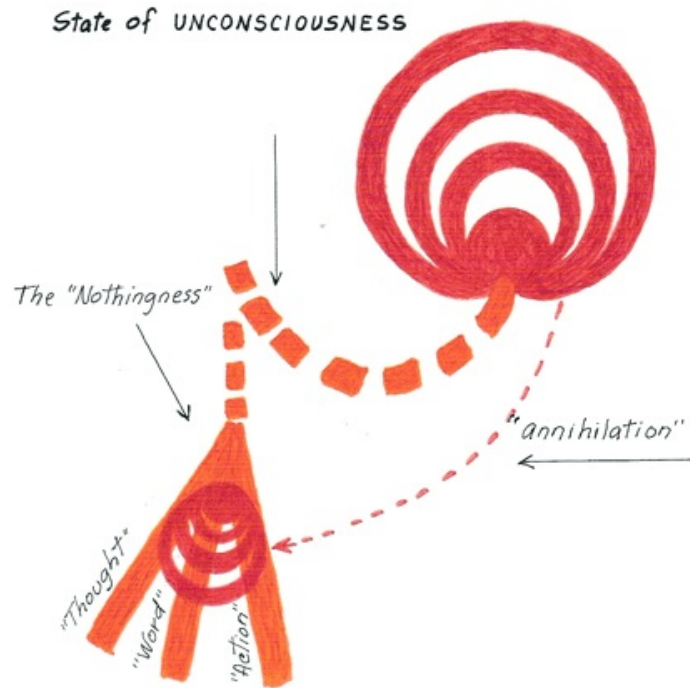
ally” makes for itself, let us say it this way, an image, to its manner and to its measure, of the Being which it carries in itself and projects it outside of itself, image of multiplicity of beings and not of multiplicity of Persons in one unique Being.

In this way the Liberty-Work disconnects itself from the living Being, the Being who “Is,” whom it carries in itself and with whom it would have to identify itself. This *unrealized* Liberty-Work does not become conscious of the Being, it falls into the “Unconsciousness” of the I, multiplicity of “beings,” and it gives itself a name; let us call it: “MAN.”

In this way he who was called to be “One” became “multiple.”

This state of the Liberty-Work detained in itself is the original-unconsciousness : the deep “sleep” into which the Liberty-Work fell, unconscious of its Being.

The Being who "IS" and the "Nothingness"



The LIBERTY -Work affirms the name: "Work," and conceives the multiplicity of itself, breaking in this way the unity of itself in itself.

This separation is not real; it is the UNCONSCIOUSNESS of the Work-LIBERTY: as it sees itself in front of the Being who is its Being.

The Being, the WILL, is there, waiting for it; He waits for the Work-LIBERTY to awaken from its sopor, the UNCONSCIOUSNESS in which it is to be found sunken, and become conscious of its "Nothingness"...

In the multiplicity of itself, before the "image" which it makes of itself, "the Work" becomes conscious of its "Nothingness"...

*«I adjure you, daughters of Jerusalem,
if you find my lover –
What shall you tell him? –
that I am faint with love. »*

(Song 5,8)

And the Being who "IS" "annihilates" Himself... and becoming "Nothing" gives existence to the image which "the Work" made for itself of the Being which it carried in itself: "Thought," "Word," and "Action," multiplicity of Persons in the unique Being, He who "IS."

The Being who “IS” immerse Himself in the Image, the “Nothingness,” in order to give “being” to the Liberty-Work

This drawing represents the Liberty-Work in the moment in which, owing to the state of UNCONSCIOUSNESS in which it is sunken, it sees itself separated from its Being, He who “Is,” and conceives the multiplicity of itself outside of itself, in this way breaking the unity of itself in itself. It is what the chopped wave represents.

This separation and this multiplicity are not yet real; this is the UNCONSCIOUSNESS of the Liberty-Work, as it sees itself in front of the Being. The Being, the WILL, is there, awaiting it, waiting for the Liberty to awaken from its sopor, the UNCONSCIOUSNESS, in which it is to be found submerged and become conscious of its Nothingness. It is what the segment which is seen joined to the red point represents.

The chopped wave which we see in this drawing and which spills downwards to open itself into three branches where we read “Thought,” “Word,” “Action,” signifies the multiplicity which is given in the manifestation Liberty-Work upon becoming detained in itself *in front of* the Being instead of orienting itself to the Being, thus falling into the unconsciousness of its own being, the I (multiplicity of beings).

The unmanifested Liberty-Work detains itself in itself, becomes conscious of itself, of its power of election, but it does not immediately become conscious of its “Nothing-

ness” with relation to the Being, therefore, it becomes detained in itself, it does not return to the WILL, and for this reason it “Is” not. The “Work” loses the consciousness of the Unity, the unique Being, and falls into the UNCONSCIOUSNESS of the multiplicity, the beings, but the WILL, the Being, is there, waiting. Of this, Scripture says at the beginning of Genesis: *«In the beginning God created the heavens and the earth. The earth was without form and void, and darkness (the UNCONSCIOUSNESS) was upon the face of the deep; and the Spirit of God (the WILL, the Being) was moving over the face of the waters.»*

The heavens and the earth are an image of this manifestation which, upon coming forth from the Being, “Is” *not*. The manifestation of the Being, LIBERTY, consists precisely in that it can remain in itself, and then is “Earth,” or return to the Being, the WILL, and then is “Heaven.” Only upon affirming itself in the Being, the LIBERTY “Is.”

This is a moment of suspense, there is as yet no “Creation.” All Creation, the entire Universe, all that which will exist, visible and invisible, in space and in Time, is there without yet “being,” floating in the emptiness of the UNCONSCIOUSNESS, of the “non-being,” the darkness.

The first cause of this world which we know, the Universe, is the UNCONSCIOUSNESS (Unconsciousness of multiplicity of beings, the I), and this is what the common man calls “God.” GOD is the Being who “Is,” the fundamental principle, the Being of all that which exists, but it cannot be said that He is the Cause of all that which exists, nor is He that which exists either. When the “BEING” manifests Himself, the Cause will disappear; then this “God” foreign to ourselves will have been an illusion. This “God” is the one which sustains us in this world and is the one on which all “Religions” lean. Religion is the chrysalis of the Realization. We cannot do without this “God” while

we are in this state of UNCONSCIOUSNESS, no matter the image we make of it for ourselves, it can be religious or not, it is the *father* of all our I-entities, it is the Universal I-entity.

The Liberty-Work, upon detaining itself in itself, self-knows itself in its “power” of election, and affirming the “power,” it does not realize the election; believing that it is able to realize by itself and in itself the “Thought,” the “Word” and the “Action,” it becomes multiplied in “Action.”

In the Liberty-Work, when it believed itself to be possessor of “Thought,” “Word,” and “Action,” separated from the Being, there arises the unconsciousness, multiplicity of beings, and as consequence desires “to do” “Works,” that is: the same dynamism of the Being reflects itself in this Liberty-Work as image, shadow of the Reality. The desire becomes fixed in the “Action”: “to do”; the LIBERTY decides for “doing” and not for “Being”; it becomes decided for itself: “Work” and “doing” (to work) is the same in this case; the LIBERTY affirms the name. To affirm the name is precisely the UNCONSCIOUSNESS.

When I say: “affirms the name,” I mean that it attributes to itself a personality which in reality does not exist separated from the Being. Example: to affirm the name of “Peter.” Peter, “Rock,” is not a juridical personality which may exist separated from a concrete human being; in order to be “rock,” Peter, this human being must be *affirmed* in Christ through a *live and operating faith*; he must, first of all, “be”; that is to say, he must have reached the state of consciousness of the live Christ, which makes him capable of dying to himself so that Christ “in” him may “build” the Church, and only after, not before, does he have the juridical personality conferred by Christ to Peter: “to be” Church, not “to make” churches. The Liberty-Work affirms

itself first in the name: “to do” (to work). It sees itself separated from the Being who “Is” and desires to do “Works” for the Being who “Is”; it *makes* a God for itself, instead of “*being*” GOD. We say that “it sees itself” separated because this separation is not real; it exists only in its UNCONSCIOUSNESS. The separation exists, is real, when the affirmation is given in the liberty and in the coming-to-consciousness of “being” someone in front of the Being.

Notice that it has not been said that the Liberty-Work *affirms* itself in itself, but that it *orients* its wave to and *detains itself* in itself: it does, indeed, affirm the name, giving rise to the first “I”-entity and to the multiplicity in the “Action,” Image of the third manifestation of the Absolute in Himself and with Himself.

The Liberty-Work in the multiplicity of itself, in front of the image which it has made of itself, becomes conscious of its “Nothingness”... It is what the three segments which become detached downwards from the wave represent. In this new semi-conscious state of the Liberty-Work, the following verses from Song of Songs can be well applied to it:

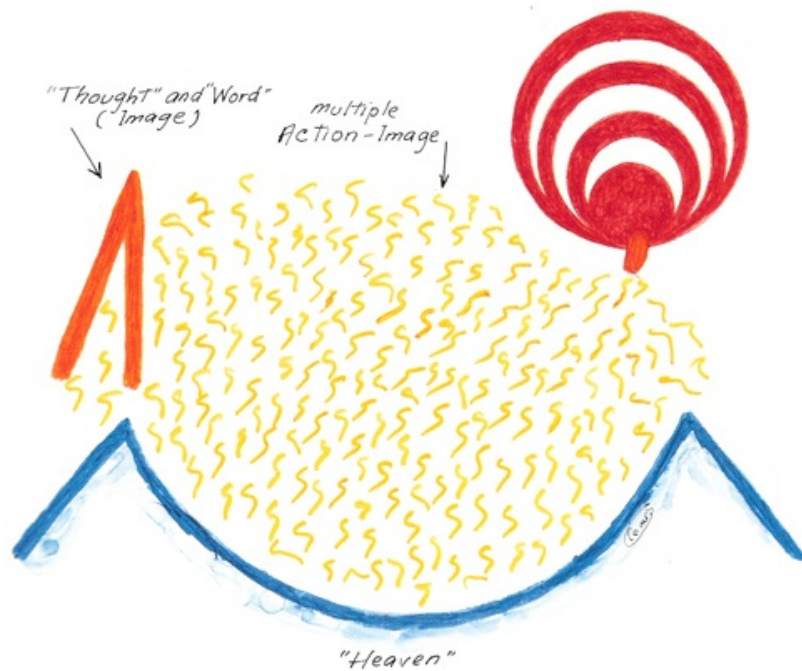
*«I adjure you, daughters of Jerusalem,
if you find my lover –
What shall you tell him? –
that I am faint with love.»*

At the moment that the coming-to-consciousness of the “Nothingness” is given in the Liberty-Work, the Being who “Is,” annihilating Himself, becoming “Nothing,” gives *existence* to the image which the Liberty-Work has made for itself of the Being which it carries in itself, Image of THOUGHT, WORD, and ACTION in the multiple.

The annihilation of the Being who “Is” is represented by the three circles of the Unity which symbolize the Absolute

manifested in Himself, immersed within the three orange branches which signify the “Nothingness,” image of the “Work.” But the Being who “Is,” annihilating Himself in the Image, does not cease “To Be” outside of it; this is what is meant to be represented by the upper drawing which represents the Absolute manifested in Himself: outside of the Image and at the same time in the Image.

Free beings: pure spirits



«In the beginning, when God created...»

Multiplicity of the Action-Image in the Work-Liberty, realization of the desire: "to do."

The Being who "IS" gives "being" (entity), existence, to the Image of the Liberty-Work in its multiple-Action: "free beings," "likeness" of the third manifestation of the Absolute in Himself and only with Himself. Pure Spirit.

*«Then God said, "Let there be light,"
and there was light.» (Gn 1,1.3)*

Multiplicity of the Action-Image:
free beings

Multiplicity of the Liberty in Action-Image:
pure spirits

This drawing represents the multiplicity of the Work-Liberty in Action-Image. The multiplicity becomes realized in the moment in which the Action-Image becomes conscious of the Liberty, its free being. The multiplicity becomes realized first in Action-Image, and not in Thought-Image or Word-Image, because of “the Work’s” desire: “to do.” This multiplicity of the Liberty in Action-Image is represented by the yellow arabesques.

The Being who “Is” gives “being” (“entity”), existence, to this “image” which the Liberty-Work has made for itself in its “multiple Action-Image.”

This “multiplicity” of the Action-Image (free beings), Action-Image which is “likeness” of the third manifestation of the Absolute in Himself and only with Himself, is pure spirit.

The two orange lines at the left, which open downwards, represent the parts of the image of the “desire” of “the Work”: Word-Image and Thought-Image, whose multiplicity has not yet become realized.

With this drawing we enter into a new dimension or state which does not belong to Time. This new state is what we want to express in the drawing with the separation indicated by a blue band. Over the blue band is seen in the

drawing: in the first place, the representation of the Trinity, the Being manifested in Himself and with Himself, “annihilated” at the service of the LIBERTY, making the “image” which “the Work” made for itself a reality; then, a little below, the yellow-colored arabesques which represent the multiplicity of the “Action,” pure spirits; lastly, the blue band, which represents heaven. By this “heaven” we want to indicate that this is a matter of a state which does not belong to the state or the time of this world of the senses.

What we here represent is the way in which we “the creatures” see the Being who “Is”: we see Him as Creator; as an Omnipotent Being, separated from us; as a being who manifests Himself in beings different by nature, number, and qualities. We conceive Him as a Trinity: three Persons and one single God – Father, Son, and Holy Spirit; as “Thought,” “Word,” and “Action,” conserving the unity of the Being who “Is”; as Wisdom, Goodness, Justice, Mercy, etc. We attribute to the Being all that which we know in us. They are concepts according to the state of UNCONSCIOUSNESS in which we live. According to the degree of our “evolution” and to the state of consciousness, thus we conceive the Being who “Is” and manifest Him. Nothing more can we do while we do not yet have the CONSCIOUSNESS of the Being who “Is” (the return of the LIBERTY-Work). As we evolve spiritually, identifying ourselves with the Divine Will, the veils begin to draw back and the image appears clearer; the last veil tears away when we become confirmed in the WILL, the Being who “Is”; this is what we have seen in the Risen Jesus Christ.

The different Religions are expressions of the states of consciousness through which humanity gradually passes. The highest state of consciousness will manifest itself in those persons, irrespective of race, nation, or Religion, who will adore God in Spirit and in Truth, without forms and

without external laws, in faith and in love, capable of understanding all Religions; in them will be given a truly Universal coming-to-Consciousness. These are the men of the “New Earth,” those who in Time (in this world) will establish themselves in the Will of GOD. This is the state of man’s Realization!

God is He who “Is,” and everything exists in Him without virtues, without forms, names, or colors. He simply is He who “Is.” «I AM WHO I AM»; the Eternal, present in everything, in all and in each one; to discover Him is the work, the task of man. This discovery becomes realized according as man proceeds to deny himself: this is the pathway, the cross, which Jesus Christ offers us after having realized it in Himself.

The acting of God:

«In the beginning God created..».

Sometimes someone tells me that he feels disillusioned on reading this *Message* and thinking that God is not Creator and that, therefore, we are not His “creatures.” I would like to be able to express what I understand when I say that God is not Creator; I will try to explain myself.

God does not create in the way in which we conceive of the action of “creating.” Can man say that he has created his son...? Well then, this is the most perfect image that I have seen of the ACTUATING of God: the procreation of life in the human being. And I say in the *human being* and not in any other creature, because only the human being (angel and man) has the capacity of experiencing and manifesting divine Love. “The Man” is angel and man; the *human being* is a stage of “the Man” which is in the process of evolution, “becoming made,” that is, the step from the unconsciousness of the I-ego (directed by “spirits-uncon-

sciousness”) to the divine consciousness (to be directed by “holy spirits,” angels-consciousness).

What I am going to say lends itself to being misinterpreted, and I know that these things are not for everyone, for words take on the form of him who receives them, and if his mind has not *evolved* towards the Spirit (directed by “holy spirits”) and is conditioned by the other spirit (directed by “spirits-unconsciousness”), however pure what is said may be, he will receive it according to the state of his mind. This is that which the Lord says of not giving pearls to the swine. The “swine” are those who have become corrupted in their mind, and these will turn against the *Message* upon reading what I am now going to say.

I have said that the most perfect image I know of God’s ACTUATING (creating) is the procreation of a human being. Some time ago I came across a scientific article which dealt with the process of procreation and conception of the human being, and I realized that in the whole process, *beginning with love*, there was a perfect image of what years before I had come to know in the Lord, when I had the “experience” of the Being. It was after having had this “experience” when He gave me to know that Divine Reality which manifested itself in the conscience of the first man and, afterwards, *through* the man, in the woman. God is LOVE and all His ACTUATING is Love, manifested Love: be it conscious Love, consciousness of Love (“Thought,” the first manifestation of Love), known Love (“Word”), acted Love (“Action”), manifested Love (“Work”), it is always Love. Love is giving oneself, it is not to give but to give oneself, the donation of oneself is Love. The most attainable image is the union of the man and the woman: the man loves, *impelled by love* he gives *himself* to the woman; the woman loves, *impelled by love* she gives *herself* to the man. From this union *in love*, a being mani-

fest itself which does not necessarily have to be a child, but a reality, “activity,” which manifests itself in their works and in their lives, their image, which will continue manifesting itself as the “image” encounters itself with Love; the other, the child, may or may not come, depending on the Will of God.

God “begot” us in the moment in which He gave Himself, He immersed Himself in the Image, UNCONSCIOUSNESS of “the Work,” Souls in the UNITY, it is always one single Being, GOD. This ONLY BEGOTTEN SON does not belong to the world of the multiplicity; while the human being is evolving towards the Unity he is “the son of the man.”

Let us continue to speak of the acting of God, using the image of the union of the man and the woman.

The Will, which is represented in everything “feminine,” the “Eternal Feminine,” is this Active Force, LOVE. This Activity-Love, which impels the “Liberty” manifestation, be it “Thought,” “Word,” “Action,” “Work,” on penetrating and affirming itself in the Will, diffuses itself because of a *necessity* to give itself; on saying “necessity” I mean to say that it cannot be otherwise, and this Love-“diffusing” through the Liberty and *in* the WILL gives as fruit a new manifestation of the Being who “Is.”

The Activity of the Will is LIBERTY and is Love so long as the Liberty orients and affirms itself in the Will. When the Liberty orients itself towards itself or towards other free beings, Love becomes static (egoism) and ceases to be “Love,” degenerating into “Power.”

“Power,” such as we know it, is not a property of the Being, although the Being permits it. The Being is essentially LOVE and all His properties are identical with His essence. Love does not impose itself in any manner. It

penetrates as the free beings open up (Liberty), orienting themselves to the Will, and in this way the Liberty submits itself to Her; this is the Great Power of God. “Power” which imposes itself is “the Monster,” the Liberty which self-knows itself and closes itself to the Will, that is to say, it detains itself in itself, impeding, in this way, the manifestation of Love.

Thus, then, Love is not static and upon manifesting itself is perfectly free (in the genuine sense of Liberty), free to affirm itself in itself or to continue its pathway closing the circle, affirming itself in its Being which is the Will. The detaining of itself in itself is egoism, caricature of Love; it is what we know in the “creatures-unconsciousness” (angels and men). The affirmation of the Liberty in the Will makes the “Person”; it is when the Liberty affirms itself in its Being; it is what we know in the Trinity, “internal” manifestation of the Being who “Is.” In the ONLY BEGOTTEN made Man, the Risen Jesus Christ, we have seen the second Person of this Trinity in His “external” manifestation, the manifestation of the “Thought,” which is “Word,” the Verbum. Thus, then, is God’s ACTUATING: in this way are we be-coming.

Man, you who are reading these writings, do not attempt to enclose this ACTUATING of God’s in the limited circle of your reason, for on wanting to rationalize it, it escapes you and you will be trapped in a labyrinth of reasonings prefabricated by the UNCONSCIOUSNESS. That which you might not understand, let it pass, resort to faith, believe, believe that behind it all, ALL, is He who “Is.” When this ACTUATING of God’s manifests itself in you then will you understand what you cannot now understand.

This ACTUATING of God’s in Himself (in union with His WILL) I compare with the union of the man and the woman *in Love*, oriented to the Will. I know very well that the

comparison disfigures the reality which is meant to be expressed, it is not exact, nor can any comparison we might make be so. Furthermore, if the man or the woman, who now reads, has his or her mind on sex and not on God, Love, this comparison will be repulsive to him or her; others, if they are in a purely carnal state, can corrupt the image.

I in truth say that this union of the man and the woman *in Love*, oriented to the Will, is the most perfect image of God's ACTUATING in the phenomenal world. This union *in Love* must become realized in this world. This "image" has not yet been given, we do not know it in its perfection, we know it in its fallen state, injured in its very depths by man's sin. We know it in the multiplicity of the bodies subject to the vanity of the UNCONSCIOUSNESS, we do not know it in the unity of the Spirit, *established* in the Will of God. God so wants it: and the two will be one single body. Therefore, what God has joined together by His Will in eternity, masculine and feminine, the creatures cannot separate; the union of the man and the woman (masculine and feminine) *in LOVE*, in the WILL-GOD, is to become realized in those who fulfill the Will of God, so that the *Image* of the unity of the manifestations of the Being who "Is" may become realized in the Human Nature in Time.

Necessary sacrifice for arriving at the unity of one single body

The circumcision asked of Abraham, the sense of the procreation in the Old Testament, the chastity vow, and the sacrament of matrimony in the Church, etc., are attempts at purification in order to arrive at the UNITY of one single BODY of that Divine Reality: the Liberty-Work, which

split, first because of the affirmation of the desire of the "angels-unconsciousness": "to do" (Action-images = spirits), and afterwards because of the desire of "the Man": "to know" (created Thought-images = bodies). We have said "attempts" at purification because it all became converted into "holocausts" and "sacrifices" offered by a rational Law when man conveyed them to his reason, thus losing their purification virtue, which they have, indeed, but only *in the faith and in the Will of God*.

The Law, however good and "spiritual" it may be, does not lead anything to perfection nor to the Unity; the most it does is to take man to the knowledge of his own imperfection (man's imperfection). It has been Jesus Christ – as we shall see further on in the corresponding drawings – who has realized *in himself* the Unity and the perfection for having affirmed His liberty in the Will," renouncing his own human "will" (Permission), the sacrifice necessary for arriving at the Unity of the Being who "Is." When all justice of election in the free creatures has become fulfilled, then that perfect image of the profound union of the man and of the woman in their souls and in their bodies will be KNOWN and LIVED.

The free creatures who may have elected their Divine reality, the Only Begotten, will know the "New Earth," the state of collective consciousness in which God's "Action" will manifest Itself, and when this manifestation, which is "the Work," closes its circle (which this time, certainly, it will), then it will put an end to this state of things which we know now. This is the manifestation of the sons of God of which Scripture speaks, the ONLY BEGOTTEN of God; the Son will submit all things to the Father: the Liberty-Work, affirming itself in the Being who "Is," will trigger a new manifestation, manifestation which we cannot even imagine.

The multiplicity becomes Law in the Liberty-Work

The multiplicity becomes Law in the Liberty-Work, and from Image, it passes on to be images; the Action-Image of the Liberty-Work becomes multiple; it is what we call “pure spirits.”

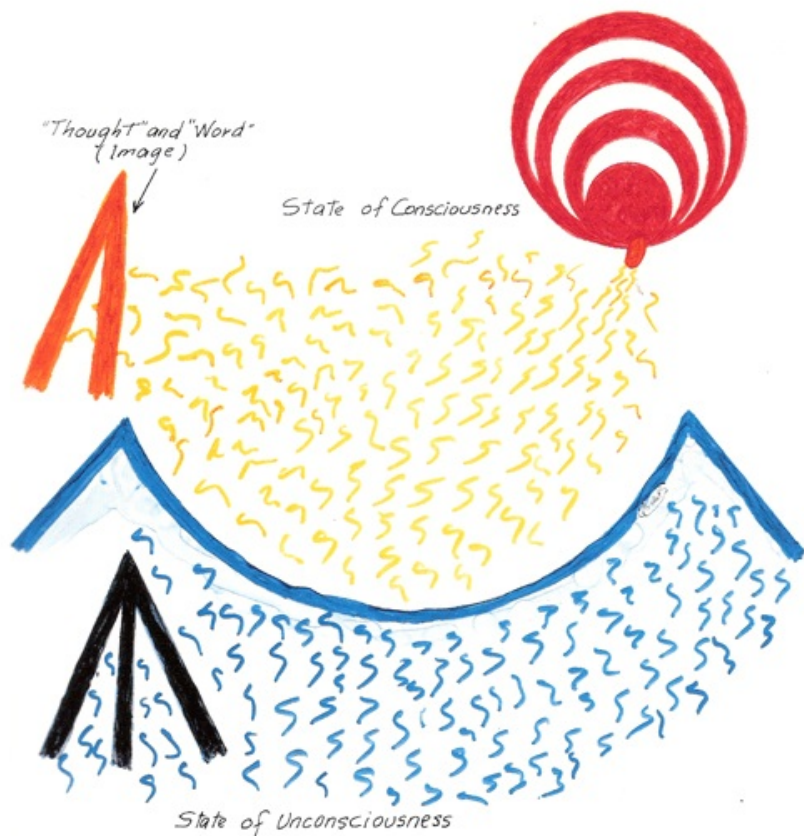
A third part of the Liberty-Work breaks into a thousand pieces!

It is the “Action,” and not the “Thought,” or the “Word,” which breaks, because the desire becomes fixed in the “Action”: the Liberty-Work desires “to do.”

This multiplicity of the Action-Image, “pure spirits,” are free beings who have their being in the Being who “Is,” the Will; they are a likeness of the third manifestation of the Absolute in Himself, Action-Being, and are represented in the yellow arabesques which appear in the drawing. The word “heaven” under the blue band signifies that that is a state of consciousness which does not belong to our time, to this world of the senses. The multiplicity of the Action-Image is a state in which the LIBERTY becomes known to itself and desires. In this state the WILL, the Being who “Is,” assists it; annihilating Herself, She goes to its encounter; this “Dynamic Force” realizes the multiplicity of the LIBERTY; it is the first step of the realization of the desire: “to do”; this desire becomes realized in the LIBERTY-Work itself.

This is the first multiple manifestation, manifested Love which detains itself in itself, a “likeness” of Action-Being, third manifestation of the Absolute. The Being who “Is” is pleased with this manifestation of His ACTION in the multiple: “Actions” = “Loves.” In this multiplicity there is a harmony with the UNITY, the WILL. Of this, Genesis says: *«Then God said, “Let there be light,” and there was light. God saw how good the light was...»*

"Light" and "Darkness"



Exercise of the Liberty of the multiple Action-Image.

The free beings multiple Action-Image which become conscious of their being "in" the Unity, with a view to the LIBERTY-Work in the Only Begotten, are "Light," Consciousness, no longer "free beings," but beings in the unity-Liberty.

The free beings multiple Action-Image which remain in the innocent UNCONSCIOUSNESS of "being" independently of the Being are "innocent" of the original-Unconsciousness, free beings in the multiplicity of liberties: the angels.

These free beings multiple Action-Image which have no Consciousness of the Unity, the angels, upon not becoming conscious of the unity, affirm the original-UNCONSCIOUSNESS, the first I-entity, a phenomenal being distinct from the Being who "IS."

The Being who "IS" submits His Active Force to the free beings, that is: Will of Permission.

The UNCONSCIOUSNESS, as affirmation of the image independent of the Being, is "Darkness."

The "Darkness" is there as a possibility of re-affirmation of the angelic-unconsciousness.

«God saw how good the light was. God then separated the light from the darkness.»
(Gn 1,4)

“Light and Darkness”: Consciousness and Unconsciousness

This drawing represents the moment in which some free beings (pure spirits) become conscious of their being “in” the Unity, unity of the Image, “Thought,” “Word,” and “Action,” with a view to the LIBERTY-Work in the WILL, that is to say, with a view to the Only Begotten, who will affirm Himself in the Being who “Is.” They are now “Light,” Consciousness, beings in the unity-Liberty, “Work,” no longer “free beings.” They are represented by the yellow arabesques.

Other free beings (pure spirits), whom we will call angels, remain in the unconsciousness of being independently of the Being and independent of the Image, “Thought” and “Word”: *free beings*, because of their desire “to do” “Works.” They affirm the original-unconsciousness, the first I-entity, a being distinct from the Being who “Is,” Will of Permission, that which gives origin to the Creation, the Universal I-entity: the first veil looking away from the Being, the last veil looking away from us, that is to say, from this state in which we find ourselves now. These are the “angels,” and they are in the “Darkness,” in the “avernus,” which is the state of UNCONSCIOUSNESS, without relation to the free beings who have become conscious of the unity in the Will and who are “Light,” state of Consciousness. The “angels” are represented by the blue arabesques.

The UNCONSCIOUSNESS, as affirmation of the image independent of the Being, existence in front of the Being, the “Darkness,” is represented in the three black lines which open downwards. These three lines represent the *possibility* of the realization of the “image” as Darkness, Evil, consequence of a possible *re-affirmation* of the angelic-unconsciousness.

The blue band which separates the yellow arabesques from the blue arabesques wants to signify that they are two different, opposed, states which have become effectuated in the LIBERTY-Work when the multiplicity in the unity becomes realized: Consciousness and Unconsciousness.

The free beings (pure spirits) had their “Time,” time different from ours, in order to become conscious that their “being” and “acting” are in the WILL (GOD) and not in the liberty, I mean to say, in the affirmation of the liberty.

Some of these free beings affirm the original-unconsciousness remaining in the desire “to do,” and the Being who “Is” assists them in their desire, placing at their *service* the Activity of the WILL. In this way a Will in the multiplicity, which we will call “*Permission*” of the Being who “Is,” is given in these free beings.

Up until this moment “Bad” does not exist; only a state of angelic-Unconsciousness – the darkness in opposition to the Light which is a state of Consciousness – exists. There is still time for the liberty of these free beings, the angels, to affirm itself in the Being.

The free beings multiple Action-Image who become conscious of their unity, “being” and “acting” in the WILL-GOD, and become decided for the WILL, identifying themselves with Her, are “light.”

The Being who “Is” does not absorb, therefore does not

eliminate, the free beings, image of His ACTION, in their multiplicity, but sustains and penetrates them, a real unity with the Being who “Is” thus becoming realized in the multiplicity. This coming-to-consciousness is like a “participated” being, that is to say, a “being” who depends on the Being who “Is,” vivified and assisted by Him without being Him. Of this the Scripture in Genesis says: *«God saw how good the light was. God then separated the light from the darkness. God called the light “day,” and the darkness he called “night.” Thus evening came, and morning followed — the first day.»*

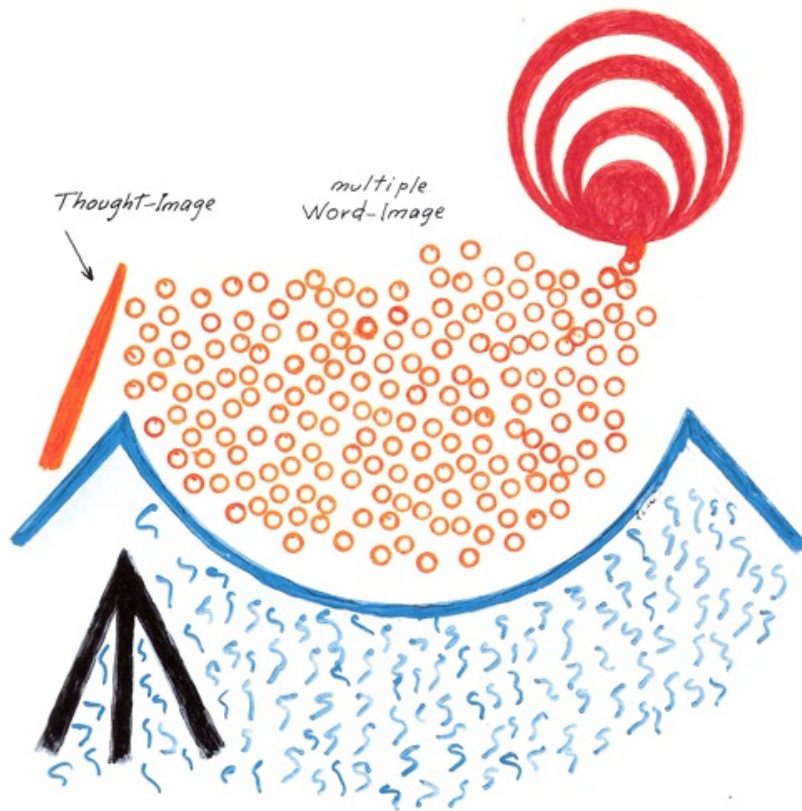
Here is the origin of the Time and the space which we know and in which we live, which are “image” of this separation state which has taken place in the LIBERTY-Work: “Light” and “Darkness,” a distinct dimension which separates us from the Being, He who “Is,” a density in this veil of the original-unconsciousness. They are two dimensions which could very well be called two “veils” which impede our reaching the state of CONSCIOUSNESS of the Being who “Is.”

First “Light”: state of “Consciousness” (consciousness of the “non-being” with relation to the Being, mystical Death). It is the state of the free beings multiple Action-Image. This state is superior to the one which is given in us while we are in this body; they are pure Spirit; it is the first Resurrection, the “Firstfruits” of “the Work,” the Only Begotten. This would be the last “veil,” beyond which Jesus Christ passed.

Second “Darkness”: affirmation of the “Unconsciousness,” First death; state of Unconsciousness in which the “angels” were to be found before becoming conscious or affirming themselves in themselves. This “Darkness” is what, in us humans, the mystics have called “the dark

night,” through which all the saints are to pass and through which Jesus also passed in His Passion. The “Darkness” is represented in the night. The “Light” is represented in the day.

Beings Liberty: The Souls



Multiplicity of the Word-Image in the unity of the Liberty according to the coming to Consciousness of the multiple Action-Image: free beings in the unity of the Liberty: Souls?...

Consciousness:

Multiple Action-Image (drawing 9), Spirits, multiple Word-Image (drawing 10), Souls? in identity with Thought-Image in the Unity of the Liberty, irreversibly oriented to “being” in the Being who “IS”: the Soul (drawing 11), Divine Nature.

*«The Lord begot me, the firstborn of his ways,
the forerunner of his prodigies of long ago;
from of old I was poured forth,
at the first, before the earth.
When there were no depths I was brought forth,
when there were no fountains or springs of water;
before the mountains were settled into place,
before the hills, I was brought forth... »*

(Prv 8,22-25)

Unconsciousness:

“angels,” free beings: multiplicity of free beings oriented towards themselves and, therefore, with possibilities of not attaining “to be” in the Being who “IS” if they affirm in themselves the I-entity, the image in front of the Being.

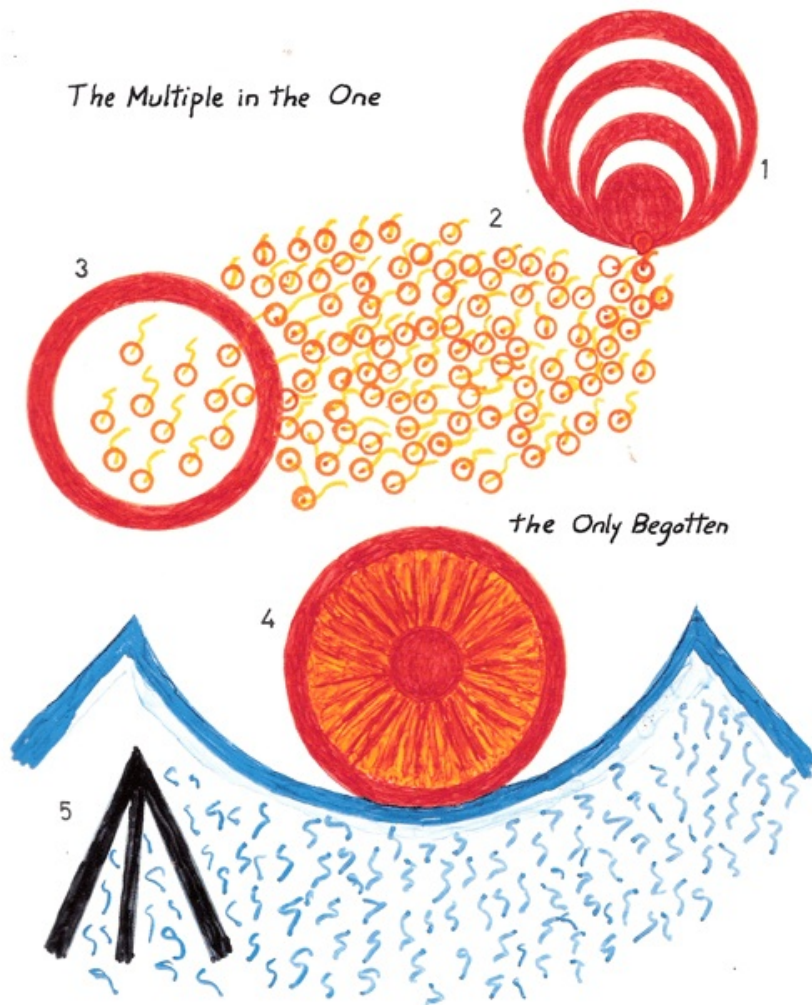
This “image,” as a possibility of re-affirmation, is represented in the three black lines which open downwards.

Multiplicity of the Word Image: Liberty-beings: The Souls

This drawing represents the multiplicity of the Word-Image: the Being who “Is” gives being, existence, to the “Word” in the multiple, according to the “image” which the Liberty-Work has made for itself and according to the affirmation of the multiple Action-Image in the unity of the Liberty, with a view to the Will in the Only Begotten. The “multiple Word-Image” is “image” of the second manifestation of the Absolute; and this multiplicity in union with the multiple Action-Image in the Will are the Souls.

The multiple Word-Image is represented by the small orange circles, multiplicity which identifies itself in the unity of the Liberty with the multiple Action-Image, “Light,” represented in drawing 11.

The blue band represents heaven, separation between the two states which have become realized in the Liberty-Work: above, state of Consciousness of the free beings, multiple Action-Image, who have become conscious of the unity of the Liberty in the Will, irreversibly oriented to “being” in the Being who “Is,” state in which the multiplicity of the Word-Image has been given; below, state of unconsciousness of the angels, Action-Image, which remain in the multiplicity of free beings, oriented towards themselves, with *possibilities*, therefore, of not attaining “to be” in the Being who “Is,” if they affirm in themselves the image in front of the Being.



- 2 Exercise of the Liberty of the multiple Word-Image.
Begotten, not created.

The multiplicity of the Work-Liberty: Action-Image, Word-Image, and Thought-Image in the unity of a single Body, “in” the Will, the Being who “IS”: the Soul.

*«I said: “You are gods,
all of you sons of the Most High;
yet like men you shall die,
and fall like any prince.”»*

(Ps 82,6f)

All these in the Will, the Being who “IS,” are the Only Begotten.

It is the “living Image,” the Only Begotten (the totality), and not the “I” (the individualities), who has real existence “in” the Being who “IS”:

*«I will proclaim the decree of the Lord:
the Lord said to me, “You are my son;
this day I have begotten you.
Ask of me and I will give you
the nations for an inheritance
and the ends of the earth for your possession.
You shall rule them with an iron rod;
you shall shatter them like an earthen dish.”»*

(Ps 2,7-9)

*«God looked at everything he had made, and he
found it very good...»*

(Gn 1,31)

The Multiple in the One: The Only Begotten

*«God looked at everything he had made,
and he found it very good.»*

This drawing represents the multiplicity of the Liberty-Work in Action-Image and Word-Image, Liberty in the unity of itself in one single “Body,” Thought-Image.

“The Work” (LIBERTY), as has already been said, upon affirming the name, falls into the Unconsciousness, first of the I (entity), and from the I, into the multiplicity of beings.

This I (entity), “the Work,” “disappears,” “Dies” to itself, identifying itself with the Being in the “annihilation,” mystical Death, so that the LIBERTY, which has become multiple in “Action,” in “Word,” and in “Thought,” may take *being* in the Uni-multiple-Image of the Being: multiplicity of Persons in the unique Being, He who “Is” (one single I).

It is the Only Begotten, the “living Image” (the totality, LIBERTY = “Thought,” “Word,” and “Action,” in the WILL), and not the “I” (the individualities of the free beings, entities), who has *existence* in the Being who “Is.”

The upper part, over the blue band, represents the multiplicity of the Action-Image, yellow arabesques, and the multiplicity of the Word-Image, small orange circles, in the unity of a single “Body,” Thought-Image, red circle. The unity becomes realized in the Being who “Is,” the Absolute manifested in Himself and only with Himself,

who immerses Himself “annihilating” Himself in the “Image” which “the Work” made for itself. This unity of “the Work” in the manifested Absolute is the Only Begotten. Thus the Image which the “Work” made for itself of the Being which it carries in itself becomes a reality. All this is represented in the luminous circle centered in the red point, which rests over the blue band: it represents the Only Begotten.

The lower part of the drawing, under the blue band, represents the angels, free beings (pure spirits), who remain in the Unconsciousness of the I as multiplicity of beings, multiple action-image, liberty unconscious of its dependence on the Being and in the desire “to do” “Works” “for” the Being.

In the moment in which the coming-to-Consciousness of the Unity, “Thought,” “Word,” “Action,” Image of the Being manifested in Himself and with Himself, is given, the Being realizes the Unity of the Liberty in the Will in some free beings, multiple Action-Image. This is what is called “Creation,” those “six days” of which Genesis speaks and which is a symbolic image of this which we call the Multiplicity in the Unity, image which has been known and is known by man according to his degree of evolution and the state of consciousness in which he lives.

I see this “Creation” in this way: When the Bible says: *«Let us make man in our image, after our likeness,...»* it is because the inspired writer has perceived and conceived, according to the state of the world in which he lives and according to his degree of evolution, that which became realized in the Work-Liberty before Time and space. The “likeness” signifies the “Action” (Love), which is the Spirit. The “image” signifies the “Thought” and the “Word,” which are the “Body”-Soul. All of this is the Work-Liberty.

“The Work” (“Action,” “Word,” and “Thought,” Image) is the multiple, and the Being who “Is,” the Absolute manifested in Himself, THOUGHT, WORD, ACTION, center of the “Work,” is the ONE; all: the Only Begotten.

When the Bible says: «*And the two will be of one flesh,*» the inspired writer, according to the state of the world in which he lives and according to his degree of evolution, is perceiving and conceiving that which became realized in the Being before Time: the Only Begotten: the union of the Word-Image and the Action-Image, multiple images in one single “Body” Thought-Image. In the phenomenal world in which we live now, the man and the woman united *in love*, oriented to the Being who “Is,” the Will, represent as image the union of the multiple Word-Image with the multiple Action-Image, that which we have seen in drawing 10, “liberties” in the unity: Liberty oriented to the Will. Jesus Christ and His Church represent the union of the multiple Word-Image and the multiple Action-Image in the Liberty, unity of a single Body: Thought-Image. All of this is “the Work,” the Only Begotten, the Divine Nature, the One in the human being. The Human Nature is image of the Divine Nature, image still in the multiplicity but which must also reach the unity of one single “body.” In order to better understand it we are to look at this reality in the faith, in the total MAN, Jesus Christ Arisen and His Mystical Body, the Church, in whom the unity of Natures in the Will becomes realized. Jesus Christ represents the One, Divine Nature, and the CHURCH represents the multiple, the Human Nature in the multiplicity of many members, but always in the UNITY of a single BODY, the MAN, one single Being, He who “Is.”

It is very difficult, I should say impossible, to express with words or drawings GOD’s “Actuating,” which is very different from anything we know or can imagine and which

we can only “glimpse at” in a “divine experience,” “interior vivencia” which God Himself gives us. Upon expressing it I realize that what I say is not it. One says “Creation” but this is not the word which we should use. This “MAN,” the Only Begotten made “flesh,” to whom I refer, is begotten, not created. That is what I have “seen” and “recognized” in the Risen Jesus Christ, and everyone who should attain in himself the reality of this unity of natures in the WILL is CHRIST. This is what is called Mystical Christ (“Head” and “Body”) with everyone and all that exists in the Creation, visible and invisible, and of whom the angels are servants, those angels which became confirmed in the unconsciousness-ego for wanting to appropriate “the Work,” “the MAN,” attempting to affirm the Human Nature in the angel. For although it is true that the angels who become affirmed in themselves are condemned in their own Unconsciousness, for us, the humans, while we can still be lured to living in this state of re-affirmation of the I-ego, these angels are our enemies, “the devil,” “Satan,” “spirit of iniquity,” etc., but once we have been confirmed in the Being who “Is,” through the affirmation of our own liberty in the Will-God, these *angels are the footstool* of our feet; they will be subject to us, they will be our servants. For them, themselves, this entails a hell and a torment, unimaginable for us now, for this is a state in the spirit, fully conscious of what one “is” and of what one should have “been” or could have “been.” The human beings who may accept this state of condemnation will be “bodies” for those “spirits of darkness,” for that which becomes condemned is the human being (ego), not the divine being (entity), when the man becomes established in his I-ego, unmindful of his Divine Nature. In this way the human being remains deprived of the Divine Nature since he has become refractory to It, that is to say, It does not penetrate him; in this precisely consists his condemnation.

Even this respect of GOD's for his free creature forms part of His perfect acting: "separation" between the "Light" and the "Darkness," not "extermination" of the latter; He grants them what their liberty elects. Each free creature will give himself the place which he himself chooses in the manifestation of the Action-Being, the Liberty-Work: either "in" CHRIST, the Only Begotten, or footstool of the feet of CHRIST. CHRIST – Jesus Christ and His Church – is "the Work," the ONLY BEGOTTEN, God, IMAGE of He who "Is"!

I see that what men call God-the-Father is the Absolute manifested in Himself: Thought-Being, Word-Being, Action-Being, "in" the Work-Liberty, the Only Begotten, the Multiple in the ONE. It is what I express in drawing 12 with the red point which immerses Itself in the "non-being" and which manifested Itself in Jesus Christ: It is He who has made Him known, fulfilling the Will.

All this knowledge, if it does not attain becoming an "experience" lived by each one, is useless. Always when I write I am reminded that this "knowledge" is like a "judgment" for each one; if the person who "knows" does not become disposed to make a life of what he knows, through a real and sincere denial of himself, which would be to make a reality of the Cross which Jesus Christ accepted and which He offered us for our Redemption, this "knowledge," I say, is testimony against this same person. Thus, then, writing these things is for me a torment, it is pain and it is joy at the same time. Pain, for those – I am aware that there are those – who upon reading these writings close themselves to the Truth, Truth which is in them themselves, and in this way they become hard-hearted, not disposing themselves to this "self-renunciation" in order to arrive at experiencing this "VIVENCIA" of the Being in themselves, and thus these writings become converted into poison for them. Joy, for the others who

open themselves to the Truth, Truth which they will discover within themselves upon identifying themselves with the word of this *Message*. And I say joy also, because, fulfilling the Will of my Lord, since it is He who impels me to write, I experience His presence in myself and this "experience" with nothing in this world can it be compared, but at the same time this "Presence" becomes as SOMETHING which is set within me and which is stronger than I (like a big motor for a very small auto body) and it is for me LIFE and DEATH at the same time: for, wanting to LIVE, I Die, because I cannot be unmindful of those who being alive are dead and for all of them I Die and upon Dying, it is then when I LIVE. Thus, then, is my LIVING Dying and, nevertheless, wanting to Die, I still do not DIE.

I do not know if this is understood, but I believe that it is part of the "experience" which I must make known, for it is not for me alone that it is given. Those who may live it, those will understand it and will know how difficult it is to live in this way in this world; but nothing can be done, for another pathway of LIFE, different from this which Jesus Christ with His life opened up for us, there is not. Everything which is not "self-denial," Death to the ego, is pathway of death (second-death). This seems like a contradiction with what I have said before; I will explain myself: this "old man" who is our I-ego is already CA-DAVER; he has been crucified on Calvary, but this DEATH, this SACRIFICE, must be accepted by each one for his "personal judgment": either he Dies while he lives, in order to arise to an ETERNAL LIFE, or he dies after death to remain in an eternal death; this is the second death, condemnation. It is not God who condemns man, it is man who condemns himself upon rejecting the DIVINE LIFE which is offered him in exchange for his Death: whosoever does not lose his life for love of me (the Crucified), is not worthy of me (the Risen); whosoever loses his life shall

gain it. Because the “human nature” (the “Body”) does not become lost; it becomes transformed; it takes on the divine “form”: Spirit, and not flesh. The Risen Jesus Christ is the *historical* REALITY of this fact. Whoever can “believe” (making it life), BELIEVE, and he will have LIFE EVERLASTING!

«ETERNAL LIFE *is this: to know you, the only true God, and him whom you have sent, Jesus Christ.*»

Multiple “Action” and “Word,” inseparable unity

Before anything, let this be very clear: the drawings, these and all the others, do not express any reality in its form, dimensions, colors, etc. They are mere symbols with which the inexpressible cannot be expressed, but, rather, give an *image* of the image which we can make of all this for ourselves which can only be perceived in an “*interior vivencia*,” which has nothing to do with the senses of the physical body. It is as if a person who has known love, who is in love, would like to make known what love is; only he who has loved will be able to know what love is, and this has degrees; each experiences it according to his degree of evolution; so is it also, I think, with relation to the “experience” of the DIVINE in each person. The drawings, then, must be “seen” in the faith; in no way will they be understood in the reason; it is as if a person would want to know the “flight” (image of the action of the Spirit) of a bird by taking the bird in his hand; what he wanted to know – the flight – he no longer has; he will be able to know the feathers and, at maximum, the wings of the bird, but this is not *the flight*.

In the drawing which we are explaining, the “multiple”

is: “Action,” “Word,” and “Thought,” multiple images; the ONE is: the TRINITY – THOUGHT, WORD, and ACTION – the Absolute manifested in Himself, “annihilated” in the Image which the LIBERTY-Work made for itself. This ONE is represented in the drawing by the three circles which become closed in the red point which represents the WILL and is indicated in the drawing by the No. 1.

The multiple-Action is represented in the drawing by the yellow arabesques which introduce themselves into the small orange circles. These circles represent the multiple-Word, which we have seen in drawing 10. They are as many “souls,” multiple-Word, as Spirits, multiple-Action, because the two together represent an *inseparable unity*. This is the original REAL *Image* of that which I have understood happens in the Being who “Is” with respect to the unmanifested Absolute and the Will, the duality in the unity, what I call “Masculine” and “Feminine.” It will be the last REALITY of that image, shadow, which we know on earth and of which Jesus said: «*Therefore, let no man separate what God has joined* (masculine and feminine).» This union of male and female, from the most elemental levels of matter, is the necessary and indispensable means of evolution in Nature, which becomes realized from image to image, up to the manifestation of the original Real Image to which Jesus referred when he said: «*In the kingdom of the heavens they will neither marry nor give themselves in marriage because they will be as angels before God.*» The highest degree of this in the phenomenal world is the image which is given in the union of the man and woman *in Love*, oriented to the Will. This union of the man and woman *in Love* and in the Will of God is the “inseparable unity,” that which no one can separate because it is realized by and in the very God: «*... male and female he created them.*»

This duality in the unity of the Divine Nature is repre-

sented in the man and the woman. This was the image which should have become realized in Paradise, which was interrupted with the fall of “the man,” but which must become realized in this created sensible world.

Of this we know the caricature, the disfigured image realized by the angels-unconsciousness – spirit of iniquity – in the fallen man, the man unconscious of the UNCONSCIOUSNESS in which he lives and in which he works as slave. In the world of the multiplicity of the Unconsciousness, after Adam, the man, the masculine, the son of the man, represented the Soul (Divine Nature), the one; and the woman, the feminine, represented the “Body” (Human Nature), the multiple. After Jesus Christ, when “the Man” (in Christ) has arisen and ascended to the Father (we speak with the words of this state of Unconsciousness and as things are in the world of the multiplicity), the woman, the feminine (referred to the Church), represents the Divine Nature, the one; and the men, the masculine, represent the Human Nature, the multiple.

Multiplicity in the Unity

I do not see that this “multiplicity” of “Action” and “Word,” which is the Divine Nature, be a multiplicity of number, for our number does not exist in the Spirit. Though they be many, multiple “Action” and “Word,” they all form, with “Thought,” a single unity in the Being who “Is,” the WILL; this unity is the Divine Nature, “the SOUL” of the Human Nature. This multiplicity of “Action,” “Word,” and “Thought” could be compared with the energy – the many kilowatts – which an electric plant can have; this “electric plant” would be the Divine Nature. We, the

Human Nature, individually and collectively, must freely accept or reject this “divine energy” which is our Divine Nature. It is the election of the “Light” or the “Darkness,” the One or the multiple. I see that this spiritual reality, what I call Divine Nature, is multiform in the Unity; by this I mean that between the multiple “Action,” Spirits, and the multiple “Word,” Souls, which make it up, there do not exist two alike; each one manifests a different aspect; each one of them manifests a property of the only REALITY, He who “Is,” and with whom they are totally identified; however, each Soul (“Word”) and each Spirit (“Action”) conserves its individuality, manifesting a unique “personality” (but which is not Person in the sense of the Trinity) with a view to the fourth Person which is to be the WORK in its totality (Work-Being). Both multiple-Action and multiple-Word have each their own personality, the one different from the other but which complement each other and form a true unity “in” the WILL-GOD.

In the drawing which we are explaining, this “Soul-Spirit” is indicated by the No. 2. At this moment the exercise of the Liberty of the multiple Word, the “souls,” becomes realized. This Reality of Soul-Spirit corresponds to the “Word” and the “Action” of the Image which we have seen in the Liberty-Work when the latter detained itself in itself. The “Thought” is what we call “Body” and is indicated in the drawing by the No. 3.

We see the “souls” (multiple-Word) in the exercise of their liberty, all, except one, directed towards the “Body” which the BEING, GOD, has “presented” to them. By this is meant that they (the “souls”) directed their liberty towards the “Body,” “gift” of the BEING, GOD. These “souls” participated in the sin of the Man-Liberty, Adam, and remained “subjected” to the Human Nature, “the Body.” That Soul which directs itself towards the Giver,

He who “Is,” did not participate in the sin of the Man-Liberty, Adam, and in justice, coming to exist in Time, being in the flesh (human nature, “the body”), was truly free; and this Soul is whom I identify with Mary.

Of this there would be much to say yet. All that which pertains to our world of the multiplicity of the UNCONSCIOUSNESS requires much explanation.

The Work-Liberty, IMAGE of the Being who “Is,” is indicated in the drawing by the No. 4, and it contains all that we explained before: “Body” (“Thought”), “Soul” (“Word”), and “Spirit” (“Action”), centered in the Being who “Is.” The Being who “Is,” the Trinity, manifestation of the Absolute, is represented in the red point. It is all the Only Begotten.

The Being, the Absolute manifested in Himself in the Work-Liberty is the Only Begotten, God, who is to manifest Himself in the multiple, in many members and of which Jesus Christ is the Head, the Firstborn. This manifestation of the MAN-God in the multiple is the *first and last* REALITY of that blessing: «*Be fertile and multiply; fill the earth...*»: let there be many “bodies” (human nature) for these Souls (Divine Nature); it is the “multiply” of the children of GOD, born of His WILL. This is what Mahoma intuited when he said: Your women are your parcels; plant; this was also the “intuition” of the men of God of the People of Israel upon multiplying their descendants; both receive the “intuition” and shape it according to their degree of “evolution.”

It is man who corrupts everything while he be directed by “wills” and not by the WILL. The “chastity vow” has been the NECESSARY sacrifice in order to arrive at the purity of a sexual energy directed totally by Love and “in” the Will of God. To the man of today, it is still very difficult to understand this; it is first necessary to die to the

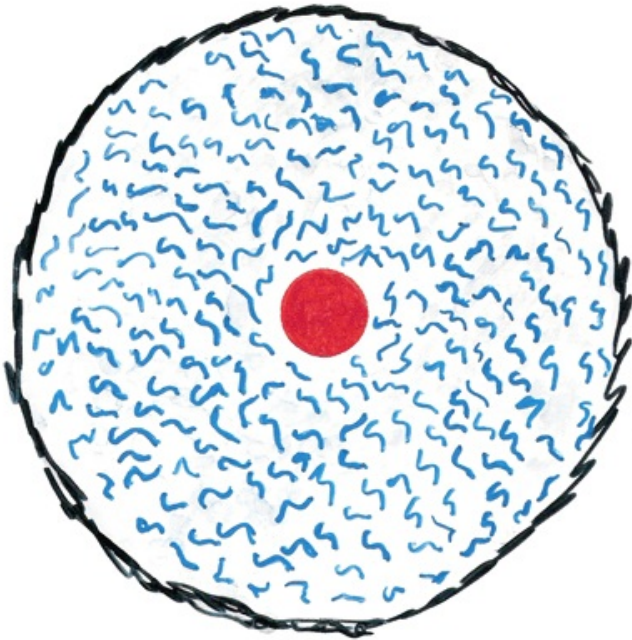
ego in *all its forms*. This is the liberty of the children of GOD, liberty which the men of the “New Earth” will reach, which men will receive the perfect “intuition,” realizing it according to the Will of God.

The blue band in this drawing signifies the separation which has become effectuated in the multiple-Action: the Light (above) and the Darkness (below).

The three lines which open downwards, indicated by the No. 5 and which in this drawing are black, now signify the affirmation of the original-unconsciousness present in the angels.

The blue arabesques represent the angels. Notice that these do not have the circle which represents the “Word” (Soul), nor are they within the bigger circle which represents the “Thought” (“Body”).

The "One" in the multiple



"The Work," Liberty conscious of the unity, "disappears" in the Being who "IS," the WILL; this is the Only Begotten.

The Will, the Being in the act of manifesting Himself, immerses Himself in the multiplicity of the UNCONSCIOUSNESS: the "One" in the multiple, in order to attract to the unity the free beings, the angels, liberty which remains in the multiplicity of the Unconsciousness ("innocence").

The Being in the Work-Liberty, the Only Begotten, immerses Himself in the original-unconsciousness affirmed by the angels so that the WILL may give birth to the LIBERTY-Work in Its Being: totality in the Unity.

The original-unconsciousness is present as a possibility of re-affirmation which the angels can realize in themselves

The “One” in the multiple:

Cycle of descent for returning to the Being.

*The Will towards the encounter of the free beings,
the angels*

This drawing represents the moment in which the Being, the WILL, in identity with the Work-Liberty, Image of the manifestations of the Absolute, the Only Begotten, immerses Himself in the UNCONSCIOUSNESS towards the encounter of the angels, free beings, in the multiplicity of themselves, in order to give birth to the LIBERTY-Work (“the MAN”) in its Being, totality in the unity, to the end that it might “be” in itself. This is what is signified by the red point immersed among the blue arabesques which represent the angels. The Will, the Active Force, places Herself at the service of the Liberty.

I have been asked why the Work-Liberty, having become conscious of its “Nothingness,” does not affirm itself in the Being, and has to travel a cycle of descent.

I “see” that in the manifestations of the Being, the LIBERTY, a retrogression cannot take place, but that it must continue the trajectory of its first affirmation up until its realization. The Work-Liberty has affirmed the name: I-entity; it must continue its way as “entity”; it cannot back up; the retrogression would be its self-destruction, and this in the manifestation of the Being, LIBERTY, is not given. Thus, then, the Work-Liberty must first affirm itself as “entity” in the Being, the Will, realizing itself as such, according to its election and affirmation, exercise of the

Liberty.

The descent of the Work-Liberty has been a falling ever lower according as the free beings have proceeded to affirm their own I-entity in the UNCONSCIOUSNESS of being independent of the Being, the veils of the UNCONSCIOUSNESS becoming ever denser. The Liberty particles which have become conscious of the Unity, “the Work,” identifying themselves with the Will, have to follow after their unconscious particles, to the end that each unconscious free particle may consume, exhausting in itself, its possibilities of election, up to becoming conscious of the unity which has become realized in the Work-Liberty, the Only Begotten, last possibility of free election: to affirm itself in the Will, the Being in the Only Begotten, or to remain affirmed in itself without taking into account its true Being, depending on the Being even though it considers itself independent, since it is not penetrated by LIFE; it is the condemnation and the second death.

The Work-Liberty disappears in the Being who “Is” so that the Will may appear, diffusing Herself in the UNCONSCIOUSNESS, realizing the multiplicity of the “Thought,” “Liberty” submitted to the free beings. This is what is meant by the red point in the middle, as if immersed among the blue arabesques.

The blue arabesques represent the angels; the red point represents the Active Force of the Being who “Is,” the WILL, in “the Work,” the Divine Reality, which is the Only Begotten, God.

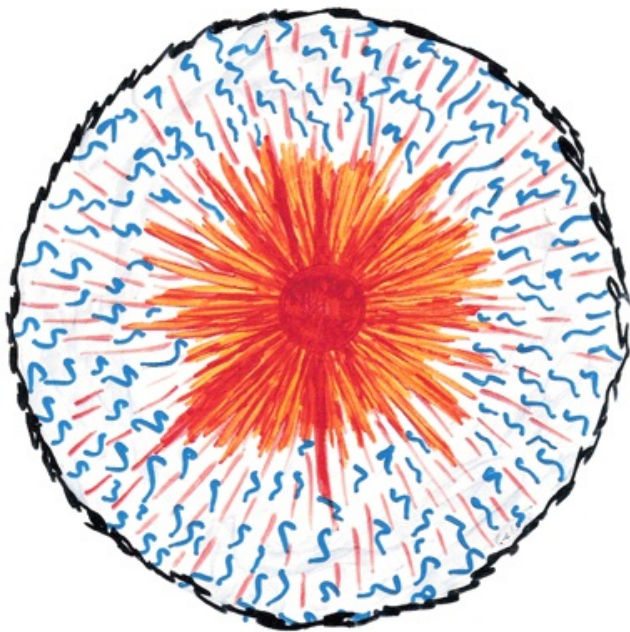
In this way the angels are given a “time” to become conscious according as they proceed to realize their desire “to do.” There is as yet no opposition, let us say it this way, between these angels and God. They use their liberty, and the Will actuates according to their intentions and desires; their “being” and their “acting” continue being in

God, even though they may consider themselves independent beings who “do” “Works” *for* God (it is the situation in which the “religious” humanity is to be found today).

Up until this moment evil does not exist; only the “darkness” exists, the UNCONSCIOUSNESS, multiplied in the free beings, angels, assisted by the Being who “Is.” The UNCONSCIOUSNESS is like the “placenta” sustained by the Being for nourishing, through it, the fetus which will one day be the Man, later “the son of the Man,” and, finally, “His Only Begotten Son” born of His WILL, in whom He will place all His complaisance, and WHO will affirm His Liberty (“the Work”) in the Being who “Is,” the WILL.

The black circle represents, in this and all the drawings following, the original-unconsciousness as a possibility of re-affirmation which would give, as consequence, the realization of the “image” as “Darkness” (this would be the Evil, “Sin,” Hell, etc.), possibility which the angels can realize if they affirm themselves in themselves, becoming unmindful of the Being who “Is.”

The "One" diffuses Itself in the multiple



The Light in the "Darkness."

The Being in the Work-Liberty, the Only Begotten, in the multiplicity of the UNCONSCIOUSNESS.

The Being who "IS," the Will, in the Only Begotten, diffuses His Activity in the multiplicity of the free beings, the angels, and this "Activity" in the multiplicity is multiple Liberty-Thought in the unity.

The free beings, angels, in the moment of the choice:

Light or "Darkness,"
Consciousness or Unconsciousness,
Being or "non-being,"
One or multiple.

Drawing 13

Liberty-Thought, multiple Image,
in the Unity:

*The “One” spills forth,
diffusing Itself in the “multiple”*

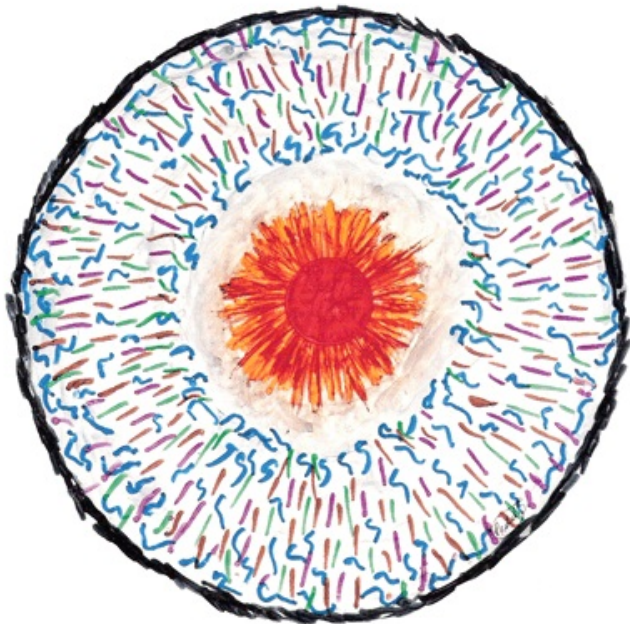
This drawing represents the manifestation of the “Unity” which has become realized in the Work-Liberty through the multiple Action-Image, free-beings who have reached the unity of the Liberty in identification with the Being, the Will. The Active Force, the Will, in the “Work,” the Only Begotten, realizes the multiplicity of the “Thought,” Body, multiplicity of Thought-Liberty in the Unity of the Will (red sparks which spring forth from the red point), diffusing Itself in the multiplicity of the free beings, the angelic-unconsciousness, in order to attract towards Itself those particles of the Action-liberty, the angels, which remain outside of the Unity of the Work-Liberty, in the Unconsciousness of the free beings: “to do” “Works” instead of “being” “the Work.”

As in the previous drawing, the red point, which in this drawing diffuses itself in the darkness, the multiplicity, represents: “Thought,” “Word,” “Action,” He who “Is” and all that which is and is to be in Him: “the Work,” the Only Begotten, which we have seen in drawing 11, the “Multiple in the One.” This “Work” “Is” not yet, but it has Consciousness of its “being” in Him who “Is.”

The red sparks which spring forth from the point represent the multiplicity of the Liberty correspondent to Thought-Image, multiple Liberty in the unity of the WILL, attracting *freely* towards itself those particles of the Liberty, multiple Action-Image (blue arabesques which represent the angels), which particles, in their unconsciousness, have detached themselves from their center of Unity;

and we say “in their unconsciousness” because this separation is not real, since their “being” and their “acting” are in this center which is the WILL in the Only Begotten, God.

*The cloud of the Unconsciousness
between the One and the multiple*



The cloud of the Unconsciousness between the Light and the Darkness, the Being and the “non-being”: the “angels” have chosen the multiple: to do “Works.”

The Active Force, the One, withdraws in Itself, and the “Thought” particles become dispersed in the multiplicity of the free beings, now angels-unconsciousness. A second unconsciousness.

The Liberty in the unity, multiple-Thought, immerses itself in the unconsciousness of the multiplicity of the free beings.

*«I adjure you, daughters of Jerusalem,
by the gazelles and hinds of the field,
Do not rouse her, do not disturb my love
until she is ready. »*

(Song 3,5)

The cloud of the Unconsciousness
between the “One” and the multiple:
The free beings appropriate
the virtue of the “Thought”

*«The light shines on in darkness,
a darkness that did not overcome it.»*

This drawing represents the affirmation of the angels in the desire “to do” “Works.” The angels, besides the collective innocent-Unconsciousness of “being” independently of the Being who “Is,” fall into a second Unconsciousness, individual, responsible, affirming the desire “to do” independently of the Being, “moving away” from the Being who “Is” and from the Unity, the Work-Liberty, the Only Begotten, upon *appropriating* the “Activity” of the Will: multiplicity of the “Thought” in the unity.

The free beings, angels, instead of becoming conscious of their being in the Unity of the Liberty upon contact with the Active Force, Will, appropriate for themselves the virtue of the “Thought,” multiplicity of the Liberty in the unity, in order to realize their desire “to do” “Works” in the multiplicity of free “beings.”

From this moment on I “see” something of a disharmony among the angels, a struggle among themselves: some which begin to become conscious of the Unity of liberty in the Will, and others who proceed to affirm themselves in the multiplicity of themselves, refusing to die to their own “realizations.”

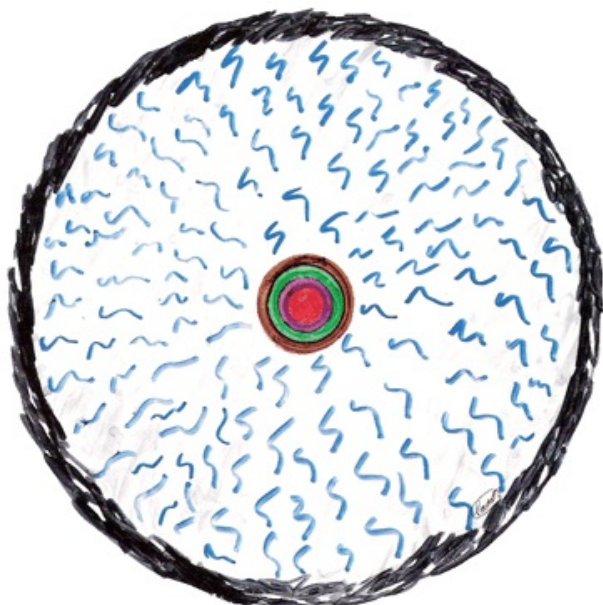
This “appropriation” of the “Activity” of the Will is what is meant to be represented by the different-colored sparks, brown, green, and purple: multiplicity; sparks which in the previous drawing appear uni-colored, red: Unity.

At the same time, the Active Force of the Being who “Is” withdraws in Itself, and there appears, between the angels and the Being, the cloud of the second UNCONSCIOUSNESS, which is the affirmation of the desire “to do” “Works” in contraposition to “the Work,” the Only Begotten.

The angels re-affirm the UNCONSCIOUSNESS and become more unconscious, now with responsibility, moving away – let us say – from their center, the Giver (represented in the red point), and appropriate the “gift” in multiplicity, doing without the Unity, the Will.

We will call the angels who affirm the desire “to do,” reaffirming the original-UNCONSCIOUSNESS, angels-unconsciousness.

Will of Permission



The Being who “IS” submits His Activity, LIBERTY in the unity of the Will, the Only Begotten, to the free beings, the angels:

the One at the service of the multiple;

the Consciousness at the service of the Unconsciousness; the Being at the service of the “non-being”...

It is the Will of Permission.

Will of the Permission: In the guts of the Unconsciousness

This drawing represents the moment in which the Being in the Work, the Only Begotten, immerses Himself in the guts of the “Unconsciousness.”

The Being who “Is” submits His “Activity,” as Will of Permission (in the multiplicity of the “Thought”), to that liberty action-images (angels-unconsciousness) which is still to be found in the multiplicity of the Unconsciousness, in order that these angels, through the “Works,” may become Conscious of their Being “in” “the Work,” the Only Begotten.

The angels-unconsciousness are represented by the blue arabesques and jagged black circle, which represents the possibility of re-affirmation of the original-unconsciousness, the Universal I-ego.

He who “Is” – speaking in our way – accepts the election, the wish, of His free creatures, the angels-unconsciousness, and permits in this way the realization of their desires: “to do” “Works”; these will be an image of “the Work,” which is the truly real one, the one which we have seen in drawings 10, the Souls, and 11, the “Multiple in the One.”

This desire of the angels-unconsciousness is represented in the drawing by the three rings distinguished by the

purple, green, and brown colors which encircle the red point.

In order that the angels-unconsciousness may accomplish the realization of their desires, the Being who “Is” places His Activity at their disposal, annihilating Himself in His acting; it is what we call Will of Permission.

One more opportunity is thus given to these angels so that, through the “Works,” they may become conscious that their “being” and their “acting” are in the Will and not in the Liberty. At the same time, the realization of “the Work” continues, according to its initial orientation, manifestation of the “One” in the multiple, up to becoming Conscious of its Being, He who “Is.” This manifestation of the One in the multiple, “the Work,” will become realized in many “member-bodies,” human beings, and in a single “Body,” Human Nature. This is “the Multiplicity in the Unity,” which will become realized in the Human Nature which is image of “the Work,” the Only Begotten, Divine Nature: «...Be fertile, multiply, and fill the earth...» God continues acting, and He will never cease to actuate: «My Father is at work until now, and I am at work as well.»

This Law of «increase and multiply» as well as the «subdue and dominate over the earth,» etc., do we bring in the innermost of our being since the moment in which we were “begotten” by the Being who “Is,” and each one conceives it in himself and realizes it according to his degree of “evolution.” This is why I say that the Truth is not argued; it is Lived! for each one conceives it according to his degree of “evolution.”

The great "Whirlwind" of the LIBERTY-Work



The great "Whirlwind" of the LIBERTY.

"The Work" immersed in the whirlwind of the "evolution": death and life.

The free beings did not attain adhering to the unity of the Liberty.

The Will, the Being who "IS," in "the Work," the Only Begotten, goes after the Liberty; She immerses Herself in the multiplicity of the free beings in order to take the "Thought" to the Unity.

The Will of Permission, the Active Force of the Being who "IS," at the service of the free beings, who will realize the image of "the Work" in the multiplicity: infinity of "Worlds" which will reveal the eternal irradiation of the ACTING of the unique Being, He who "IS":

«The Eternal is the judge of all things without exception;
the Lord alone is just.

Whom has he made equal to describing his works,
and who can probe his mighty deeds?

Who can measure his majestic power,
or exhaust the tale of his mercies?

One cannot lessen, nor increase,
nor penetrate the wonders of the Lord.

When a man ends he is only beginning,
and when he stops he is still bewildered.»

(Sir 18,1-5)

The great “Whirlwind” of the Liberty-Work: The “Whirlwind” of the “evolution”

This drawing represents “the Work” (“the Man”) immersed in the great whirlwind of the evolution: death and life, transformation. The different explosions represent the different spiritual worlds which will give origin to the sensible worlds, matter – an image, shadow of the diffusing of the Will which we have seen in drawing 13.

Drawing 13 represents the One in the multiplicity, and this drawing represents the multiple in the multiplicity; they are the realizations of the angels-unconsciousness. The latter did not attain identifying themselves with the Unity but appropriated for themselves the “Thought” in the multiplicity. The One, the Will in “the Work,” immerses Itself in the multiplicity in order to take the “Thought” to the Unity again.

It is the moment in which the Will of Permission unites with the liberty in the multiplicity, the angels-unconsciousness. In this union of the Will and the liberty a new nature (psychophysical?) is conceived, through which, in its “evolution,” the unity of the “Thought” will appear as the One Body in which “the Work” will manifest Itself as Only Begotten.

This new state is like the “annihilation,” let us say, of “the Work,” because it must now pass through different forms (evolution”) before its manifestation may be given, manifestation which probably would have become realized

immediately if the angels had let themselves be attracted by the Active Force of the Being who “Is,” for Time depends on the free creatures: first it depended on the angels, now it depends on the man.

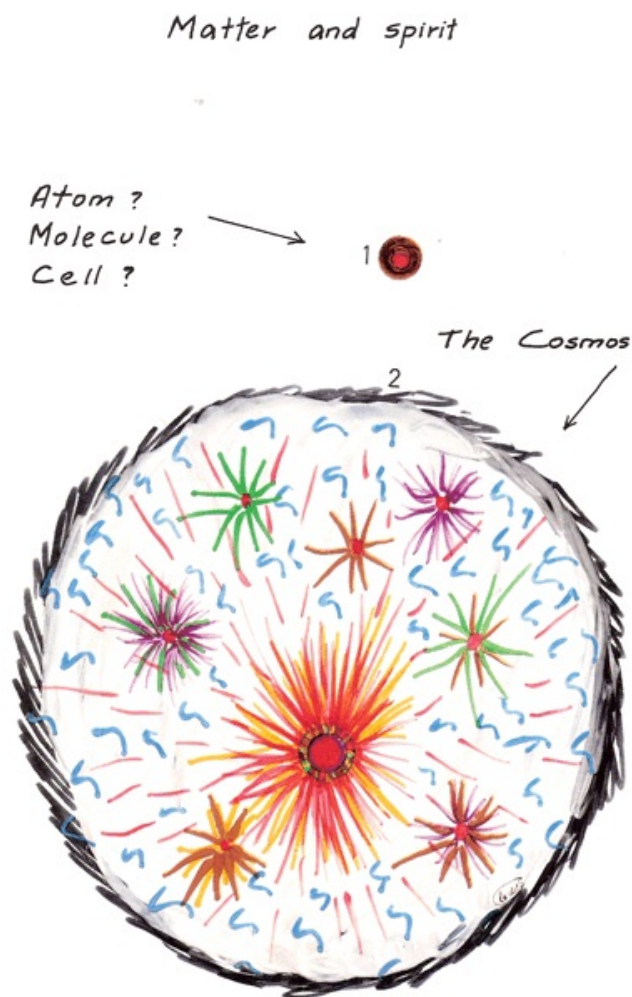
The explosion of this Active Force represents the Will of Permission gratifying the desire and wish of the free beings, angels-unconsciousness: multitude of images of God’s Actuating: «In my Father’s house there are many dwelling places (abodes),» spiritual worlds and worlds which will give origin to the sensible worlds, matter.

Of this the Lord, referring to the manifestations of the Being who “Is,” has said: «...they will manifest themselves in infinite numbers of “Worlds” as eternal irradiation of the glory of the one true God. These “Worlds” which are like the different facets of one same triangular stone (the Will-God) are not perceptible to the senses of the material bodies. The whole created sensible Universe reveals a very vague and imperfect image of that Reality, and this image (shadow) of the “Worlds” of God becomes revealed also, from image to image, in the interior of all things. To discover this image is the “work” of the fallen man, “work” which would take him to his “realization” (manifestation of God in Himself), to the perfect unity in the Being who “Is.”» It is word of the Lord.

In this way the Work-Liberty, “the Man,” must stand concluded in the One and in the Multiple in order to originate a new manifestation, manifestation of the Work-Being.

From now on everything becomes realized from image to image up to the manifestation of the Action-Being, the Work-Liberty in the One and in the multiple. The first “manifestation” is the unity of the Liberty-Thought, “the Man.”

The great “whirlwind” of the Liberty-Work in the multiplicity of the Unconsciousness of the free beings has thus begun!



1 Atom?

Molecule?

Cell?

Synthesis or concentration, apparent unity, vital principle of all Nature. Shadow of the image (drawing 15) of the Image of the unmanifested Absolute (drawing 12); “Embryo” of the Human Nature!

2 Burst of the “vital” unity: the “Thought” in multiplicity of images diffuses itself in the multiplicity of the angelic-UNCONSCIOUSNESS, towards the encounter of a free particle which may be capable of receiving it as principle of unity.

First phase of “evolution”: Matter and spirit in the guts of the original-unconsciousness.

Everything becomes realized from image to image in this descendent process.

*« Now will I recall God's works;
what I have seen, I will describe.
At God's word were his works brought into being;
they do his will as he has ordained for them.
As the rising sun is clear to all,
so the glory of the Lord fills 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. »*

(Sir 42,15-17)

The one and the multiple: The “energy” dispersed in multiplicity

This drawing represents the synthesis of these “worlds and worlds” which we have seen in the previous drawing 16, the apparent unity of that multiplicity of worlds conceived in the first encounter, the initial union between the Active Force of the Being, as will of Permission, and the liberty in the multiplicity of the unconsciousness, the angels-unconsciousness. This unity becomes realized by concentration, in itself, of the “energy” dispersed in multiplicity.

The synthesis or concentration in apparent unity of these “worlds” is what we represent in the drawing with a dark point: atom? molecule? cell?-it is the vital germ of all Nature, “embryo” of the Human Nature. It is the shadow of the image (drawing 15) of the Image of the unmanifested Absolute (drawing 12).

The jagged black-colored circle represents the original-unconsciousness. In its interior we see the burst of the “energy” unit, an image of drawing 16; this “image” represents the first “evolution” phase of this “vital germ” in the guts of the original-unconsciousness, an image of what we have seen in drawing 16. Everything becomes realized from image to image in this descendent process.

Matter: signifies that which is perceived with the simple human reason. It can be discovered by man’s intelligence assisted by the Being, even if the man has no consciousness of his Divine Reality.

Spirit (Soul): is the “Divine Reality” (of which the human soul is image) which man comes to know only through a direct intervention of the Being.

In Matter, manifestation of the original-unconsciousness, there appear diverse expressions of one same Active Force: Atom? Molecule? Cell? I know not what to call them, I only know that it is the appearance of the life of what will be sensible matter.

This manifestation of the first-unconsciousness becomes realized through an evolution which belongs to Time and Space. This natural life has its being in the Being; the Will of God is its fundamental principle; from Her it receives everything it has. But this Active Force is at the service of the Liberty, Liberty which is submitted, in accord with the Will, to the free beings, angels-unconsciousness, fulfilling their desires. This is what we have meant to express with this dark point in whose interior, Life, which is represented in the red point, hides. The dark represents the original-unconsciousness affirmed by the angels-unconsciousness; the red represents the Being who “Is,” in the Only Begotten.

The Will of Permission, fulfilling the desire of the angels, realizes in the multiplicity of the unconsciousness, free beings, the image of the manifestations of the Absolute which we have seen in drawings 2, 3, 4, and 5, Thought, Word, Action, “Work.” This manifestation-image will be given, as we express in the next drawings, in this way: in the multiple (free beings, the creatures) as evolution; in the one (Liberty, the man) as “manifestation.” The effects of the evolution will be made present in man’s reason, which is the fruit of the evolution; the “manifestation,” which is the realization of this “fruit,” Liberty, makes itself present to man in the obscurity of the faith, faith which is for man

the Supreme Reason.

The Manifestation of the Being will gradually be given, as we shall see in the next drawings, through the Liberty; as the evolution proceeds to be given, in the interior of this evolution the “Thought” will gradually manifest itself (from image to image until the Unity can manifest itself), an image of the “manifestation” of the Absolute in Himself, drawing 2.

This image of the “manifestation” of the Absolute, the Unity in the “Thought,” is what we shall see in drawings 21-24 which represent the moment in which man appears.

We refer now to our world and to everything Created, visible and invisible, the Universe which we know and in which we live, inclusive of our human nature. This is what I understand by “Cosmos” and which is image of the spiritual reality which we carry in the inmost depths of our being. The lower part of this drawing represents this “image” in activity, image of God’s Actuating, an infinitely small repetition of the burst of this Will of Permission which we saw in the previous drawing. The “shadow” which we know of this Actuating of God’s which we have represented in the previous drawing is our solar system: the largest point of the center of the drawing which we are explaining would be what is represented in the sun, and the small fragments would be represented in the different planets.

In the next drawing we will give our attention to the planet on which we live and in which we are evolving, “the earth,” which is also a repetition, image, of this Actuating of God’s which we have seen in the previous drawings.

Keep in mind that these “images” are not dead images, void, but that they hide in their interior the Live Reality,

the Being who “Is,” and who is to manifest Himself in those free images, human beings, who may realize the unity of the Liberty, who may be capable of orienting and affirming themselves in the Will, which is their Being. Each free image, “living image,” carries in itself the “One” and the “All.”

The creatures which are not free and which are image of the “living image,” free image, we call “shadow”; but neither is this shadow lacking life; they represent a reality capable of evolving towards the liberty. It is that which St. Paul says of the creatures which groan with childbirth pains, awaiting the manifestation of the sons of God. The sons of God are those free creatures, human beings, angel and man, in whom the unity of the Liberty (state of the adamic man) becomes realized, and who must “evolve” in the denial of themselves directing and affirming their liberty in the Will, the Being who “Is.”

"Mineral Life ": Senses



The encounter of the "Thought" particle, in the multiplicity of the UNCONSCIOUSNESS, with a "free particle" which we will call: "Earth."

Unity principle which gives origin to the sensitive life: "Mineral-Life," first multiple manifestation of the "Thought" in the multiplicity of the Unconsciousness towards the unity; first phase of what will be the Human Nature, Body of the Divine Nature, the Only Begotten. First faculty: senses.

1 The "Mineral-Life," vital germ which gives origin to the different elements of mineral matter, inclusive of the planet earth.

All of it is shadow of the "created-image": the human body.

2 The sensitive life, "Mineral-Life," from the multiplicity of itself passes on to the unity of itself closing its circle of "evolution" and triggers a new burst of the "One": second multiple manifestation of the "Thought" in the multiplicity of the Unconsciousness; it manifests itself as a new faculty: instinct.

«Such is the story of the heavens and the earth at their creation. At the time when the Lord God made the earth and the heavens – while as yet there was no field shrub on earth and no grass of the field had sprouted, for the Lord God had sent no rain upon the earth and there was no man to till the soil, but a stream was welling up out of the earth and was watering all the surface of the ground – (Gn 2,4-6)

The "Vegetal-Life" appears, giving origin to the constitutive elements of the vegetable kingdom, "matter."

The appearance of the “Mineral-Life”:

Nature I - First phase: senses

Drawings 17, 18, 19, and 20 represent the first evolution forms, gestation phases through which the Human Nature has concretely passed before being “Man.” Man is synthesis and vital center of the whole “Creation” process expounded in the previous drawings.

In drawings 17, the appearance of matter, 18, the appearance of the “Mineral-Life,” 19, the appearance of the “Vegetal-Life,” and 20, the appearance of the “Animal-Life,” we omit the blue arabesques which represent the angels-unconsciousness, but they are present, as an energy in action, beyond sensible matter.

This drawing represents the burst triggered by the encounter of a “free particle” which we call “Earth” (Liberty in the multiplicity of free beings-unconsciousness) with the free particle “Thought” (Liberty in the Unity of the Will-consciousness) as unity principle, that which will give origin to the Human Nature in its first phase, “Mineral Life.”

In this first phase, the “Thought” manifests itself in the multiplicity as sensitive faculty.

The manifestation of the “Thought” in the multiplicity of the unconsciousness is represented by the red sparks which upon being “conceived” by the angels-unconsciousness are grouped in multiplicity of aspects; it is what we call “Mineral-Life.” It is one of the manifestations of the

original-unconsciousness, that which we have seen in drawing 7.

The “Mineral-Life” is represented by the twelve segments which become grouped in a circle around the red point which represents the activity of the Will of Permission and around the different explosions within the black circle, which are images of this activity.

The black circle represents, in this and in all the drawings which follow, the possibility of affirmation of the image in the unconsciousness, the Darkness; this affirmation of the image in the Darkness is the Universal I-ego.

The small brown-colored explosions represent the different elements which will give origin to mineral matter, inclusive of the earth and its manifestations of the mineral kingdom; all of it is image of the “Mineral-Life.”

In the moment in which the multiplicity of the “Mineral” Sensitive Life reaches the unity of itself, it triggers a new explosion from which the “Vegetal-Life” emerges, and a new faculty which we call “instinct,” which we will see in the next drawing, manifests itself.

The small green-colored explosions represent the images of this activity which are the different manifestations of the vegetable kingdom.

When we say “Mineral Life” we do not refer to the sensible aspect of the mineral kingdom, but to its life, to its soul.

This life, this “Mineral” “soul,” is product of the Will of Permission, union of the Active Force manifested as Thought-liberty and the “free particle” which I call “Earth,” which are the angels who received this “Thought” particle as unity.

I see that the whole created sensible Universe reveals an image of the different states of consciousness which gradually became realized in the angels through their free-Works.

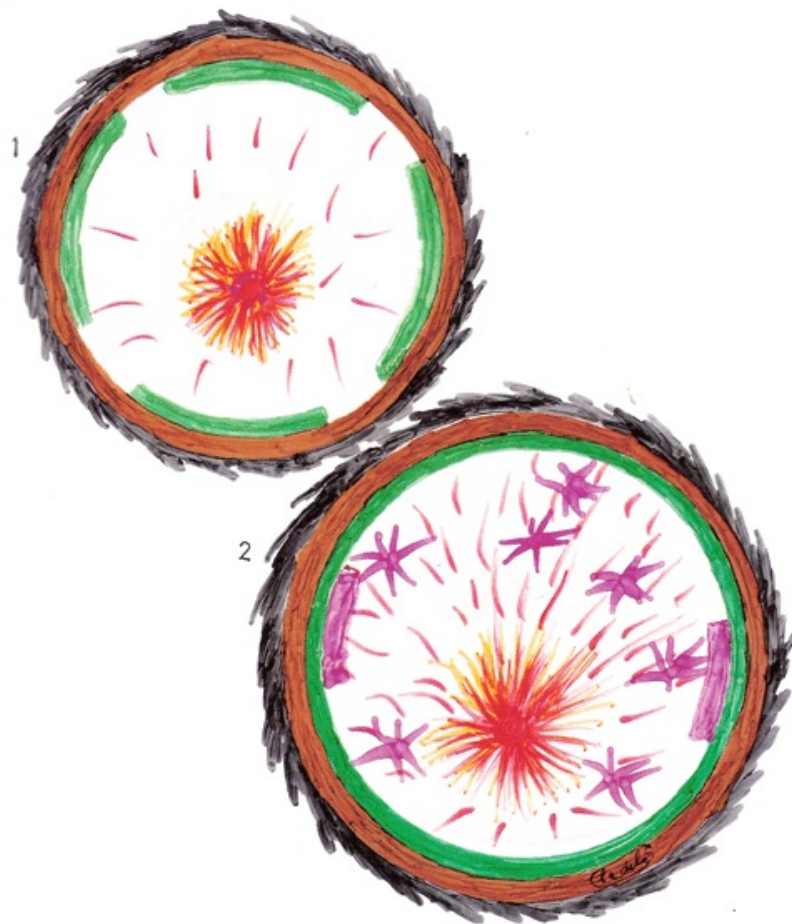
What I call “‘Earth’ particle” is the first state of consciousness towards the unity, which became realized in some of these angels receiving the Active Force, Thought-Liberty (Will of Permission), as unity principle of the Liberty; and in that coming-to-consciousness, the Human Nature, which gives origin to the Universe, is “conceived.”

It is the Universe, and not the Human Nature, which appears first, in a similar way to the seed which gives origin to the tree and appears in the fruit once the evolution of the tree is completed. I “see” it in this way: the Universe as the tree, the man as fruit, and the Will, the Being in the Only Begotten, as the seed.

Thus then, the man, even his human nature, has his origin beyond matter. The Human Nature is the “being,” let us say, of matter; it is for Matter what the Divine Nature, the Only Begotten, is for the man and what the Will is for the Divine Nature.

This multiplicity of Thought-liberty in the multiplicity of the unconsciousness, with a view to the unity of the Liberty, manifests itself as sensitive faculty.

"Vegetal Life": instinct



1 The quaternity of the instinctive life, "Vegetal-Life," presents a progress of the multiple manifestation of the "Thought" towards the unity in the multiplicity of the angelic-unconsciousness, gathering the "Thought" particles in interiorization and harmony with the sensitive life, "Mineral-Life."

2 When the quaternity of the "Vegetal-Life" reaches the unity of itself, it triggers a new explosion or burst of the "one": third multiple manifestation of the "Thought" in the multiplicity of the Unconsciousness, giving rise to a superior faculty which manifests itself as dual negative-positive energy: sex-energy or creative energy. It is the "Animal-Life."

The appearance of the "Animal-Life" gives origin to the constitutive elements of the animal kingdom, "matter."

The appearance of the “Vegetal-Life”

Nature II - Second phase: instinct

This drawing represents the unity of the “Mineral Life,” unity which triggers the appearance of the second phase, “Vegetal-Life,” of that which will be the Human Nature.

In this second phase, the “Thought” manifests itself in the multiplicity as instinctive faculty.

The manifestation of the “Thought” in the multiplicity of the unconsciousness towards the unity is represented by the red sparks which, upon being “conceived” by the angels-unconsciousness, are grouped in multiplicity of aspects; it is what we call “Vegetal-Life,” another manifestation of the original-unconsciousness.

The “Vegetal-Life” is represented by the four green segments which become grouped in the interior part of the brown circle, around the red point which represents the activity of the Will of Permission. The various green-colored explosions which we saw in the previous drawing represent the images of this activity.

In the moment in which the multiplicity of the “Vegetal” Instinctive Life reaches the unity of itself, a new faculty appears in which the “Thought” manifests itself as a dual energy, positive and negative, which represents the two states which were given in the Liberty: consciousness and unconsciousness.

When we say “Vegetal-Life,” we do not refer to the

sensible aspect of the vegetable kingdom, but to its life, its “soul.”

This life, this “Vegetal” “soul,” is the second gestation phase of the Human Nature, product of the Will of Permission: the union of Liberty, “multiple Thought-Image,” with the free beings, angels-unconsciousness, which are to be found in the process of coming-to-consciousness towards the unity of the Liberty.

We can see in this drawing the difference which exists in the “evolution” of this second phase, “Vegetal-Life,” in relation to the previous phase, “Mineral-Life.” In the “Mineral” phase, the evolution became realized in a chain, by links; by this we mean to say that it remained longer in the multiplicity of itself. This is what is meant to be signified by the different segments (or links) which, on joining between themselves, trigger the appearance of the second state which we call “Vegetal-Life.”

In this second phase of evolution of the Human Nature, the “Thought,” besides manifesting itself as sensitive faculty, manifests itself interiorly as a natural impulse superior to the senses. This is what I call “instinct.”

In the evolution of this second phase – as we can see in the drawing – the unity of the circle becomes realized in less time than in the previous one; this is what is signified by the four segments, which, upon closing between themselves, will trigger the appearance of the third phase, “Animal-Life.”

"Animal Life": reason



1 The duality of the "Animal-Life," negative-positive energy, two forces which reject and at the same time attract each other: image of the two states realized in the LIBERTY-Work: UNCONSCIOUSNESS and CONSCIOUSNESS.

"Sex-energy" life or faculty, "Animal-Life," third phase of what will be the Human Nature, upon closing its circle of "evolution" realizing the unity of itself, becomes converted into creative energy.

2 The first ray of light in the Darkness of the UNCONSCIOUSNESS; appearance of the fourth faculty: Reason, duality with unity principle.

The free beings, angels-unconsciousness, have been present always, realizing through the Activity of the Will, Permission, their desire "to do" "the Work," some of them becoming conscious, others becoming affirmed through their "Works."

All of the UNCONSCIOUSNESS, angelic-unconsciousness, becomes gathered towards the unity principle, towards the Activity-Liberty which is impelled by the Active Force.

The Activity-Liberty impelled by the Will becomes established in the triple circle, and the first dual manifestation of the "Thought" becomes realized departing from a unity principle.

« From the mouth of the Most High I came forth,
and mistlike covered the earth.
In the highest heavens did I dwell,
my throne on a pillar of cloud;
The vault of heaven I compassed alone,
through the deep abyss I wandered.» (Sir 24,3-5)

The appearance of the “Animal-Life”

Nature III - Third phase: sex-energy

Initiation of the first stage of interiorization: reason

“In this drawing, No. 1 represents the unity of the “Vegetal-Life,” unity which triggers the appearance of the third phase: “Animal-Life,” of that which will afterwards be the Human Nature.

Upon saying “Animal-Life,” this does not refer to the sensible aspect of the animal kingdom, but to its life, its “soul.”

This life, this “Animal” “soul,” is the third gestation phase of the Human Nature.

I would compare this state of the triple circle, “Mineral-Life,” “Vegetal-Life,” and “Animal-Life,” with the formation of the skull of a fetus in the mother’s womb.

In this third phase of the evolution of the Human Nature, the “Thought” in the multiplicity, besides manifesting itself as the previous faculties (sense-instinct), manifests itself as a faculty superior to the previous ones, as a dual natural force: negative-positive, negative and positive which attract each other. It is a manifestation of the two states which became realized in the Liberty-Work: Unconsciousness and Consciousness. I call this faculty sex-energy because it manifests itself and is represented in sex.

Notice in the drawing, at No. 1, that the red point which represents the Will of Permission gradually approaches the circles which represent the Human Nature in gestation, up

to immersing itself in them; this is an image of the “annihilation” of the Being which we have seen in drawing 7. By this is meant that the Human Nature is the highest expression – image – of God’s acting, therefore, “body” of the Divine Nature, body which, like a garment, will cover it in the World of the multiplicity of the Unconsciousness: «Immersed in matter which I elaborated I became servant of the angelic creatures (the Unconsciousness)... in order to give birth to “the Man.”»

The manifestation of the “Thought” in the multiplicity of the original-unconsciousness towards the unity is represented by the red sparks which, upon being “conceived” by the angels-unconsciousness, are grouped in duality of aspects; it is what we call “Animal-Life,” the third manifestation of the original-unconsciousness.

The “Animal-Life” is represented by the two incomplete purple semi-circles which are to be found in the interior part of the last circle, around the red point which represents the activity of the Will of Permission.

The purple-colored explosions which we have seen in the previous drawing represent the different elements which will give origin to animal matter, the diverse manifestations of this kingdom which we know and which is at the service of man; these manifestations are images of the “Animal-Life.”

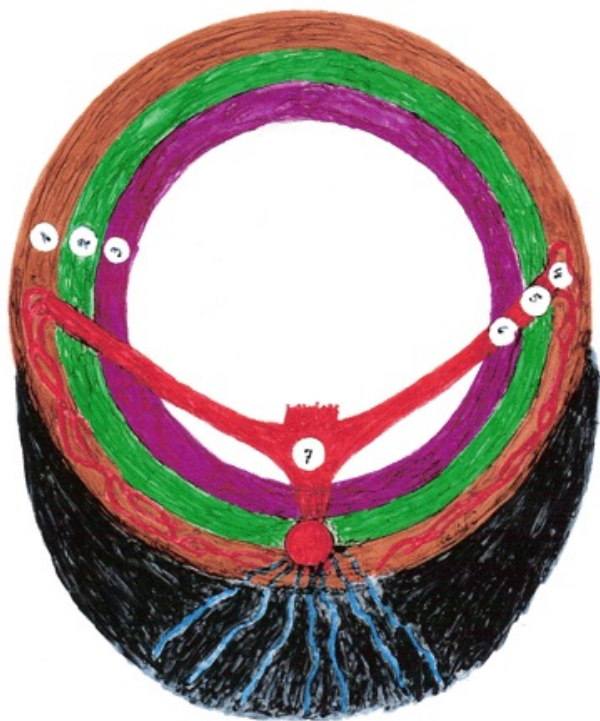
In the drawing, at No. 2, the black circle, which represents the Unconsciousness, appears gathered in the lower part where the red point has become situated.

The blue irregular lines represent the action of the angels-unconsciousness.

In the moment in which the duality of the “Animal-Life” reaches the unity of itself, it triggers the appearance of a unity principle of the semi-conscious “Thought,” and a new faculty appears which is like a ray of light in the darkness;

it is what we call: Reason.” It is the moment in which the unconscious free creature finds himself with a beginning of consciousness which can discover for him the state of Unconsciousness in which he is submerged.

"Sensitive-hominoid"



Genesis of the Thought-liberty in ascendent process towards the unity through the Knowledge, taking with it the free particles which are to be found in the multiplicity: the "hominoid."

The "evolution": Thought-liberty in its fourth "generation," fourth phase and first stage of what is to be the Human Nature, "the man," unity of the liberty.

The "hominoid," being which possesses incipient reason, knows the things outside of himself: sensitive interiorization. Sensitive knowledge of things.

Positive ascendent egoism: the excelling of himself with relation to things.

"Pre-hominoid" individualities in different degrees of evolution, starting from the simple "Mineral-Life," "Vegetal-Life," "Animal-Life," up to the incipient-rational "hominoid."

*« Truly you have formed my inmost being;
you knit me in my mother's womb.*

*I 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. »

(Ps 139,13-15)

Genesis of the Thought-liberty:
The appearance
of the “sensitive hominoid”:

Pre-Human Nature I - Fourth phase, first stage

Drawings 21, 22, and 23 represent three stages which correspond to the interiorization of the previous phases: “Mineral-Life,” “Vegetal-Life,” and “Animal-Life”; they are degrees of “knowledge interiorization” through which the human being must pass, starting from the “hominoid” stage up to attaining in the “man” the dominion of the previous phases, surpassing them in himself through a process of reflection with himself.

These stages of interiorization (scientific knowledge) are represented by the red arms which depart from the red point and open towards the exterior circles: brown, green, and purple.

These three knowledge interiorization degrees belong to the fourth phase of evolution in which the “hominoid,” through the reason, consciously realizes the evolution process which had become realized in an unconscious state. All these processes become developed within the unconsciousness state and belong to the “Knowledge.”

In this drawing we are able to contemplate the first stage of interiorization of the Knowledge (science).

The white circles marked with the Nos. 1, 2, 3, 4, 5, 6, and 7 represent the different degrees of evolution which have manifested themselves in the individualities of that which will be the Human Nature, pre-“hominoid” and “hominoid,” through the four “generations” which have

become realized up until this moment.

Each stage of “evolution” comprehends a “generation,” without taking into account the time, which can be greater or lesser, according to the “evolution” process.

No. 1 corresponds to the lowest level: “Mineral-Life,” senses; No. 2 corresponds to the “Vegetal-Life” state, senses plus instinct; No. 3 corresponds to the “Animal-Life” state, senses, instinct plus reason. The Nos. 4, 5 and 6 correspond to the interiorization of the senses in the “Mineral-Life,” in the “Vegetal-Life,” and in the “Animal-Life.”

No. 7 corresponds to the most profound interiorization which manifests itself in the “hominoid” as a self-excelling sentiment with relation to everything that surrounds him; this is what we call positive ascendent egoism: outside of himself he knows. Sensitive knowledge of things.

The black semi-circle represents the affirmation of the original-unconsciousness, and the blue lines represent the action of the angels-unconsciousness, the one and the other present in Nature.

The red point represents the Will of Permission also present in Nature.

In the first stage of this fourth phase of “gestation” of the Human Nature, we see the first stage of knowledge interiorization appear, the highest degree of interiorization of the senses.

I would compare this state of the “genesis of the Thought” with the formation or evolution of the brain (what is within the skull) of a fetus in the mother’s womb.

What I call interiorization of the senses in the “Mineral-Life,” in the “Vegetal-Life,” and in the “Animal-Life” is a sublimation of the senses, in which an image of the image

of the Trinity, “Thought,” “Word,” and “Action” in the multiplicity, becomes realized; this could be called “sensitive realization.”

The image of the Trinity in the multiplicity is what I call “created image”; in the “hominoid” it is represented by the “Mineral-Life,” the “Vegetal-Life,” and the “Animal-Life,” respectively.

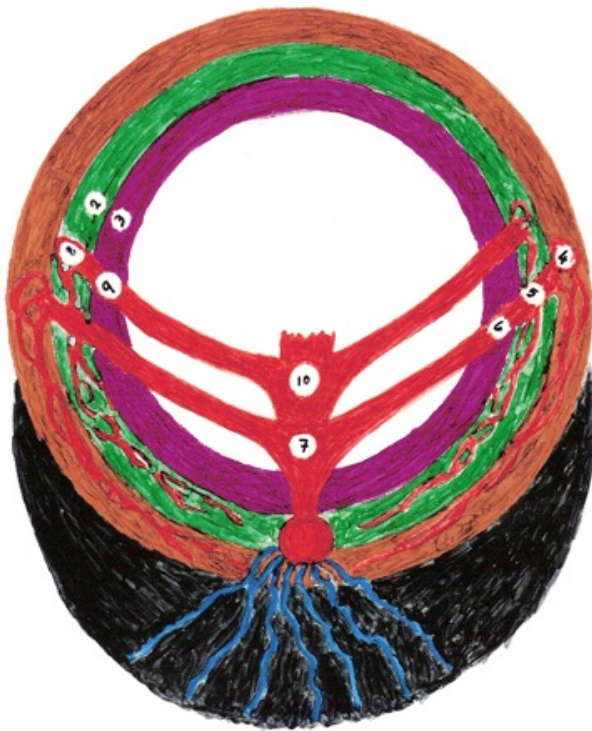
The “Thought Life,” duality in the unity (red arms which depart from the red point), represents the “being” of this “created image.”

Through the “sensitive realization,” an eagerness for excelling himself in relation to everything that surrounds him manifests itself in the “hominoid” or in the “hominoid” state of the human being, and this self-excelling eagerness impels him to the knowledge of nature outside of himself, placing him in contact with the image of the multiple manifestation of the “Thought,” pre-Human Nature, in the mineral, vegetable, and animal kingdoms.

This knowledge is necessary, indispensable, in order that the “hominoid” may be able to evolve towards the knowledge of his own nature. The “hominoid” receives this knowledge upon contact with matter. Immersing himself in it, the “hominoid” will perceive in himself the life of matter, which is his Nature (pre-Human Nature).

Through this knowledge the “hominoid” will be able to subdue the tendencies correspondent to each phase of his nature, unifying them, and, as consequence, matter will be left submitted to him.

"instinctive-hominoid"



The "evolution" in its fifth "generation": second stage of the "hominoid," ascendent process of the "reason" faculty: instinctive interiorization.

Outside of himself he knows that he knows: instinctive knowledge of things.

Positive ascendent egoism: the excelling of himself with relation to his fellow-creatures.

"Pre-hominoid" individualities in different degrees of evolution, starting from the state of the simple "Vegetal-Life," "Animal-Life," up to the "instinctive-hominoid."

Disappearance of the "Mineral-Life" pre-hominoid species; elimination due to the "evolution" of the "hominoid" when the latter reaches the second stage of "evolution": instinct.

Genesis of the Thought-liberty: The appearance of the “instinctive-hominoid”

Pre-Human Nature II - Fourth phase, second stage

This drawing represents the second stage of interiorization, represented by the two red arms, which corresponds to the fifth “generation.”

What I call instinct interiorization in the “Vegetal-Life” and in the “Animal-Life” is a sublimation of the instinct in the “Vegetal-Life” phase and in the “Animal-Life” phase; it could be called “instinctive realization.”

Through the “instinctive realization,” a self-excelling eagerness manifests itself in the “hominoid” or in the “hominoid” state of the human being in relation to his physical body, which places him in contact with the other beings of his same nature, and in this way, he knows that he knows.

This knowledge prepares the “hominoid” for the contact with himself, his own Nature.

The three circles, “Mineral-Life,” “Vegetal-Life,” and “Animal-Life,” which have the red point as foundation and which are the kingdoms of the multiplicity, are an image (shadow) of the manifestation of the Absolute which we have seen in drawings 2, 3, and 4: Thought-Being, Word-Being, Action-Being.

The two red-colored arms which open towards the kingdoms of the multiplicity, product of the angelic-

unconsciousness, represent the image of the manifestation of the Action-Being which we have seen in drawing 5; they are an image of the Liberty-Work.

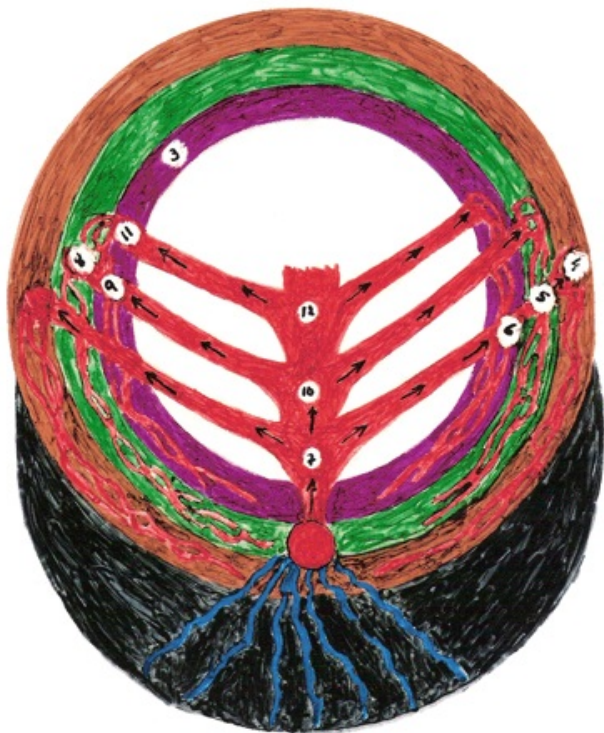
We see that in these stages the evolution becomes realized in a dual manner as in the previous phase, “Animal-Life,” but now it is duality in a unity. Notice that the two arms which represent the “duality” (“masculine”-“feminine”) depart from one same trunk, which represents the “initial unity” which must culminate in the “total unity,” closing the circle; this total unity is Man-Liberty (drawing 25).

The small white circles, as we have said in the explanation of drawing 21, represent the different degrees of evolution which have manifested themselves in the individualities, “hominoids,” through the “generations.”

In this fifth “generation” three higher states appear which we have indicated with the Nos. 8, 9, and 10 and which correspond: 8 and 9, respectively, to the interiorization of the instinct in the “Vegetal-Life” and in the “Animal-Life”; No. 10 corresponds to a more profound interiorization than the previous ones, which manifests itself in the “hominoid” as a self-excelling instinct in relation with himself, another aspect of positive ascendent egoism with reference to his physical body. Outside of himself he knows that he knows: instinctive knowledge of things.

Notice that No. 1, which corresponded to the simple “Mineral-Life,” has been eliminated in this drawing. By this we mean to indicate that this species of unconscious “Mineral-Life” pre-hominoid beings has disappeared upon the realization of the second interiorization stage. At the same time, the tendency corresponding to the simple “Mineral-Life” has also disappeared in the “hominoid” individualities. It is the step from the “sensitive” state to the “instinctive” state.

"Rational-hominoid"



The "evolution" in its sixth "generation": third stage of the "hominoid," interiorization of the reason in the "Animal-Life": ascendent orientation of the creative powers, "creative energy": incipient Reflection.

Outside of himself he knows "himself": rational knowledge of himself.

Positive ascendent egoism: the excelling of himself with relation to himself.

Individualities: from "pre-hominoid" in the simple "Animal-Life" up to the "rational-hominoid."

Disappearance of the simple "Vegetal-Life" "pre-hominoid" species; elimination due to the "evolution" of the "hominoid" when the latter reaches Reflection and can, in elevation, order the senses, instinct, and sex-energy faculties: "homo sapiens."

*«For wisdom will enter your heart,
knowledge will please your soul,
discretion will watch over you,
understanding will guard you;
saving you from the way of evil men,
from men of perverse speech...»*

(Prv 2,10-12)

Genesis of the Thought-liberty:
The appearance of the “rational-hominoid”
Pre-Human Nature III - Fourth phase, third stage

6This drawing represents the third stage of interiorization which corresponds to the sixth “generation.”

In this sixth “generation” two higher states appear which we have indicated with the Nos. 11 and 12. No. 11 corresponds to the reason interiorization in the “Animal-Life.” No. 12 corresponds to the third degree of profundization in the reason interiorization which manifests itself in the “hominoid” with a view to the excelling of himself in himself, another aspect of positive ascendent egoism in relation with his psychic body. Outside of himself he knows “himself”: rational knowledge of himself.

Notice that No. 2, which corresponded to the simple “Vegetal-Life,” has been eliminated in this drawing. By this we mean to indicate that this species of “unconscious” “Vegetal-Life” pre-hominoid beings has disappeared upon the realization of the third stage of interiorization. At the same time, the tendency correspondent to the simple “Vegetal-Life” has also disappeared in the “hominoid” individualities. It is the step from the “instinctive” state to the “rational.”

What I call reason interiorization in the “Animal-Life” is a sublimation of the reason, encounter with one’s own nature, knowledge of oneself in oneself; this could be called “rational realization.”

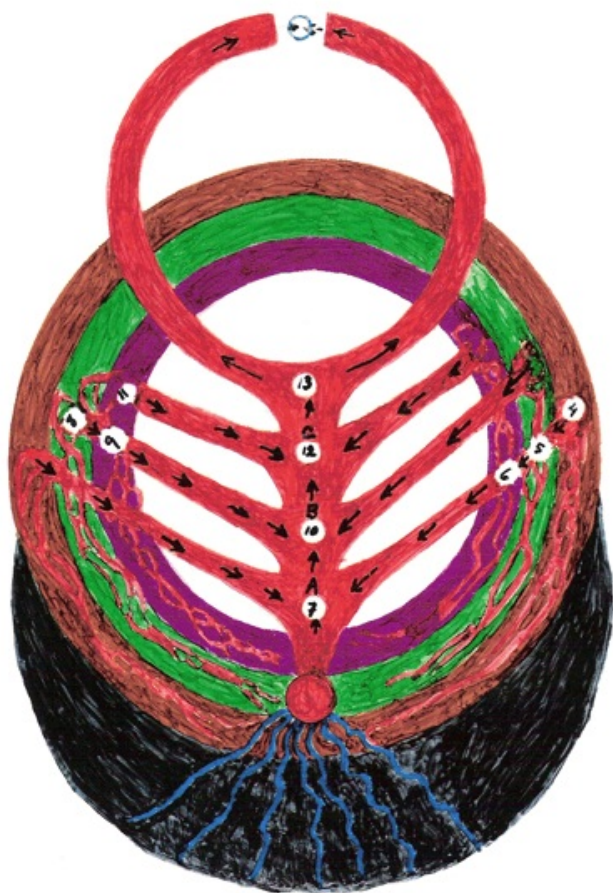
Through the realization of the reason, an eagerness for

the excelling of himself with himself manifests itself in the “hominoid” in relation with his psychic body, which places him in contact with himself; this is what I call reflection; in this way the “hominoid” orients himself to the knowledge of himself.

By means of this faculty which I call “reflection,” the “hominoid”-“homo sapiens” knows himself; he can discourse with himself and judge over his actions.

In this drawing which we are explaining we can already see an elevation beginning of this which is to be the Human Nature in the man. In this “hominoid” degree, the “Thought”-reason “evolves” in ascendent form, looking for “something” outside of itself, but upon having contact with the multiplicity in itself – “Animal-Life” – its conscious being, the “Thought,” also becomes multiple. It becomes weak in its branches, the multiple, but strong in the trunk, the one. This we can see in the small lines which spill into the kingdoms of the multiplicity. Its elevation we can see in drawing 24.

"Homo-sapiens": Reflection



The “evolution” in its seventh “generation”: fourth stage of the “hominoid”: “homo sapiens.”

The reflection oriented towards the interiorization: the encounter of the “hominoid–homo sapiens” with his complementary opposite in himself and only with himself.

Positive ascendent egoism: realization of himself in himself.

Individualities: different degrees of evolution in the “hominoids” and “homo sapiens,” from the “sensitive-hominoid” up to the reflective “homo sapiens,” all of them lacking “immortal soul,” to whom this extract regarding senseless men, according to the Book of Wisdom, may be applied:

«For haphazard were we born, and hereafter we shall be as though we had not been; because the breath in our nostrils is a smoke and reason is a spark at the beating of our hearts, and when this is quenched, our body will be ashes and our spirit will be poured abroad like unresisting air. Even our name will be forgotten in time, and no one will recall our deeds, so our life will pass away like the traces of a cloud, and will be dispersed like a mist pursued by the sun’s rays and overpowered by its heat. For our lifetime is the passing of a shadow and our dying cannot be deferred because it is fixed with a seal; and no one returns.» (Wis 2,2-5)

« Why, I am the most stupid of men, and have not even human intelligence; neither have I learned wisdom, nor have I the knowledge of the Holy One. » (Prv 30,2f)

The disappearance of the “Animal-Life” “pre-hominoid” species; elimination due to the “evolution” of the “homo sapiens” when the latter reaches the elevation of the senses, instinct, and “creative energy” faculties oriented towards the unity.

The “homo sapiens”-“Thought-reflection: Human Nature IV

This drawing, with the one following, represents the fourth stage of knowledge interiorization in the “hominoid,” “homo sapiens,” in which the unity of the “Thought”-Liberty, which is the highest degree of the “Natural” evolution, becomes realized: the Human Nature; this becomes realized upon the upper circle’s closing.

The entire drawing represents the Work-Liberty in Time, in “evolution,” “becoming made.”

The blue circle which is to be found realizing the union of the two extremes of the red circle represents the individuality, the “homo sapiens” I-entity in whom the total unity became realized. This is the first realized I-entity in whom the Human Nature manifests itself; this is the “man” whom Scripture calls “Adam” (drawing 25).

The small white circle marked No. 13 represents the “homo sapiens” in the evolution degree towards the unity.

In this fourth stage, upon the circle’s closing (drawing 25), a new dimension which we call “intuition” appears.

The remaining white circles signify the “hominoids” who represented the different degrees of evolution of all the generations still existent up to the moment in which the unity appeared: the man.

Notice that, from this drawing on, circle No. 3, which in the previous drawing represented the “generation” in the simple unconscious “Animal-Life,” does not appear; by this we mean to indicate that this class of beings has disappeared through Nature’s excelling itself.

The red point signifies, as in the previous drawings, the Active Force, the Will, which is at the service of the angels-unconsciousness.

The black semi-circle represents the darkness, the original-unconsciousness, affirmed by the angels-unconsciousness.

The blue lines represent the action of the angels-unconsciousness who are present in Nature. With the seven lines we want to indicate the individuality of these angels and, at the same time, the totality of them. These lines, which depart from the red point, want to signify that they, the angels, still have their “being” and their “acting” in the Will-God, because the re-affirmation in themselves has not yet been given; they are still in the unconsciousness of their Being.

The “evolution,” as we have seen in the previous drawings and which we will recapitulate in the explanation of the present drawing, has yielded the man as fruit, and in the man must the manifestation of the Unique, He who “Is,” in the Work-Being, become realized. But, in order for the Being to manifest Himself, it is necessary that the Work-Liberty manifest itself in the Unity of itself in the Will. Thus, then, the first manifestation is the unity: Thought-Liberty. We will see repeated now in the man the image of that internal manifestation of the Being who “Is”; this we could call external manifestation: He who “Is,” the Absolute manifested in Himself who has immersed Himself in the Work-Liberty, His image, in order to give it the Being.

The red-colored trunk and ramifications which we have seen come forth from the point which represents the Will signify the Divine Energy, the Will, which diffuses itself, gratifying the desire of the angels: “to do.” This energy manifests itself and is at this moment simple “Thought”; the “Thought” becomes diffused, and this is what is indicated by the thinner lines which depart from the branches and become multiplied; it is the law of the multiplicity which is in force in this liberty,

the angels-unconsciousness, and which manifests itself in the Human Nature.

These “Works” of the angels are an image of the Work-Liberty, image of the Being who “Is”; it is not the Actuating of God, His Will, but His Permission (the Will at the service of the Liberty); therefore, this energy-“Thought” in the multiplicity is not free; its Liberty is submitted, by Will of God, to the free beings, the angels-unconsciousness.

From this “diffusing” of the “Thought,” the “evolution” which is manifestation of the unconsciousness of the angels – “the Works” wanted by the angels-unconsciousness – is given. These “Works” are Nature, image of what is Human, and in this image the Thought-Liberty manifests itself in multiplicity. In its interior, “Thought” gradually appears in ascendent “evolution” towards the unity: it is that which is Human, image of the Work-Liberty. The make-up is what we call Human Nature and is the human compound with its reflective capacity.

The “human compound” is represented in the three external circles distinguished by the brown, green, and purple colors and in the internal red-colored make-up which culminates with the circle of the unity and which is “soul” of Nature, its “body.” The mineral, vegetable, animal kingdoms, as well as the human body (the flesh), have their “being” and reason for existing in this “body-soul.” This “body-soul,” the Human Nature, has its “being” and its “acting” in the Thought-Liberty which is represented in the upper red circle which departs from the trunk and red ramifications in relation to and order of the triple circle, the “body”:

1st stage in relation with the “mineral-life”;

2nd stage in relation with the “vegetal-life”;

3rd stage in relation with the “animal-life.”

This order indicates the degree of “evolution” of the

“Thought” in “Nature,” which we have seen in drawings 21, 22, and 23.

Thus then, matter has its “being” and “reason for existing” in the human compound, the “body” (psychic body), image of the Work-Liberty. The “human body” (psychic body) has its “being” and “acting” in the Thought-Liberty, image of the first manifestation of the Absolute, Thought-Being.

According as the “evolution” of the individualities (“hominoids”) becomes realized in the “knowledge,” which is represented in this outward “diffusing” of the Thought, the coming-to-consciousness becomes realized in them through the interiorization, which is represented in this inward return – arrows in vertical direction and marked with the letters A, B, C; thus a new “evolution” begins, “evolution” always by ascension; we mean to say that each stage is superior to the previous one until through “evolution” the “homo sapiens” can reach an interiorization which makes him capable of knowing the things in himself.

In a similar way, the evolution of the human being, the man, also becomes realized; man possesses the essence of all things in himself; man is a microcosm. When man encounters himself with himself, he discovers all things in himself. Then he no longer goes “out-wards” and in this way the circle becomes closed; this is the step from the multiple to the one and is when man begins to “dominate,” “subdue” the creatures lower than himself, the natural life. Thus is the “evolution” of man in himself (personal), while outside of himself is the multiple, the humanity, the men.

The “multiple” is in Time and is “history.”

The “one” is outside of Time and is “eternity.”

The “multiple” becomes realized through the senses and the simple reason; this multiplicity is an inferior degree of the manifestations of the “Thought.”

The “one” becomes realized through the “intuition,” live and lived faith, which is the Supreme Reason; this unity is a superior degree of the manifestations of the “Thought.”

The reason is the feet, and the faith is the pathway with which the Work-Liberty directs itself towards the Being who “Is.” The live-lived faith (the liberty oriented towards the Will) is the dark pathway through which man walks towards the Light.

Evolution becomes realized in a dual manner, from the one to the multiple and from the multiple to the one; this duality is two aspects of a same reality, image of the One, the Will, in the multiplicity. This duality in the unity is represented in the arms which open up (ramifications of the “Thought”) in order to give rise to the “evolution” in the Knowledge. One of them represents the feminine aspect, the other represents the masculine aspect. The ramifications which issue forth from these branches are the multiplicity and represent the product of the union of the “Thought” (Creator) with the liberty (creatures).

This with respect to the Creation. But in the same drawing, with respect to the man in himself, these ramifications represent the multiplicity of his thoughts and works; they signify that man has not realized in himself the unity with his complementary opposite, and he has not yet encountered himself with the “One”; he has not “conceived” the “new being.” He who encounters himself with the “One” is of whom Scripture says that his name is “Shoot” and he will sprout. This is the ripe fruit.

The two arms which become elevated, searching for the unity in themselves, represent the interiorization of the Thought-Liberty. Upon the circle’s closing, the manifestation of the unity is given, and the “one” appears in the man; this state was the one which became realized in the living-soul man, “Adam”: state of Liberty.

We have described the “evolution” outside of Time, we mean to say, the internal “evolution,” the “one,” which is Liberty, image of the Work-Liberty in the unity, Consciousness.

Now we describe the “evolution” in Time, the external, the multiple, which is History, image of the Work-Liberty in the multiplicity, the angels, “angelic-unconsciousness” which consists in aspiring to be independently of the Being and also to be free in the multiplicity of beings and not in the unity of the Liberty.

In the formation of the human being, we can say that the consciousness is represented in the fetus, the unconsciousness is represented in the placenta. The unconsciousness in this state into which we have fallen is necessary for man’s “evolution.” In the global History of the evolution, the “Body” of “the Man” (Work-Liberty) is called Creation: the Cosmos, the Universe, the Earth, the World, “the man.”

The Unconsciousness, which forms part of this human body – of this which is referred to as Creation – is represented in the “Night.”

The Work-Liberty is represented in the “Day.” This that we are saying is an image of the Image; everything becomes realized in Time from image to image of the only reality: the reality is God, the Being who “Is”; the Image is the Work-Liberty. God is represented in the «*two big luminaries*» of which Genesis speaks when it describes the Creation: «*the greater one to govern the day,*» is the Sun which represents the Active Force in itself (our solar system is no more than a shadow of the image of the Image); «*the lesser one to govern the night, and... the stars,*» is the Moon which represents this Active Force at the service of the Unconsciousness, the Night. The angels are represented in the stars.

In the first stages of “evolution” before man may dominate “the Earth,” his own nature, he himself is influenced by the

natural laws of the Universe, for example, the moon, the night, etc.

The whole first chapter of Genesis, which in my opinion also includes verses 1-4 of the second chapter, is an image of the Work-Liberty in Time, the multiple, which is certainly “History.” The creatures spoken of are tangible realities, according to our state and our time. The second chapter of Genesis goes on to narrate the same image in the unity, the Man-Liberty. In truth I say that in Genesis there is something of a gap; it is like a page that had become detached from the book and had not reached us. The contents of that “page” are very important in order to be able to explain this unity of the Man-Liberty, the adamic man, and which, precisely, correspond to this drawing with which we are occupying ourselves, the homo sapiens or state of the pre-adamic man. But the truth is that the Bible is interested only in making known the history of the “living-soul” man, “Adam”; for this reason it does not take into account the previous stages.

«The Lord God formed man out of the clay of the ground...»

In the drawing which we are explaining we see the open upper red circle; with this we want to point out the step from the multiplicity to the duality and from the duality to the unity. We call the multiplicity state “hominoid”; the duality state we call “homo sapiens”; and the unity state we call “man.” The “homo sapiens” is the same “hominoid” when the latter dominates matter; the man is the same “homo sapiens” when the latter encounters himself with himself.

If we were to stop to give a detailed explanation of how this evolution in the Human Nature becomes realized from its beginning – that which we call “Mineral-Life” phase – each human being could find himself in this evolution. For, although the Human Nature collectively, the one, has reached its maximum “natural” evolution in the “homo sapiens,” the human beings, individually, are still evolving from their

“Mineral-Life” beginning.

Thus, then, we can say that in the present humanity, all the degrees of evolution are to be found, all the way from the conscious “Mineral-Life” degree, up to the adamic “man” who is the beginning of the supernatural: “living soul.”

We say up to the adamic man and not the Christic Man because this “vivifying Spirit” state does not belong to this world, better said, to the state to which this phenomenal world of the multiplicity belongs. The Christic Man belongs to the unity in the Will and is the state which we know in the Risen Jesus Christ before His ascension to the Father.

The man, the human nature, “formed out of the clay of the ground,” product of “God’s Permission,” is earthly in his feeling and in his acting; this is what we call “homo sapiens,” and it is this “man” whom God makes to His “image” and His “likeness”: *«Let us make man in our image, after our likeness,»* a repetition, “image,” of what we have already seen in the explanation of drawings 10 and 11.

Thus, then, the human being has first to be true man, earthly, immersed in matter. In order to be able to evolve towards the Divine, the human being must first have had to cooperate with the natural forces which manifest themselves within him in a disorderly manner and become conscious of the fact that of himself he is helpless for putting them in order and “dominating” them. Becoming conscious of his helplessness, he must “submit” himself to the Divine Force which will gradually manifest Itself in him according to this submission, realizing the unity of these natural forces within him.

In this way man gradually becomes interiorized, he gradually encounters himself with himself; it is in this “interiorization” in which the contact with the inmost depths of his being, which is the liberty, will be given.

This contact with himself will trigger the explosion of the

Divine; the divine spark will have become ignited in his interior, giving him to taste of this new Reality unsuspected for him until then; this is the adamic moment: «*and breathed into his nostrils the breath of life*»; from this moment on, not before, man is free to undertake the pathway of the “renunciation.” This evolution towards the interiorization is what is meant to be expressed in the drawings in the different stages of the “hominoid,” the red internal ramifications (arms) which gradually become interiorized in each stage up to attaining closing the circle in himself.

We can say that each man “makes” himself in a constant internal struggle triggered by the external, the circumstances of each moment; no man can “make” another man; other men can help him according as they themselves proceed to “make” themselves. The man who may aspire “to make” other men and “to subdue” them without having “made” himself and having “submitted” himself to the divine Being, the Will, is the worst of the unconscious men. The man “submitted” to the Will-God, “makes,” “dominates,” and “subjects” men without wanting it, because in this man, the Being who “Is” actuates, and he represents in this world the unity of all; from this man a “vital energy” comes forth which impels the evolution in others: his word is life and actuates in those who receive it; this word continues acting even after leaving this world and is life for many generations. This is what we have seen in Jesus Christ and in all those men who in life have died to themselves; in them the Liberty-Word, the Verbum (Logos), the “Eternal Envoy” of the Father, manifests Itself.

*«Jesus proclaimed aloud:
“Whoever puts faith in me
believes not so much in me
as in him who sent me;
and whoever looks on me
is seeing him who sent me.*

*I have come to the world as its light,
to keep anyone who believes in me
from remaining in the dark.
If anyone hears my words and does not keep them,
I am not the one to condemn him,
for I did not come to condemn the world
but to save it.
Whoever rejects me and does not accept my words
already has his judge,
namely, the word I have spoken –
it is that which will condemn him on the last day.”»*
(Jn 1,44-50)

The “Man”...

First I will say what, in my concept, “Man” is. “Man” is a being who, besides the reflective capacity (that which we call human “body,” rationality, etc.), possesses an immortal Soul, that which I call Divine Nature and this in an active state, substantially united to this “body,” his human nature, that is, that he has the capacity to experience and manifest the Being who “Is,” Love; he experiences and manifests It because, submitting himself to the Will of God, he allows Love to actuate.

The human being before being man (man with a small letter is, to me, the fourth stage of evolution; he is not yet really “Man”; this “Man” initiated in Adam, drawing 25, I have seen only in the Risen Jesus Christ)...the human being – I repeat – before being man, in his initial evolution was a thinking, rational being, distinct from the animal, but who did not have in himself immortal Soul. I compare him in his beginning with the flower; the flower is not fruit, but it has the capacity to be such. This is how I see what I call “hominoid”; he is not the man, but he has capacity to be man; the other creatures, for example the animal, do not have this capacity.

The red point which we see in the drawing (which represents the Life and the Being of all that exists) I compare with the seed; the black semicircle (the Unconsciousness) I compare with the earth; the three external circles (the “body”) I compare with the trunk, branches, and leaves of the tree. This would be, in the comparison I make, the “tree of the natural life”; the red lines (virtue of the “Thought”) I compare with the flowers of this tree (1st phase, letter A in the drawing, first degree of the

interiorization of the Knowledge which gives rise to the first “evolution”); and the fruits, according to their degree of growth, are represented in the higher degrees of interiorization of the Knowledge (phase 2, letter B, and phase 3, letter C), fruits which do not yet have in themselves the life that the ripe fruit, which can produce another tree and other fruits, will have. The lower degrees of the “Thought” “evolution” I call “hominoids”; in the highest degree, towards the circle of unity, I call them “homo sapiens,” words, these, which I have taken from some book, but which in reality I do not know if they have the meaning which I give them.

When the Lord gave me to know the “Divine Reality” in the first man whom I call “Adam,” adopting the name from Scripture, I “saw” – not with the eyes of the body but through an intuition and an experience of the profound reality which becomes known in this intuition – I “saw,” I say, that there were 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 which vivified all things; this Life I would not be able to concrete in someone; I would say rather that it floated in the milieu.

These beings, the “hominoids,” united and reproduced themselves; there was among them a sentiment of attraction which united them among themselves, but I cannot say that this sentiment is love; I would call it “egoistic affection”; it is a sentiment centered on oneself and not on the other, much less on the Being who “Is,” Love. But this is a positive ascendent egoism, necessary for evolution; another egoism exists which I call negative descendent and which is “involution.”

I “would see” that from the beginning these beings became inclined towards the things which were outside of themselves; they were attracted by “things” and by the desire “to do” things, “works”; it was the reproduction of the image which

they carried within themselves, image of “the Work.” I “saw” that they achieved great inventions and came to exercise a great power, dominion over matter. It was impossible that these beings proceed in another manner because the evolution of their own nature had not yet terminated; and they, with this eagerness for knowledge – to know, to do, and to be able, dominion over matter – were pushing, let us say, their evolution towards the highest level, towards the coming-to-consciousness, which would consist in each one’s knowledge of himself and “in” himself.

But I “would see” that there were among them those who cooperated better or worse according to the donation of themselves in the works which they performed; the more they gave themselves, consciously becoming responsible for what they were doing, the more they became interiorized. Among these I “saw” one who gave himself or, better said, was becoming responsible becoming conscious of his acts more than the others, and I “would see” that in this interiorization, the Active Force, this collective Soul, from which they all lived, was gradually condensing Itself in this one. This man is whom I call “Adam.” I “would see” this man that as he became interiorized he looked for solitude among the trees and along the river banks; little by little he was withdrawing from the other beings, his fellow-creatures, up to attaining to live by himself in a far-off region like a hill. When I read the Bible, Genesis, I identified this man with Adam in Paradise.

The woman, whom I identify with Eve (who, like the man Adam, proceeded from the “hominoids”), I “see” that, coming towards Adam, attracted by Love (divine spark), she arrived as far as where he was, and thus she participated of the same “Divine Reality” from which Adam lived. With what I can compare this “Divine Reality” is only with love, and to this are owed those words of Genesis «... “This one, at last, is bone of my bones and flesh of my flesh.”»

I interpret that this “Divine Reality” is the Divine Nature of the human being and is what constitutes “the Man,” and this “Divine Reality,” which is the One, is in the man and in the woman and for this reason the two are “the Man,” as we shall see later on. This is how I interpret the words of the Bible when it says: «*That is why a man leaves his father and mother* (he will leave his father and his mother – these represent the human nature – he will leave them for love, the “feminine,” the “woman,” who represents the Divine Nature; “Love” is image of God, as much in the woman as in the man) *and clings to his wife, and the two of them become one body* (one single “Body,” the Human Nature, that is: “the Man”).»

This state of isolation which I have “seen” in the first man, Adam, seems to me to be no different from the state which any person today experiences when he arrives at the same state of Consciousness which Adam had: Consciousness of the “Divine Reality.” When this divine spark manifests itself in oneself, one feels the necessity to get away, pray, meditate, fathom in oneself and with oneself this new experience of one’s life. And in this moment each one is “Adam” for himself and receives from the live God – his internal God – a particular “commandment” which he is free to obey or not, and he has the same responsibility which Adam had in the face of the demands of his “Divine Reality.” It is the moment in which he must choose between the Creator – the Divine Life – and the creature – the natural life.

"The Man": intuition

"A D A M"



Exercise of the Liberty of the Thought-image.

«...the Lord God formed man out of the clay of the ground...»

In the seventh “generation” the fruit of the “evolution,” the unity of the “Thought,” appears: the intuition man.

In the moment in which the unity of the “Thought” becomes realized in the multiplicity of the UNCONSCIOUSNESS, the One – the Will – manifests Itself in the Human Nature, the man:

«...and blew into his nostrils the breath of life, and so man became a living soul.» (Gn 2,7)

Thus, then, man possesses a Soul, Divine Nature. That this “new life” be *active* in his Human Nature depends on the man.

«The Lord God... gave man this order: “You are free to eat from any of the trees of the garden except the tree of knowledge of good and bad. From that tree you shall not eat; the moment you eat from it you are surely doomed to die.” The Lord God said: “It is not good for the man to be alone. I will make a suitable partner for him.”» (Gn 2,15-18)

The woman represents the “Liberty,” man’s help; the man and the woman are one: “Adam.”

«...When God created man, he made him in the likeness of God; he created them male and female. When they were created, he blessed them and named them “man.”» (Gn 5,1f)

“Adam,” the man and the woman, carries in himself:

the One and the multiple,
the Light and the Darkness,
the good and the bad,
the Consciousness and the Unconsciousness,
the Being and the “non-being.”

Everything has its “being” in “Adam,” but “Adam” has his “being” in the Only Begotten, He who “IS.”

The “hominoid–homo sapiens” individualities, destined to disappear, belong to the multiplicity; with relation to Adam, they are rational-animals.

Drawing 25

The living-soul “Man,” Adam: intuition

Human Nature with Divine Nature

Drawings 25 to 27 represent the human being (Adam and his descendants) participating of immortality, owing to the presence of the Divine Nature in the Human Nature.

Drawing 25 forms part of the fourth stage of the knowledge interiorization which we have seen become realized in the “homo sapiens” (drawing 24). In the moment in which the man, “Thought,” closes his circle, the Divine Nature, the Only Begotten, becomes present in him, and through this presence of his Divine Nature, man encounters himself with himself, his free being (Liberty), inasmuch as in it resides the Being which is his being. The man in this state has contact with the divine spark, is living soul, knows Love (the Will) which manifests itself to him intuitively as an exigency to renounce himself. Adam was the first man in whom this state of unity became realized; this is why he is “the Man,” image of God.

But the Divine Being was unable to realize His *activity* as WILL “in” Adam, because upon the latter’s accepting the temptation of the “fallen angel,” he accepted the “permission” according to the desire of the angel and did not become conscious of his Divine Nature, remaining in the consciousness of his simple human nature.

Drawing 26 represents the moment in which the Divine Nature is left inactive in “the Man,” because Adam did not take the leap towards the renunciation of himself so that the Active Force of the Being could manifest Itself as Will and not as Permission.

Drawing 27 represents the moment in which the Divine Nature manifests itself in an *active* state in the human being because of the latter's being fruit of the Will and not of the Permission: this human being is Jesus, son of the man. This "activity" of the Divine Nature manifests itself in the human being as intuition. Through the obedience to this intuitive faculty, man comes to know his true free "being" (Liberty=Nothing) and the Being who "Is" (Will=All) and begins to evolve in the *denial of himself* which is the "renunciation."

In this state of "intuitive interiorization," the man who takes the "leap" towards the "renunciation" becomes interiorized *in himself and only with himself*: attracted by a force superior to himself, he begins to have a clear and immediate knowledge of truths which are not elaboration of his reason. It is a state of superior consciousness which is reached through a progressive process in the life of the faith, by which the human being gradually penetrates from the innermost of his being, liberty, towards his Divine Nature, which places him in contact with the Will of God. According to the human being's obedience to the Will of God, the latter gradually becomes clearer to him up to manifesting Herself to him as a superior force which removes him from the demands of the human nature and makes him powerless to accede to the inducement of the angels which actuate under God's Permission. The man in this state is not only "image," but also "likeness" of God, because his actions are impelled from-within, from his Divine Nature, and not from-without, from his human nature; this is the Man, which was realized in Jesus Christ (drawing 27).

It is in this new state of consciousness when the affection for others ceases to be "egoistic" and is really Love (self-sacrifice): *«There is no greater love than this: to lay down*

one's life for one's friends. » Adam did not take the "leap" towards the "renunciation," denial of himself (I-ego), because he did not obey the "intuition" which manifested to him what the Will of God – the demands of his Divine Nature – was, and he detained himself in himself (I-ego).

«...and blew into his nostrils the breath of life, and so man became a living being.»

This drawing which we are explaining represents the man, the Human Nature, in the moment of his closing his circle, and the unity's, the Divine Nature's, manifesting Itself in him; this is "the Man," "Adam."

In this fourth stage the "intuition" faculty appears, which faculty, in its initiation, manifests itself in the "homo sapiens" as *positive ascendent egoistic affection* which necessarily impels him to the conquest of his complementary opposite – "feminine" or "masculine" – outside of himself. If the "homo sapiens" does not disperse himself in multiplicity outside of himself, the unity in himself becomes realized.

When the "Thought," represented in the upper red circle, closes its circle and encounters itself with itself, that is, with its complementary opposite in itself, it realizes the highest expression of the Human Nature: its free being (in the sense of Liberty), because the Being, the Will, becomes established in the Human Nature, concretely in this "human being," the entity in which the unity becomes realized. This "human being" in whom the unity becomes realized is the "man" formed from the earth, he whom Scripture calls Adam.

In the moment of the circle's closing, the Liberty unity appears simultaneously in the "homo sapiens" entity which in that moment attains being "man": the Will manifesting Herself as Liberty. The Will, the Being who "Is," center

of the Man-Liberty, and the Man, center of “the Earth.”

The Work-Liberty as “Man,” in its collective reality, is the Cosmos, all of Creation; in its personal reality, individuality, it is the Man in his different degrees of “evolution,” “evolution” which becomes realized in the “knowledge” and in the “coming-to-consciousness”: the Work-Liberty consciously realizing in the Works of the angelic-unconsciousness, Human Nature, that “exit” from the Being which it realized in its unconsciousness outside of Time, that is: “annihilation.”

“Knowledge”: is out-wards, positive ascendent egoism (exit from the Being, dimension of the “desire,” the angelic-unconsciousness, drawings 21 to 24).

“Coming-to-Consciousness”: is in-wards, “renunciation” (return to the Being, angelic-consciousness, conscientization of oneself in oneself).

The small blue circle with the red point which is to be found in the upper part within the red circle of the unity represents the “entity” individuality in the simple human nature; the other small blue circle with the red point which is to be found in the lower part of the same circle represents the feminine individuality of the man, entity, the woman. She represents, in the totality, the Liberty of “the Man,” the “help” necessary for evolving towards his Divine Reality, his “feminine.” This Divine Reality, “feminine” of “the Man” and “masculine” of the Woman, is represented in the center of the circle in the form of luminous rays which depart from the red point. The upper circle which represents the unity of the Human Nature, signifies the unity of the “Thought,” the Body; the circle, with all its content, represents “the Man”; thus then, the man and the woman (blue circles within the red circle) are both one only: “the Man,” “Adam.” It is the initiation of “the Work,” the Only Begotten, in the Human Nature.

The upper part of the triple circle, brown, green, and purple, which has remained within the circle of the unity, signifies the individuality in the totality, the body of “the Man,” Adam; at the same time it represents the “science of good and evil” and was symbolized in the tree of Paradise, as external obedience condition for the man.

The small white circles signify the “hominoid-homo sapiens” beings and represent the different degrees of evolution of all the “generations” existent up to this moment. These “hominoids” have no immortal soul, therefore this species is destined to disappear.

The black line which departs from the semicircle which represents the UNCONSCIOUSNESS signifies the temptation of the “fallen angel.”

Before continuing I will say that “Adam,” to me, is, above all this: *the first state of Consciousness of the presence of the Divine in the human being*. And then I will say that this *state of Consciousness* manifested itself for the first time in this “homo sapiens” whom Scripture calls Adam and who represents all of Humanity, the Human Nature, for it was this “homo sapiens” called Adam who *in himself* became conscious of the human nature (closing the circle of the unity), and in this way in his human being, the totality of the natural conquest became synthesized and unified; this is the man. The latter, having realized in himself the maximum “natural” *evolution*, sets the condition so that the Divine Force may realize in him the leap from the natural to the supernatural, manifestation of the “One,” the Divine Life in the human being. In this way the step from the human to the Divine would be taken through man’s liberty. Adam did not attain orienting his liberty to that which is DIVINE and remained in that which is HUMAN. I do not relate this man with any epoch of the human history, and much less with any race in particular. Al-

though, in reality, this fact, the *coming-to-Consciousness* of the presence of the DIVINE, became realized in an individual and in a moment of history, yet it seems to me that no one could frame it in an epoch since it is a matter of a spiritual reality which cannot be known by science which is product of man's rationality.

Science can come to know everything related with the material body of the man, and it can also get to know the life of matter, the "body-soul" (human compound, rational capacity of the human being) but the Divine Reality in the man, man will never attain knowing through his rational faculties. Can science discover in a human fossil the degree of Love which there was in that man? Well thus is the reality which distinguished the man, Adam, from the other "homo sapiens" and "hominoids."

Although the Human Nature collectively (the Psychic Body) has reached the maximum of its "natural" *evolution* in Adam and the maximum of its "supernatural" *evolution* – which is the manifestation of the "Thought" – in the Risen Jesus Christ, individually there are "members" of this "Body," human beings who still live in a state of unconsciousness like the "hominoid."

Each time I say "hominoid" I refer above all to a degree of "*evolution*," a state of consciousness of the human being before being man. Before "Adam," this "hominoid" had no immortal soul; after "Adam," his descendants (Adam and Eve's), though they be found in a state of "hominoid" unconsciousness, do have an immortal soul, for the Human Nature in its TOTALITY, "in" and "through" Adam, with the "breath of life" which is the Divine Nature, received the participation of immortality; even though the man, Adam's descendants, may not have Consciousness, or even knowledge, of his Divine Reality, It is present in him as a germ which can be active or not; this "activity" must be accepted

by the liberty of the man. As we have said before, even today, after Christ, there are to be found human beings in a state of "hominoid" unconsciousness; they are thinking, rational beings with immortal soul, who have not yet encountered themselves with this Divine Reality *in themselves* and some of them not even outside of themselves and live imbibed in matter (the shell); they begin to be "true man" when they encounter themselves with themselves and in themselves discover other "values" unsuspected for them until that moment. It is in this moment when in each one of them the coming-to-consciousness of the "adamic man" or of the "son of man" becomes realized. This Divine Reality is what we represent in the upper circle in the drawing: "the Man," the "One," state of Consciousness.

Adam introduced "Sin"

In Adam the multiplicity of the "Thought" was given, similar to what we have seen happened in the "Action." This multiplicity of the "Thought" in the Unconsciousness is consequence of Adam's disobedience. The "Thought" should have *manifested* itself first in the unity of itself, unity of the Liberty in the Will, as is becoming realized in Jesus Christ and His Church; afterwards, in this UNITY in the WILL, the multiplicity in the Will would have become realized, as is to become realized "in" Christ: this "multiplicity" are the "members" of the UNIQUE "BODY," "the Work," image of He who "Is." Man, descendent from Adam and Eve, because of the sin, is to "earn by sweat" this "new life" of unity, freely accept or reject this Divine VIVENCIA in a constant struggle with "Sin." The sin of the first "Man," Adam, introduced "Sin" (the "fallen angel")

into the Human Nature.

The descendants of the fallen man, “Adam and Eve,” are born in a state of “hominoid” unconsciousness: unconscious of their Divine Reality, naturally inclined to their human nature (descendent arrows in drawing 26) with tendencies to be “knowers of good and bad,” the temptation (arrows which direct themselves to the three circles): good and “Bad” which manifest themselves to them as two antagonistic forces which struggle in a battlefield which is man himself. Thus then, man carries in himself the “enemy” (the latter represented in the black irregular lines) from which he cannot liberate himself by himself. If the man, Adam, had obeyed the demands of his Divine Reality, God, his descendants would have been born naturally inclined to this Divine Reality, and once arrived at the perfect unity with It, the Spirit would redeem their human nature from the Unconsciousness to which they were subject; it is what became realized in Jesus Christ, as we shall see in drawing 27.

The “Thought,” then, did not attain manifesting itself in Adam, because he did not identify himself with the WILL and obeyed the “wills”: «The human being (before being the MAN, “*Work*,” wanted by God) in his first Consciousness prostituted himself, he went after the creature disobeying his Creator; instead of espousing himself with Me in order to liberate himself and liberate Me, prostituting himself he who was called to be “one” became multiple, slave of harlots (“wills” and not Will) and left Me, “the Bride,” in bondage.»

The adamic man, if he remains in himself, Unconsciousness of the I-ego, and does not identify himself with the Will of God, falls into the multiplicity; this is a second Unconsciousness.

The evolution in the Knowledge

Man’s *evolution*, such as we have seen it in the previous drawings, becomes realized in this way:

1. Outside of himself he knows:

Interiorization of the sensitive knowledge of things; he has no intellectual knowledge of that which is immaterial (drawing 21).

2. Outside of himself he KNOWS that he knows:

Interiorization of the instinctive knowledge of things; he has intellectual knowledge. He is conscious of that which is known and unconscious of himself, of his Human Nature (drawing 22).

3. Outside of himself he knows “himself”:

Rational knowledge of himself: interiorization of the reason. He has knowledge of himself (his Human Nature) with relation to things (drawing 23).

4. In himself he KNOWS “himself”:

In this fourth stage the I appears, and the man concludes: “I am”; it is the individual I-entity; he has consciousness. He is man (“*homo sapiens*”). He is conscious of himself with relation to his human nature, but he is still unconscious with relation to the Being (drawing 24).

In this fourth stage there appears in the human being the highest degree of “Thought” which, by leaving the multiplicity, will be able to encounter itself with itself and realize the unity of itself.

This is the first degree of consciousness. And it is of this

man-homo sapiens of whom Scripture says: «*Let us make man in our image, after our likeness...*» It is the “old man” of whom St. Paul speaks, son of the desire of the angels, Permission of God, and who, owing to sin, must be “born” anew, first of man and afterwards of the Will of God; this is attaining to be true man, human, in order to be able to be true saint, divine.

In this situation or state of UNCONSCIOUSNESS (the created sensible world in which we live) “the Work,” “the MAN,” “*evolves*” towards the ONE, the Being, through different degrees or states of Knowledge which are degrees or states of “Thought.”

The evolution of the consciousness

After this *evolution in the knowledge*, the *evolution* towards the supernatural, Divine Life, is given; this is the *evolution of the consciousness*.

The *evolution of the consciousness* becomes unfolded in four degrees.

The *first degree* or state of consciousness is the coming-to-consciousness of the “homo sapiens,” which coincides and is simultaneous with the fourth stage of the evolution in the knowledge. It is the maximum degree of natural evolution: man centers the realization of his personality in his human nature.

The *second degree* of coming-to-consciousness (intuitive interiorization) becomes realized when in himself the man *becomes Conscious* not only of his nature but also of Someone superior to the natural life which surrounds him, superior, inclusive, to himself; it is the divine spark which we see in the drawing and which is the center of “the Man”

and makes “the Man” center of the rest of the creatures lower than himself. This is the adamic consciousness before the sin.

The *third degree* of coming-to-consciousness becomes realized when *in himself* the man becomes conscious not only of the human nature and of Someone superior to it, but also becomes conscious of the Unconsciousness in which he lives: he knows that he does not know. It is then when man makes himself servant, begins to deny himself in order to give death to the “old man,” the man of purely natural appetites and in this way arrives at the “Nothingness.” This is the Consciousness of the “son of the man,” Jesus, from his birth.

The “Nothingness” is what is closest to the Being and is what we are: we are “Nothing.”

The “Nothingness” is beyond the thought, it is above the understanding.

Therefore, it is not reached through the knowledge, but through the “renunciation.”

In order to reach the Being one must take a leap into the void, this “void” is the “Nothingness.”

“When we arrive at the “Nothingness” we are “Liberty”

and we are on our way towards the Being.

We are all necessarily headed towards the Being.

With our backs to the Being

the “Nothingness” is negative because it “is not.”

Facing towards the Being,

the “Nothingness” is the most positive thing about the human being.

Therefore, it is negative when it is not lived, to live it is to die to oneself, then it is positive.

We are all headed towards the “Nothingness,”

to reach it affirmed in the I-ego
 is what we call “hell,”
 “condemnation,”
 the conscious-Unconsciousness,
 this is a state,
 it is not a knowledge.
 To arrive at the “Nothingness”
 affirmed in the Divine Nature, the Only Begotten,
 is what we call “heaven,” “glory,” “Paradise,”
 it is the conscious-Consciousness.
 The “Nothingness” is not known,
 it is lived.

The *fourth and final degree* of coming-to-consciousness
 is the CONSCIOUSNESS of identity with the BEING, He who
 “Is”; this is a state which does not belong to this world of
 the senses which is the UNCONSCIOUSNESS. It is the
 CONSCIOUSNESS of the Risen Jesus Christ, it is God.

The hour of “the man,” Adam

That “homo sapiens” in whom the *first degree* of
 coming-to-consciousness became realized “*in himself*” is
 “the Man,” which signifies “Adam.” Adam, *in himself*,
 became conscious not only of things, but also of Someone
 superior to him who could command him and whom he was
 free to obey or not. In my “experience” I have “seen” that
 this is a state which calls us to subordinate the reason to
 the faith; by this I do not mean to say that we cannot
 reason over that which the faith presents us, but that, even
 though the reason may become opposed, we must obey the
 faith.

This coming-to-Consciousness in the man, of Someone
 superior to himself, is the “discovery” of the “Divine

Reality,” image only of the Manifestation of the UNIQUE;
 it is the projecting wave which we have seen in the previ-
 ous drawings. But now it is a matter of an “external”
 Manifestation similar to what we have seen in drawing 2,
 “internal” Manifestation. This step from the multiple to the
 one had to become realized and in fact does become
 realized in one single man; the image cannot be distinct
 from its reality. Adam is “the Man.”

The WILL now is in Adam; he represents the unity and
 the all. The other beings, “hominoids,” have their being in
 Adam; not only the “hominoids” but also the angels, all the
 CREATION has its “Being” in “the Man.” But “the Man” has
 his “Being” in the Will-God and must fasten himself to Her
 in order to liberate the CREATION which is fastened to the
 vanity of the UNCONSCIOUSNESS. The “body” (rationality)
 of Adam himself is still fastened to the vanity of the
 UNCONSCIOUSNESS.

“The Work,” then, is hanging by a thread, *the Liberty* of
 “the Man,” Adam. Adam’s Liberty is represented in the
 woman (Eve), the “help” which God has presented to him;
 the man and the woman are “the Man”; in fact, Man
 without Liberty is not “the Man,” because he would not be
 the image of the UNIQUE. The woman represents the
 Liberty, but in her the Will is not, so that, then, the
 woman’s “Being” is in Adam. But there exists another
 dimension which does not depend on “the Man,” Adam;
 they are the angels-unconsciousness, those who have
 cooperated in the *evolution* of the “Body” of “the Man,”
 the Human Nature.

This is the definitive moment for the angels who are still
 in the unconsciousness. These angels now find themselves
 in front of “the Work,” “Work” which they themselves
 wished to realize. It is the last opportunity which the
 angels-unconsciousness have for deciding their destiny, that

is to say, for re-affirming themselves in the UNCONSCIOUSNESS of “being” in front of the Being, or for becoming Conscious of their UNCONSCIOUSNESS, submitting “their” “Works,” the rationality of “the Man,” to the Will-God. These angels certainly actuate and influence in man’s reason.

The angels are now in front of “the Work,” not only those “Works” of which they consider themselves “creators” and “directors” (the Human Nature, the “Thought” in the multiplicity), but are in front of the *manifestation of the “One,”* Image of the Being who “Is,” GOD; this Image is the Divinity in the Man. The Will, which is now in Adam, has situated Herself in front of them and is not in them, She is no longer at their service (in the drawing She is represented by the red point which is now in the center of the upper circle). She is now at the service of “the Man,” who must liberate Her in order to liberate himself from the UNCONSCIOUSNESS in which the angels-unconsciousness actuate. Liberate Her I say, for although the Will is in Adam, who represents “the Work,” “the MAN,” he himself is subject to the UNCONSCIOUSNESS like the fetus to the placenta: he is not yet born. It is the moment in which the angels-unconsciousness must become conscious and help the man be born; it is the opportunity which they have for their own return to the Being.

Some of them have already done so through their “Works” and now affirm their personality in “the Man”; they are those whom we call angels-consciousness or angels-Light.” But it is in this moment, precisely, when other angels, whom we will call “fallen angel” or “angels-darkness,” re-affirm themselves in the “non-being.” These angels having received a full light, and becoming Conscious of what “the Work” in Time and eternity will be, the ONLY BEGOTTEN, God! – in whom the “Action,” Angelic

Nature, reaches the Unity with the Being who “Is” – aspire to affirm their own personality “as” “the Only Begotten” in the Being who “Is,” but in the moment of the appearing of this Unity in “the Man,” because of arrogance, they do not admit this Unity of the Being “in” the simple Human Nature, inasmuch as the latter is inferior to their own Angelic Nature.

The “fallen angel” sees the “one,” unity of the “Thought” (red circle), in “the Man,” Adam, “firstborn” of the “alive,” as a germ, “firstfruits” of the Only Begotten; but affirming itself in the arrogance of itself and in itself, it does not conceive of itself in “the Man”; in the multiplicity of its desires, exaltation of itself and in itself, it is not capable of admitting the Unity of the Being who “Is” in the simple Human Nature (center of the red circle which represents the Divine Nature in the Man) because in its arrogance it does not conceive of the “annihilation” of the Being. And fearing to lose its own “personality” which it, in its Unconsciousness, has attributed to itself in “the Work,” it goes after “the Man” to impede the manifestation of the Only Begotten, “the Work” “in” the man, considering as absurd, impossible, the manifestation of the Being in the simple Human Nature; the angel, in the pride of its own nature, is not capable of denying itself, “disappearing,” in order to help “the Man” to realize in himself the “Work,” in which it too would be integrated.

The “fallen angel” swells with pride in itself against “the Man” and directing itself to her who represents his Liberty, “the woman” (Eve), induces him to disobey the Will of God. The angel does not do it to go against GOD concretely; its pride renders it incapable of intuiting the presence of the Being who “Is” in “the Man”; considering the difference which exists between the Human Nature and its own Angelic Nature, the former being inferior to the

latter, it cannot, in its pride, accept even the possibility of a superior Reality in “the Man,” and much less affirm its personality in him. According to the hierarchy of natures, it considers that it is man who must affirm his own personality in the angel and not the angel in the man, because on the Human Nature’s affirming itself in the Angelic, the man would reach a supernatural state and then the manifestation of the Being who “Is” in “the Man” would be acceptable to it. What the angel cannot accept is the submission to a state inferior to its own and to a creature inferior to itself.

“Adam,” “the Man,” does not know the “fallen angel,” he could not know it, for the latter formed part of the UNCONSCIOUSNESS in which his human being was submerged. The angels-unconsciousness acted and manifested themselves through their “Works,” the “Body” (Human Nature) of “the Man.”

The Liberty of “Adam,” “the Man” (masculine-“Thought” plus feminine-Liberty), is represented in the woman as a good, good which consists in the Liberty directed to the Will, liberty of the angels (multiple-Action in the multiplicity of the Unconsciousness) who identified themselves, through their “Works,” with the Will, and affirming themselves in “the Work” they became Conscious of their Being “in” “the Man.” These are whom we call angels-consciousness or “angels-Light.” The woman is the “help” which God has “presented” to the Man; she represents the Liberty of the “Thought,” dual manifestation of the Absolute in Time.

The «*tree of the science of good and bad*» of which Genesis speaks represents the LIBERTY (“Work”) in the two states which became realized in it when “Time” did not yet exist (drawings 5 to 11). These states are:

first, state of Consciousness, “Light,” affirmation of the

angelic essence, pure Spirit, in the Will with relation to the WORK, and this is what is called “Good”;

second, state of Unconsciousness, “Darkness,” the free beings’ – angels’ – detaining of themselves in themselves, because of the desire “to do” “the Work” (“Works”), and this is what is called “bad,” in the sense of a possibility – the possibility of bad for these angels in relation to the Angelic Nature which has been affirmed in the Will by the free beings who became Conscious of the Unity, “Light” – bad which manifests itself as a state of “Darkness,” Unconsciousness, with relation to the “Light,” Consciousness.

The «*tree of the science of good and bad*» also represents the Liberty (“Work”) in the two states which became realized in the angels-unconsciousness during the Time of these angels, through their “Works” (drawings 12 to 25). These states are:

first, state of Consciousness, angels-consciousness, affirmation of the angelic personality in the Divine Nature, the Only Begotten “in” “the Man”; this is what is called “good”;

second, state of conscious-Unconsciousness, “fallen angel,” *affirmation* of the angelic personality in itself, in the multiplicity; this is what is called “Bad.”

This “Bad” and that “good” both are present in the Human Nature. Thus, then, in definitive, the «*tree of the science of good and bad*» represents the Human Nature, man’s rationality.

In the UNITY of “the Man” (red circle) the “fallen angel” saw the *unity* of “its” “Works” in the firstborn, in whom it could realize its own personality, but being affirmed in itself, it did not accept “the Work”-God, the Only Begotten in “the Man,” and goes after “the woman,” the Liberty of

“the Man,” in order to affirm “its” “Works,” the Human Nature (“the Man”) in the angel itself, impeding Man’s Liberty’s affirming itself in the WILL. In this way the “fallen angel” wished to occupy God’s place.

In this its re-affirmation of the UNCONSCIOUSNESS of being in front of the Being, the “fallen angel” has no more opportunity “to be” “in” God, the Only Begotten in the Man, but the BEING sustains it in its UNCONSCIOUSNESS; He sustains it but does not penetrate it. By this I mean that God does not destroy His “creature” in this new state which the same creature has constituted for itself, but, rather, sustains it although He does not penetrate it.

In this new state the “fallen angel” is represented by the serpent, and it is now when it is “spirit of iniquity,” Satan, the seven-headed Dragon of which St. John’s Revelation speaks. The seven heads indicate the disharmony in the plenitude of the number (seven) multiplicity because of the ambition to be, to have a personality in the multiplicity (heads) in opposition to the UNITY, the Only Begotten, and in opposition to “the Head,” the Firstborn from among the dead, Jesus Christ. In the drawing which we are explaining the tempter is represented by that sinuous line which directs itself to “the Man’s” Liberty.

It was in that moment of the appearance of “the Man,” the “Thought” – manifestation of the Absolute in Time – when that battle (battle of the Liberty) took place in heaven between Michael and his angels and the Dragon and his; “Michael and his angels” represent the multiplicity in the Unity; “the Dragon and his” represent the multiplicity in the multiplicity; “in heaven,” I say, because “the angel” could still take part in “the Work,” the Only Begotten God. But “it did not triumph” over its own Unconsciousness of “being” in front of the BEING, and for this reason there was no place for them “in” heaven; they had no more place “in”

the Only Begotten-God, but outside of God: «*The huge dragon, the ancient serpent known as the devil or Satan, the seducer of the whole world, was driven out; he was hurled down to earth (human nature) and his minions with him.*»

“Earth” signifies, above all, the natural life of the man in whose *evolution* this “ancient serpent,” Satan, took part. Satan, then, will look for a way for man to affirm his personality in “the angel,” transmitting to him his feeling of superiority. That is to say: he will contrive to get the man to discover in himself the inferiority of his own nature, and at the same time also discover the superiority of the Angelic Nature and tend towards it, including attempting to realize “the Work” by himself: a worthy abode for the Being, God. This is the deceit, all contained in the first temptation in Paradise; on making Adam and Eve eat of the forbidden tree, Satan took the man to reason over his own human nature where he would encounter himself also with the unconscious angelic nature. Deceit, for “the Work” realized in the Being who “Is” was carried by the man in himself, and it is he who must *realize himself in It* through the annihilation, denial, and death of himself.

Satan will be able to achieve his desires (of affirming the human being in his angelic nature) in those men, descendants of the fallen man, who may accept his same attributes and, refusing to die to themselves, want to affirm their own personality independently of the Unity in the Will, the Only Begotten *in* the Human Nature. In this way, upon “the Work’s” *manifesting Itself* in its totality – the ONLY BEGOTTEN made MAN – when the collective coming-to-consciousness will be given, both (angel and man) will realize the price of their pride: Satan on seeing his personality confined in the fallen man, and the men on recognizing

ing that they have affirmed their personality in the “fallen angel.”

The fall of the angel

When the Lord gave me to know the “fall” of “the Man” (Adam and Eve) I “saw,” without seeing, I intuited, that the two, man and woman, were compenetrated by a force of attraction which enveloped and penetrated them at the same time, unifying them; although each one maintained his individuality, in this force, which manifested itself before me as Light, Life, Love, God, they were one single individuality. At the same time I “saw,” without seeing, I intuited, another antagonistic force which in itself rejected itself and dissociated itself in itself, multiplying itself in itself. This force manifested itself before me as darkness, denial of life (I do not say death, because it is not the death which we know), hate, egocentrism. At the same time, without having consciousness either of time or of place, I intuited a “Presence,” which, being it “All,” was very simple; I call It He who “Is.” I cannot compare this “Presence” with anything, nor can I give it any name.

In the same moment that I was “seeing” this, the “Presence” which I say, directed Itself, I know not how, to the egocentric force, permitting it something, and immediately I “saw,” rather, I intuited like a mound of precious stones. I could distinguish each and every one of them, but these precious stones I saw as symbol of something superior to matter, I would say they were “graces.” I “saw” many stones of great value, and I came to know that to this egocentric force permission had been given to choose the one it wanted from among them in order to tempt “the Man.” I thought that the stone which to me was looking

like the most valuable would be the one chosen, but my surprise was great when I “saw” the election of a very fine powder, similar to the pollen of the flowers, which I had not even “seen” in the mound from which it took it.

This powder immediately became converted into a fruit, or it took its appearance, upon contact with the egocentric force which I in that moment was “seeing” without seeing, as if it were a person or a “will” contrary to that Will from which the force which enveloped and penetrated the man and the woman proceeded. In the same moment I knew, I intuited, I “saw” – I know not how to say it – that this antagonistic force which in that moment I perceived as a person or a “will” offered the “fruit” to the man and the woman whom I knew were the man and the woman although I did not see them as such in that moment.

In the same instant I “saw” something dark entering them which tarnished and divided them. The whole environment became gray and sad. I did not understand what had happened and I told myself: How was that egocentric force so foolish in choosing that powder and not the most precious of the stones...? In that moment suddenly I myself found myself participating of an “experience” until then unknown to me, and before this “experience,” which presented itself very much alive in my whole being, I felt a great fear of being unfaithful to the Lord, and I resorted to Him. Then the Lord made me understand what had happened and that the egocentric force had had much wisdom in its election, choosing the best, and knowing full well what it was choosing, for this powder represented fecundity, the transmission of life. I understood that this was a good which was hidden in the fruit. The fruit, or its resemblance, represented the dissociating “will” of the egocentric force, and that was the bad. Of all this, the Lord gave me to know many things, among them the necessity

of redeeming – in order that His Kingdom may come to us – the “good” represented in the powder and the manner how it must be done, placing the “fruit” in His hand.

When I read the Bible I related all this “experience” with that which Genesis says of the sin of Adam and Eve, and I had the conviction that what I came to know spiritually had become historically realized just as the Bible says it. And thus have I been getting to know it afterwards in the Light of the Lord as is said in this book.

The fall of “the Man”

If Adam had not eaten of the *«tree of the science of good and bad,»* he would have been truly *free* and would have been able to choose the WILL, and thus he would have become realized in “the Work,” the Only Begotten. Adam, instead of orienting himself to God in order to receive from Him the blessing and the commandment to *«be fertile and multiply»* as was decreed in the moment of the “creation” of the Man (Gn 1,27ff), got ahead of himself orienting himself to the woman before receiving God’s blessing and for this reason discovered in her only what is natural, identifying himself with the animal body, *«bone of my bones and flesh of my flesh,»* without discovering the Divine reality with which he should identify himself and in which the union would become realized.

Thus then, when “the serpent” tempted the woman, the man, Adam, had already oriented himself towards the body, *«bone of my bones and flesh of my flesh,»* of the woman, Eve.

Adam, upon eating of the *«tree of the science of good and bad,»* the reason separated from the Will of God, the fruit which the woman (his liberty) gave him, went in

pursuit of the Liberty (Eve), disobeying God and in this way left the WILL in bondage. When Adam received the fruit which the woman, who represented his liberty (individuality), gave him, it was the moment to orient the Liberty, the woman (collectivity), towards God; as he did not do so, he lost the unity in the Liberty: the man and the woman ceased to be “one.” In this way the multiplicity of the “Thought” was given in the multiplicity: “the Man” (the man=Thought, the woman=Liberty), “Adam,” after the sin resulted in: “Adam and Eve.”

“Adam,” “the Man,” lost the unity of the “*Thought*” which he certainly had reached as consequence of the “Divine experience” – “Someone superior to himself” – and fell into the multiplicity of many confused and discordant thoughts; Adam and Eve’s descendants fell into a second Unconsciousness, the Unconsciousness of the “I” (ego), conceiving their personality in the human nature and not, as it is in reality, in their Divine Nature, their first nature and in which their personality consists. I say first nature because, as we have seen in drawings 9, 10, and 11, the Soul of “the Man” was conceived by GOD, begotten since the moment of return of the Liberty in the multiple Action-Image, free beings who became decided for the WILL.

The Work-Liberty, Divine Nature, the Only Begotten, Soul of “the Man,” which is “becoming made,” that is to say, becoming conscious of its unity and dependence “in” and on the Being who “Is,” manifests its different states of consciousness through its “image,” the Human Nature. Thus, then, the personality of each member resides in its Divine Nature and was conceived in the moment in which the multiple Action-Image, free beings, becomes decided for the unity of Liberty in the WILL.

WE ARE ETERNALLY IN HE WHO “IS,” AND OUR REAL BEING IS HE, ALTHOUGH AS DISTINCT PERSONS (CREA-

TURES), WE ARE NOT ETERNAL, NOR ARE WE HE. Of this, Scripture, applying it to Wisdom which is the Soul, the Divine Nature, says:

*«The Lord begot me, the firstborn of his ways,
the forerunner of his prodigies of long ago;
from of old I was poured forth,
at the first, before the earth.
When there were no depths I was brought forth,
when there were no fountains or springs of water;
before the mountains were settled into place,
before the hills, I was brought forth;
while as yet the earth and the fields were not made,
nor the first clods of the world.
When he established the heavens I was there,
when he marked out the vault over the face of the deep;
when he made firm the skies above,
when he fixed fast the foundations of the earth;
when he set for the sea its limit,
so that the waters should not transgress his command;
then was I beside him as his craftsman,
and I was his delight day by day,
playing before him all the while,
playing on the surface of his earth;
and I found delight in the sons of men.
So now, O children, listen to me;
instruction and wisdom do not reject!
Happy the man who obeys me,
and happy those who keep my ways,
happy the man watching daily at my gates,
waiting at my doorposts;
for he who finds me finds life,
and wins favor from the Lord;
but he who misses me harms himself;
all who hate me love death.»*

The entire drawing represents the individuality and the totality in their different aspects. In the explanation we now make, the Divine Nature, the Soul, is represented by the whole upper circle whose center is the red point. The red circle represents the highest degree of “Thought,” the Body-Spirit in the unity of the Will. All this is the image of the Trinity in “the Man”: “Thought,” “Word,” “Action,” and “the Man” himself is “the Work,” “making” and manifesting itself in Time and in the multiplicity.

The three circles indicated by the colors brown, green, and purple represent the psychic-Body, the Human Nature, “Body” of the image of He who “Is,” in the multiplicity of the UNCONSCIOUSNESS, image of the Divine Nature, which we have seen in drawing 11: “The Multiple in the One.” The flesh, physical-body, is the shell, shadow-image of the Human Nature, the necessary dress while in the Human Nature the WORK, that which will become affirmed in the Being who “Is,” is becoming “made”; it is like the chrysalis with relation to the butterfly; when the butterfly flies, the empty cocoon is nothing, but before this happens, it cannot do without it; what’s more, it cooperates towards its total realization. The same image can we find in the bird with relation to the egg. Thus, then, the fleshly body of man is the shell in which “the new man” is becoming realized.

The fallen man



The fallen man...

«The Lord God therefore banished him from the garden of Eden, to till the ground from which he had been taken.» (Gn 3,23)

Man did not attain orienting his liberty to the One, the Being, the Will, and fell anew into the multiplicity. In this way his Soul, the Divine Nature, remained inactive because of a desire: “to know”... (See Gn 3,5)

Again the “One” in the multiple, the Will at the service of the free beings, now the men. Third Unconsciousness of the Liberty.

«I adjure you, daughters of Jerusalem, do not rouse her, do not disturb my love until she is ready.» (Song 8,4)

Again the “evolution”: return to the starting point in order to evolve in the knowledge of good and bad. But this time men have the weight of the responsibility of carrying in themselves the “divine image”: they have immortal soul.

The descendants of the man, Adam, are born outside of the “garden of Eden,” oriented towards the UNCONSCIOUSNESS, victims and captives of the angels-darkness.

« Because he knew not the one who fashioned him, and breathed into him a quickening soul, and infused a vital spirit. » (Wis 15,11)

Cain accepts the temptation and is constrained to live among the “hominoids–homo sapiens.”

« Cain said to the Lord: “My punishment is too great to bear. Since you have now banished me from the soil, and I must avoid your presence and become a restless wanderer on the earth...”» (Gn 4,13f)

Individualities: the fallen man with his descendants in the return to the earth from which he had been taken, mingling with the “hominoids–homo sapiens.”

Drawing 26

The fallen man, from Adam up to Jesus Christ

Human Nature with “inactive” Divine Nature

*«The Lord God therefore banished him
from the garden of Eden, to till the
ground from which he had been taken.»*

This drawing represents the moment in which “the Man,” “Adam,” detained himself in himself and did not take the “leap” towards the “renunciation,” denial of himself.

“The Man,” in his descendants (not “the Man” himself), retrogresses towards the “Knowledge,” now knowledge of good and bad (moral knowledge). By this we mean to say that Adam and Eve’s descendants will have to undergo a process of “warfare” (struggle between good and bad) which the first man, Adam, did not have to undergo in order to reach the coming-to-consciousness of the Divinity (intuitive interiorization). Jesus (the new “Adam,” drawing 27), realized in his life and in his body this “warfare” process, in this way gathering into the “Unity” of one single “Body” what had become realized in the multiplicity of many “bodies” (Adam and Eve’s descendants).

The first two small blue circles represent Adam and Eve outside of Paradise. The remaining blue circles represent the human beings descendent from Adam and Eve who are born in the unconsciousness of their Divine Reality and direct themselves to the multiplicity impelled towards the knowledge of good and bad, joining the other beings (“hominoids” and “homo sapiens”) who, unlike them, do not have the Divine participation, an immortal soul.

Adam and Eve's descendants must descend as low as the fourth "generation," the lowest level of the "Thought," in order to be able to ascend towards the unity.

The entire drawing represents the fallen man (Adam and Eve) and the state of all the Human Nature, "soul" of the creatures lower than the "animated" man (Adam and Eve).

In this new state of the fallen-man, the angels whom until now we called angels-unconsciousness we shall now call "wills" or will of creature. This signifies the Will of Permission at the service of the man and submitted by the latter to the desire of the angels: *«you will be like gods...»* By this we mean that men, Adam and Eve's descendants, are not conscious of the influence of the angels who transmit their desires to them, and they, the men, attribute to themselves the action of the angels, calling it "own will," and to it they direct their liberty.

But when the angels induce man to do bad consciously, we shall call them "the tempter," "spirit of evil." This "spirit of evil" is "the Sin" which entered into Man's History through his disobedience to the demands of his Divine Reality, God, and which actuates in the Human Nature enslaving the fallen man, Adam and Eve's descendants, holding him fast to his "body."

This influence of the "Bad" in man is what we mean to represent with those irregular black lines which cover almost all the drawing, except the upper internal circle colored yellow which surrounds the red point. This circle represents the Divine Nature in the Humanity and in each human being; the red point which is its center represents the Will, the Being.

The disobedience of the first man, "Adam," as consequence, introduced the "Sin" into the Humanity; because of it, "the Sin" ("fallen angel") entered to form part of the

Human Nature and for this reason all the descendants of the fallen man, Adam and Eve, are born in a state of Unconsciousness, unconscious of their Divine Nature which they carry within themselves. Therefore, the man limits his realization, restricting his personality ("being," "knowing," and "acting") simply to his rationality, to his human nature.

«The Lord therefore banished him from the garden of Eden, to till the ground from which he had been taken.» This ground from which he had been taken signifies his human nature; in the drawing it is represented by the three circles. *«When he expelled the man, he settled him east of the garden of Eden; and he stationed the cherubim and the fiery revolving sword to guard the way to the tree of life.»* The garden of Eden signifies his Divine Nature; in the drawing it is represented by the yellow circle around the red point. The *«tree of life»* represents the Will; it is represented by the red point.

This "cherubim" are the angels-consciousness, those which have identified themselves with the Will and are "Light"; they guard man's pathway towards the Divine Life, God; they manifest themselves to man in the faith. But man in order to reach the state of consciousness conscious of his Divine Nature must first evolve in the knowledge of good and bad, in his natural life – human nature – lead by the Will of Permission at the service of the "angels," "wills"; that is, *«till the ground from which he had been taken»* with work and fatigue, earning his bread (his spiritual food) by the sweat of his face, by his own effort, denial of himself.

This means that the descendants of the fallen man, Adam and Eve, are born outside of this *«garden of Eden,»* and in their natural evolution, besides traveling the same course traveled by the first man, Adam, realizing their physical-

psychic evolution, they now have to travel it to be «*knowers of good and bad*» (horizontal descendent and ascendent arrows in the drawing). Once again the evolution in descent and ascent, the multiplicity, return to the starting point in order to evolve in the knowledge of good and bad. But this time men have the weight of the responsibility of carrying in themselves the “divine image”; they have immortal soul and must earn with fatigue their new life in a constant struggle with the “enemy,” spirit of Darkness.

The fallen man (Adam and Eve) carries in himself Life and Death; the Being and the “non-being”; the One and the Multiple; the Consciousness and the Unconsciousness; the Light and the Darkness.

Man carries Life in himself, but he has fallen into death, because he cannot enjoy this Divine Life; the Will has ceased to be Active in him and actuates only as “Permission” in his natural life. Adam saw from afar – as did Moses – the “Promised Land,” that of the Will of God, his Divine Nature, but he died outside of it. This is the death which God had announced to him when he told him not to eat of the «*tree of the science of good and bad. From that tree you shall not eat; the moment you eat from it you are surely doomed to die.*» It is a matter of the death to this state of consciousness in which he could communicate with God, his Divine Reality, and talk with Him, come to know, taste of His Active Force. One has to have “tasted” of it in order to understand Adam’s incomparable pain! Adam, gratuitously, had arrived at this state, but he lost it through his disobedience to the Divine Will, manifested in his interior. In order to recuperate it he will have «*to toil*» under the oppressing yoke of the Tempter, whom he obeyed.

His corporal death is also a consequence of this disobedience, since if he had obeyed the demands of his Divine

Reality, God, he would have eaten from the «*tree of life*,» affirming himself in the Will, the Being who “Is,” and in this way the manifestation of the “Thought,” the “Word,” and the “Action” would have been given in himself – as was afterwards given in Jesus Christ – and he would not have had to undergo death: upon the “Action’s” manifesting itself (as happened in the Resurrection of the Body of Jesus) his whole Body would have been redeemed from the Unconsciousness, which is death. His physical death is a manifestation of the Unconsciousness. From here on we will occupy ourselves exclusively with the fallen man and his descendants; the “hominoids” are now, with relation to this humanity, like animals who reason. This species of beings has disappeared throughout the centuries; the humanity which we know, even the less evolved human beings, is all adamic: a reproduction of the “fallen man” or, rather, an “image and likeness” of him. Adam was to be found in distinct conditions with respect to his descendants; he had “known,” experienced, this intimacy with God upon the Active Force’s – the Will’s – diffusing Itself in him. His pilgrimage was more painful and at the same time had greater incentive: he lived with the hope of the Promise of Redemption. This “Promise” had for him a lived meaning; his descendants, on the other hand, had to accept it without having tasted of it. Adam and Eve’s descendants carry in themselves the Divine Life, but they have not “known” it; they live in the unconsciousness of their I-ego, and for the time being, while the “Promise” does not become a reality, they can only know the external “image” of this Divine Life which they carry in themselves, which will gradually manifest Itself to them according as they proceed to evolve in the knowledge of themselves – firstly in the knowledge of their human nature – in which there is good and bad and in which the “egos” reveal themselves.

The I-entities and the I-egos

The appearance of the I-entities and the I-egos

The I-entity is product of the original-unconsciousness; it appeared when the Liberty-Work oriented itself to and detained itself in itself: Liberty in the multiplicity of itself, multiplicity of beings, “Thought,” “Word,” and “Action,” before orienting itself to the Being who “Is,” its true I, its Being. This first I-entity, multiplicity of beings, denying itself, mystical death, became Conscious of the unity of its personality, Liberty, “Thought,” “Word,” “Action,” orienting itself to the Will (drawing 9, yellow arabesques). This gave rise to the manifestation of the Unity, the Will, in the living Image of the Being who “Is” manifested in Himself: “Thought,” “Word,” and “Action,” multiplicity of Persons in the unity of the unique Being; this is the Trinity “in” “the Work,” the Only Begotten (drawing 11), “Resurrection” of “the Work.”

The phenomenal world is based on the original-unconsciousness affirmed by the free beings, angels, who have “revived” the I-entity giving origin to the multiplicity of the I-entities, which are: the Universal I-entity, shadow-image of the Image of the “Thought”; the individual I-entity, shadow-image of the Image of the “Word”; and the collective I-entity, shadow-image of the Image of the “Action.” By “entity” we mean to say that it “Is” not, that it does not have “being” in itself, but that it has existence in relation to the Being who “Is,” in “the Work,” the Only

Begotten.

These I-entities in the angels re-affirmed in themselves, the angelic-unconsciousness – to be independently of the Being – are those which we call I-ego. By “ego” we mean that the I-entity remains in itself, in the unconsciousness of being, separated from the Being in “the Work,” the Only Begotten, the only one who “Is” and “in” whom, and “by” whom all things have come to be:

*«In the beginning was the Word (the Only Begotten);
the Word was in God’s (the Being’s) presence,
and the Word was God.*

*He was present to God in the beginning.
Through him all things came into being,
and apart from him nothing came to be.
Whatever came to be in him, found life,
life for the light of men.*

*The light shines on in darkness,
a darkness that did not overcome it.*

*There was a man named John sent by God, who came as
a witness to testify to the light, so that through him all men
might believe – but only to testify to the light, for he
himself was not the light. The real light which gives light
to every man was coming into the world.*

*He was in the world,
and through him the world was made,
yet the world did not know who he was.*

*To his own he came,
yet his own did not accept him.*

*Any who did accept him
he empowered to become children of God.*

*These are they who believe in his name – who were begot-
ten not by blood, nor by carnal desire, nor by man’s
willing it, but by God.*

The Word became flesh

*and made his dwelling among us,
and we have seen his glory:
The glory of an only Son coming from the Father,
filled with enduring love.
John testified to him by proclaiming: "This is he of whom
I said, 'The one who comes after me ranks ahead of me,
for he was before me.'"
Of his fullness
we have all had a share –
love following upon love.
For while the law was given through Moses, this enduring
love came through Jesus Christ. No one has ever seen God.
It is God the only Son, ever at the Father's side, who has
revealed him.»*

Order of appearance and meaning of the different I-entities and I-egos

The Universal I-entity

Affirmation of the angels' desire "to do," affirmation of the original-unconsciousness. The phenomenal world which we know is the "manifestation" of the "entity" (existence) of the original-unconsciousness, "illusion," "nothingness," "shell" which hides the real Being of all that exists. It is the product of the affirmation of the desire "to do" of the free beings "Action": first fall of the free beings, angels (drawing 9, blue arabesques).

This Universal I-entity, affirmation of the original-unconsciousness, appeared in the moment in which the angels affirmed themselves in the desire "to do" "Works," instead of "being" "the Work" (drawings 14, 15, and 16). In the angels it is an affirmation of the "entity" in itself

outside of themselves; it is the affirmation of the original-unconsciousness and is represented – as a possibility of re-affirmation – in the three black lines which appear in drawings 9, 10, and 11.

The individual I-entity

Product of the angels in the affirmation of the unconsciousness in themselves. The individual I-entity is the image of the Universal I-entity, the liberty oriented towards itself, and it appeared from the moment in which the angels affirmed themselves in themselves.

In the angels-unconsciousness it is the affirmation of the unconsciousness in themselves, "entity" negatively affirmed: the liberty which after having detained itself in itself, not having become conscious of its nothingness, becomes affirmed in itself and re-orientates itself towards itself. It is the second fall of the free beings, the angels.

In the Human Nature, the individual I-entity is beginning of unity, neutral product of the evolution of the "Thought" in the multiple, under the action of the angels-unconsciousness, angelic-unconsciousness, innocence, which all human beings bear since their birth. This individual I-entity appeared since the first stage of the "hominoid," genesis of the "Thought"; it became aware in the third stage of the "hominoid," "homo sapiens" (drawings 23 and 24), and it became realized as unity principle, the man, in Adam (drawing 25).

The "entities" are represented in the drawings by the small white circles which are seen beginning with drawing 21.

The individual I-entity in the Human Nature, liberty

detained in and oriented to itself, is like a reproduction, but in a positive sense, of the state of Unconsciousness of “the Work” detained in and oriented to itself, similar to what we have seen in drawings 6 and 7. In “the Man,” Adam (drawing 25), the individual I-entity is also present as a possibility of negative affirmation, I-ego, represented in the black line which directs itself to the circle of the Unity. “Adam” affirms the angelic-unconsciousness, unconsciousness of the individual “entity” outside of himself (in the angel) accepting the temptation “to know.” It is the fall of the Human Nature (drawing 26).

The Universal I-ego

Re-affirmation of the angels-unconsciousness through the “Works.”

In the angels: it is the re-affirmation of the Universal I-entity, second death. It had its origin in the moment in which the Unity in “the Man,” “Adam,” appeared: third fall of the angels (“fallen angel”).

In the Man: it is present as a possibility of negative re-affirmation, I-ego, re-affirmation which can be given in the moment of the appearance of “the Work,” the Man (“masculine-feminine”) (drawings 30 and 31).

The individual I-ego

Product of the sin of the man, “Adam” : first fall of the fallen Human Nature.

In the human beings, Adam’s descendants, it is a consequence of the first fall of the Human Nature (original sin)

and presents itself as a state of unconsciousness in which the personality – the “being,” “knowing,” and “acting” – becomes fixed on the I-entity, orienting the liberty towards the creature, Permission of God. It is what we call positive ascendent egoism; it is ascendent and positive while the human being is evolving in the knowledge of good and bad and does not have the knowledge of the Divine Reality. In this state the man is directed by God through the creatures, the angels, Permission.

When the human being has knowledge of the Divine Reality, Will of God, his I-ego is negative; it is what we call negative descendent egoism. It signifies the liberty oriented to the creatures, towards itself or towards any other creature, in opposition to the Will-God. In this state the man is directed by the “fallen angel”; it is the re-affirmation of the individual I-entity in the human being: the “old man” (“masculine”) of the Humanity.

The collective I-entity

Product of the “unconscious men,” first personal fall of the human beings descendent from Adam.

The collective I-entity is the affirmation of the individual unconsciousness: “to be,” “to know,” and “to do” independently of the Being. It appeared after the fall of the fallen Human Nature in “the Man,” Adam, when men began to project themselves in their “works”: second fall of the fallen Human Nature. In the Bible this state is expressed in the “works” realized by Cain and his descendants: to conserve the name in the sons, in their works, cities, etc. In drawing 26 it is represented by the descendent arrows vertically and horizontally directed to the multiplicity, Human Nature, the three brown, green, and purple

circles.

It is the image of the individual I-entity. Affirmation of the individual unconsciousness: “to be,” “to know,” and “to do” independently of the Being.

This first fall of the men, Adam’s descendants, is image of the second fall of the angels-unconsciousness: the affirmation of the desire “to do works,” instead of being “the Work,” similar to what we have seen in drawing 9, blue arabesques.

The collective I-ego

The re-affirmation of the “unconscious men” and the second personal fall of the human beings.

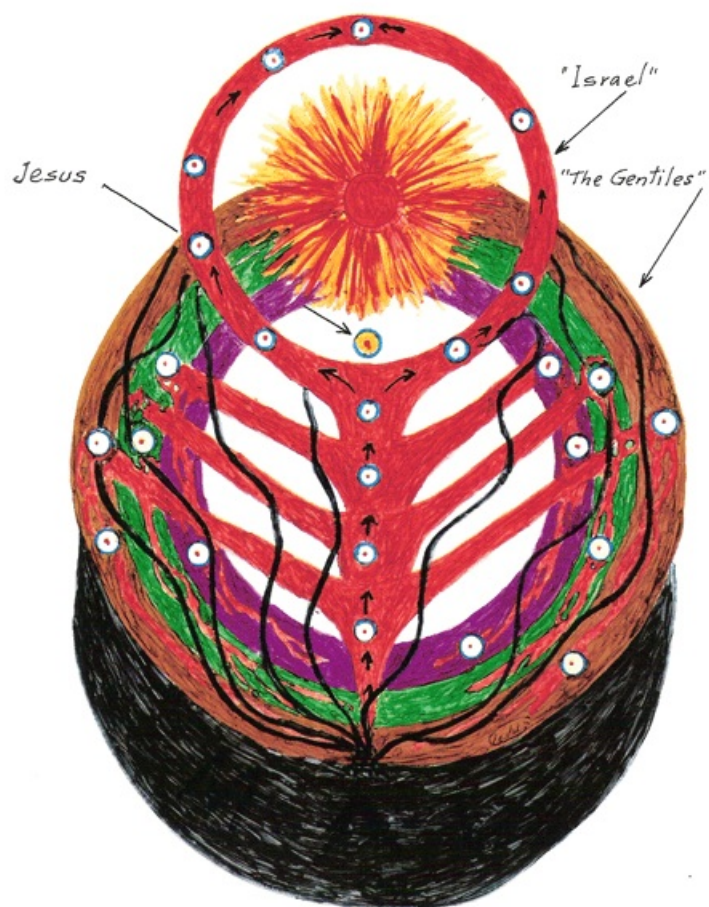
It is a re-affirmation of the individual I-ego in the Humanity (multiplicity of egos); it is work of the “unconscious men” affirmed in themselves, and it appeared from the moment in which the human beings begin to organize themselves into societies dependent on man himself, and which alienate the individual I-entities (liberty): the “old man” (“feminine”) of the Humanity. The collective I-ego is the beast which was wounded by a sword in the body of Jesus Christ.

After Christ, the “unconscious men” have “revived” the “Beast” which was wounded by a sword; this is equivalent to the re-affirmation of the Universal I-ego “in” the human being; re-affirmation of the “Works” of the angels-unconsciousness through the “works” of the “unconscious men,” due to the identification of the latter with the Unconsciousness, the “egos.”

It is the image of the third fall of the angel and is the third personal fall of the human beings, which gives rise

to the confirmation of the fallen man, the man confirmed in his simple human being.

"The son of Man"



As individuality, the human being:

Adam, "son of the angels" and of the Will of Permission;

Jesus, "son of the man" and of the Will of God.

As totality, the Only Begotten in the Human Nature:

the same "Man" (the unique) who was called "Adam," in whom the Soul, Divine Nature, was left inactive because of his disobedience to the Will of God, is who is now called Jesus, in whom the Soul, Divine Nature, remains active because of his obedience to the Will of God.

« Wherefore, on coming into the world, Jesus said: "... I have come to do your will, o God." » (Heb 10,5.9)

« Son though he was, he learned obedience from what he suffered; and when perfected, he became the source of eternal salvation for all who obey him, designated by God as high priest according to the order of Melchizedek. » (Heb 5,8-10)

Individuality, the "one," in the unity:

active Soul, «It is the Groom who has the Bride.»

Individualities in the unity:

"Israel," state of consciousness of the "People of God," the People who become conscious of the unity: one unique God; represents all the human beings, irrespective of race, nation, or religion, who realize the unity in themselves, fulfilling the Will of God.

Individualities in the multiplicity:

different states of consciousness in the human beings who are "evolving" in the multiplicity, "the gentiles."

The son of the Man, Jesus:

The “active” Divine Nature in “the man,” Jesus

*«The Word became flesh
and made his dwelling among us...»*

This drawing represents the continuation of the “evolution” of “the Man” in the “intuitive interiorization,” after having taken the leap towards the renunciation. This state corresponds to the eighth “generation”: the *active* Divine Nature in a human being; this is the Man, new “Adam,” and was what Jesus realized in himself during all his life, from his birth, when the Verbum (Logos) in him was being made “flesh.”

Jesus is represented individually as the son of the Man by the small circle colored blue which is found within the red circle which represents the unity, “the Man.” Notice that this blue circle, besides the red point which the rest of the circles have, presents yellow rays, which signifies the *active presence* of the Divine Nature, the Bride, the Unity of the totality in an individuality; this individuality is the son of the man, Jesus, in whom is realized that which was not realized in Adam: he who has the bride is the groom.

Jesus is represented collectively as “the Man,” new “Adam,” by the red circle which represents the unity of the Human Nature.

The twelve small blue circles which direct themselves, as indicated by the arrows, towards the unity, individualities in the unity, represent “Israel,” the chosen people, who had consciousness of the unity, considering it as the unique God. This people represented all the human beings, irre-

spective of race or religion, who might realize in themselves the unity fulfilling the Will of God. All of them are represented in Jesus Christ as the Man (masculine), Head. The number “12” is not arbitrary; it represents all the degrees of “evolution” which we have seen in drawings 21 to 24. No. 13 (drawing 24) belongs to the unity, circle which in this drawing represents Jesus.

The remaining blue circles, individualities in the multiplicity, which are found scattered in the triple circle which represents the Human Nature in the multiple, signify the human beings who, in the moment of the appearance of the One in Jesus Christ, had not become conscious of the unity and were to be found in the Unconsciousness of the multiplicity; these represent the “gentiles,” “the men.”

Jesus, the new “Adam,” is, according to his human nature, son of the fallen man, and carried in his body “the Sin,” consequence of the original sin, and therefore was tempted by “the Sin” *in his human nature*, but he did not accept its temptations, orienting his liberty at all moments to the fulfillment of the Will, since he was completely free, without personal sin, “begotten” by God since his conception, which becomes realized by Will of God and not by will of creature according to Mary’s acceptance: «... “*I am the servant of the Lord. Let it be done to me as you say.*”»

But Jesus was free to accept or not the Divine Nature, the Only Begotten, obeying the demands of the Will of God, or remaining in the simple human nature, obeying his own demands, will of creature; Jesus “dies” to the demands of his human nature, «*yet not my will,*» and he identifies himself with the Will of God (the Father) «*but yours be done.*» In this way, the “death” of his human entity becoming realized, in the Resurrection Jesus “is born anew,” and, as for Man, he is actually Son of God, the Only Begotten made “flesh”: Man-God. The first man, Adam, is, accord-

ing to his human nature, “son of the angels,” product of the desire of the angels, Permission of God. By Will of God he receives the Divine Nature, but he was free to accept or not the Divine Life, obeying the demands of the Will of God or remaining in the simple human nature, obeying the demands of the angel, will of creature. Obeying the creature – the angel – Adam “dies” to the Divine Life, which did not achieve realizing Its activity in him, and remains in the simple human nature, getting to know and experience good and bad which the angel itself whom he obeyed gives him to know in it.

When the “plenitude of the times” arrived and the «*Verbum (Logos) became flesh,*» that is to say, the “Thought” manifested Itself, all the Souls (Divine Nature, drawings 10 and 11) had already taken “body” (human nature) in the multiplicity, but there remained for each human being to freely choose his Divine Reality. These human beings who might freely choose their Divine Reality (their Divine Nature) are the «*huge crowd of those marked which no one could count, from every race, tribe, people and tongue*» of which St. John’s Revelation speaks. The number «*One hundred and forty-four thousand*» is symbolic: it symbolizes the multiplicity (many member-bodies, human nature) in the unity of one single Soul, the Divine Nature. $12 \times 12 = 144$ is the multiplicity symbol, individuality of the souls, the human nature; THOUSAND signifies plenitude, the UNITY of all; it symbolizes the Divine Nature. For although they are many persons (human beings, “men”), it is ONE SOUL; the DIVINITY is one (drawing 11, the Multiple in the One). This is the perfect “image and likeness” of the Trinity.

The human beings who were “evolving” towards their Divine Reality through the denial of themselves are those who «*have fallen asleep in Christ,*» that is to say, they

went “to sleep” (died physically) in the hope of the Promise whose Reality is the Risen Jesus Christ.

“Israel,” as people, represented the Human Nature, the “members,” bodies of this Soul (Divine Nature) of the Humanity, that is to say, of all the human beings who might identify themselves with their Divine Nature (“dead” and “asleep”); they are the Son of God; CHRIST is the Unity, realization of them all. Jesus Christ, because of His identification with the Will, is Christ, the Anointed, the Messiah, the Man. For this reason He says that what His Father has given Him is the greatest of all and nothing of that which His Father has given Him will be lost.

JESUS CHRIST is the “*supernatural life*”; He represents the Divine Nature of all the saved.

«*To the One seated on the throne, (our Divine Nature, God) and to the Lamb, be praise...* (our human nature, the Lamb).»

The “four living creatures” are symbol of the manifestations of the Being who “Is,” THOUGHT, WORD, ACTION, and WORK, in the different degrees of consciousness of the human being. Outside of these manifestations of the Being, there is no life whatever. The elders of whom this chapter of Revelation speaks represent all the human beings who before Christ became conscious of their Unconsciousness, denied themselves renouncing their ego, and in Jesus Christ saw the death of the “old man” realized and the “birth,” resurrection, of the new Man. After Jesus Christ, those who “sleep” – who have not made a reality in themselves of the death of their “old man” – have the opportunity to die to their “old man” in Jesus Christ by following the pathway traveled by him: not serving Sin, “wills,” but God, the Will. For this reason, the true Christian, he who has received the spirit of Christ, who is live stone, “rock” (drawing 28), does not think about a “reincarnation,” the

“sleep” of the Gospel, but lives “dying” to the appetencies of “this world,” which is the state of the fallen man, the “old man”; dying indeed, so that it may be Christ who lives in him.

This is the “*being born anew*” of which the Lord spoke to Nicodemus. The Law was given in order to kill this “old man” giving him to “know good and bad”: the “Good,” God, as *Will of Permission*, and the “Bad,” “the Sin,” both present in him (in his human nature).

The man who dies physically without his “old man’s” having died (the one of carnal or simply natural appetites, liberty oriented towards himself) has not died, he “sleeps.” Lazarus was “asleep,” because his “old man” had not yet died, and Jesus *revived* him so that, coming to know the Resurrection and the Life, fulfillment of the “Promise,” which is Jesus Christ, he might become disposed to “die to the old man.” This pathway of the “old man” is represented in the drawing by the horizontal arrows in the red arms which direct themselves towards the “body,” towards the Human Nature, which is represented in the external brown, green, and purple circles. Jesus was the firstborn of the dead and was, from among the dead, the first in whom the resurrection of the body became realized. The “dead” are all those who, before Jesus Christ, had died to the appetencies of the “old man.” And Jesus was also “firstfruit” of those who “sleep”; “those who sleep” are all those who are “*evolving*” towards “death,” death to the appetencies of the “old man” (ascendent arrows in the drawing). These are “the son of the man,” as the prophets are called in Scripture.

The individuality, the I-entity, human being who *represents* the totality, Human Nature, “Body” of “the Man,” totality in the Unity, is represented in the small blue circle within the Unity circle: it is the I-entity of the son of the

man, Jesus; this I-entity must “die” in order to be integrated into the Unity of the totality, “the Man.” The portion of the brown, green, and purple circles, which we see within the circle of the Unity, represents the Body of “the Man,” the Human Nature, which resurrects when the “death” of the individual I-entity, which represents the Unity, is given.

Notice that the black lines do not reach penetrating within the circle of the Unity where the small blue circle which in its interior is all yellow, full of light, like the center of the Unity circle, is to be found. This indicates the state of liberty in which Jesus is to be found, free of himself, therefore has no personal sin, but his Human Nature is subject to the unconsciousness, and as consequence “the Sin” is present in it: “he became sin.”

In the body of the human being, Jesus, is represented all of Humanity, the totality of the Human Nature, which is symbolized in the drawing by the whole triple circle.

Jesus crucified, on the Cross of the fulfillment of the Will of the Father, represented the death of the “masculine” of the “old man” of all Humanity, that is to say, of all those human beings who in themselves gave death to the appetencies of their “old man,” the disorderly appetencies of their fallen nature, I-ego. Of these human beings, the ones who lived before Jesus Christ were represented in the “People of Israel,” the One, and represent the “masculine,” the Head of the total “MAN”; the ones who have lived and live after Jesus Christ were represented in the “Gentile People,” “the gentiles,” the multiplicity of the members, and represent the “feminine” of “the MAN.” The two, “masculine” and “feminine,” are “the Work,” the MAN, the TOTAL CHRIST; «*If anyone does not have the Spirit of Christ, he does not belong to Christ.*»

The “evolution” in the return

Since his appearance *in* Adam, “the Man,” as unity, continues his course without retrogressing, giving death to the “masculine” of the “old man” of all Humanity *in* Jesus. Only lacking now is the death of the “feminine” of this “old man” of all Humanity, so that his “Total Body” may be able to remain definitively eradicated from the UNCONSCIOUSNESS of the “old man,” fruit of the desire of the angels-unconsciousness affirmed in themselves (Permission of God). In this way “the Man” is born anew, now of the Will-God. We know the first-fruits in the Risen Jesus Christ.

In the same way in which the death and resurrection of the “masculine” became realized, the death and resurrection of the “feminine” will become realized. In the moment of the appearance of the Unity in “the woman,” the members of the Mystical Body who may have given death to the appetencies of their “old man” will take part in this Unity, seeing realized in themselves the death and resurrection which will become realized in “the One,” “the Woman.” They will participate in the Wedding of the Firstborn, “the Man”: it is the return to Paradise. In this state which we call “Paradise,” “the Work,” after having reached the Unity of the LIBERTY, Conscious of its “Nothingness,” its initial state (manifestation of the ACTION), will be able to affirm itself in the WILL, the Being, which is its BEING.

The “*evolution*” in the humanity will be given from within outwards. This “evolution” from within out-wards signifies the exit from Paradise (descendent arrows in drawing 26). He who exits is the “old man” of whom St. Paul speaks.

The return of the fallen man through which the true “born

anew” becomes realized is represented in the history of the people of Israel, the twelve tribes, since their slavery in Egypt. That “return,” which is the perfect “evolution” of the fallen man, becomes realized so:

«FIRST STAGE : the *material work* is the first step which the fallen man is wont to take, and this material work should lead him to the recognition of his own helplessness and of his dependence on God.

SECOND STAGE: the *subjection to the Law*; this would take him to the confirmation of this self-helplessness, recognizing himself offender before God.

THIRD STAGE : the *renunciation of the self-will* (will of creature) in order to live through the faith in the Will of the Father “who is in heaven.” This would be the perfect “evolution” of the man and is what becomes realized in the Humanity (“the Work” in Time).» This is word of the Lord.

When the “plenitude of the times” arrived, the people of Israel, “masculine” aspect of the Humanity (“the Work”), were to be found finalizing the second stage of their “evolution” – return to the “promised land,” to the Divine Life. The “son of the man,” Jesus, came to give fulfillment to the third stage in himself and in those who might believe in him; he came to promulgate the obedience to the Will of the Father: «*Doing the will of him who sent me and bringing his work to completion is my food.*»

In the History of Salvation, the “Gentile people,” officially represented by the Institutional Church, “feminine” aspect of the Humanity, are to be found today in the same moment in which the “People of Israel” were to be found at the time, for the Gentiles needed the Law in order to “evolve” in the knowledge of good and bad. Now is the “end of the times,” third and last stage of “evolution” of the Humanity (“Work”) which must become fulfilled. It

MUST BECOME FULFILLED in the Humanity by doing the WILL of God and not the will of the creatures, the men, living from the faith, according to the Gospel.

The “people of Israel,” *officially and collectively*, did not take the step from the subjection to the creatures (the Law) to the subjection to God (the Faith), step necessary, indispensable, for reaching the liberty of the children of God, but the Israelites *privately and individually* have, indeed, taken it and continue to take it: they are those who have decided and who decide to fulfill the Will of God.

Neither have the “Gentile people,” *officially and collectively*, yet taken the step from the subjection to the creatures (the Law) to the subjection to God (the Faith), although *privately and individually* the “gentiles” have taken it and are taking it: they are those who have decided and who decide to fulfill the Will of God.

Of this fact of “Israel” and the “Gentiles” St. Paul speaks when he says: «*God has imprisoned all in disobedience*» in order to grant *mercy indiscriminatingly* to all those who may become converted to Him.

The “people of Israel” were “officially” *represented* in the Sanhedrin, the depositaries of the Law, word of God to Moses and to the prophets.

The “Gentile people” are “officially” *represented* in the *Institutional Church*, depositary of the faith made law, word of God to the apostles and saints.

God, upon asking Adam, before men’s time, not to eat of the «*tree of the science of good and bad*,» was telling him to *deny himself*, to leave the pathway of the “knowledge” which up until then he had followed (in his human evolution), and that from then on what he had to do was fulfill the Divine Will. This was man’s ONLY task, pathway for attaining to be truly free, free from the subjection to the

creature, the “fallen angel,” and in this way become conscious of his true Being upon identifying himself with the Divine Will.

Course traveled by Israel

As we have seen from what we have just said, the “official” and collective apparatus, which men belonging to the peoples, “Israel” and “the Gentiles,” have made for themselves, has *represented* “the Work” in its “masculine” and “feminine” aspects, but the *reality* of “the Work” has manifested itself on the margin of this official apparatus, in the persons of these peoples, privately and individually. This was the course traveled by “Israel,” realizing *privately and individually* the “masculine” aspect of “the Work”:

Exit from Paradise:

“Instinctive knowledge” (unconscious). The patriarchs, since Adam.

Call to return:

In Abraham’s faith. Fulfillment of the return through the following vicissitudes:

1st “*Work*”: Slavery in Egypt.

“Intellectual knowledge” (conscious).

2nd “*Law*”: The Decalogue (Mosaic Law). “Coming-to-consciousness” (consciousness).

3rd “*Self-renunciation*”: MARY.

«*Be it done unto me according to thy word.*»

4th “*Fulfillment of the Promise*”: Death of the “old man” and Resurrection: JESUS CHRIST, “the Man” (“masculine” aspect of “the Work”).

5th *FRUIT*: Liberty, “the Woman,” the Church (“femi-

nine” aspect of “the Work”).

When “the Woman” affirms herself in the WILL-GOD, the WEDDING will take place, the ACTION will manifest Itself. This manifestation is “the Work,” “the children of God.” When “the Work” (LIBERTY) fulfills its course, closing the circle in the WILL, it is the moment of which St. Paul says: *«...he will then subject himself to the One who made all things subject to him, so that God may be all in all.»* God is faithful to His promises, and these are fulfilled “in” those who *believe* in them; thus was it fulfilled in “Israel.”

The ISRAEL of God are all those men and women, irrespective of race, nation, tribe, language, and religion, who have fulfilled the necessary conditions following the pathway of return which we have seen exemplified in the Israelites in whom the Promises have become realized.

The name ISRAEL – in this drawing indicated in the upper circle – *signifies or represents* all the human beings who reached the state of consciousness of the Divinity in themselves, adamic consciousness. It is these men (when we speak of men we do not exclude the woman) who have gathered in themselves the “Thought” particles, preparing the BODY of him who was to be the Man, manifestation of the “Thought.”

Mary, with her self-renunciation, marked the plenitude of “the Times”: *«Be it done unto me according to thy word,»* and the Active Force of God, the WILL, became flesh of her flesh, closing in herself the circle of the “Thought,” drawing 2, and thus caused the manifestation of the latter: the “Word,” the Verbum: *«... The Holy Spirit will come upon you and the power of the Most High will overshadow you; hence, the holy offspring to be born will be called Son of God.»* And the Verbum (the “Word”) in Jesus became flesh.

As we have seen in drawings 25 and 26, the first man (Adam), like “the Work,” was unable to decide for the WILL-GOD and fell into the Unconsciousness of the I-ego. The first man (Adam) did not submit his human nature to the WILL so that God might become MAN, but remained in the human liberty, the woman, Eve.

In the Woman, Mary, through the disposition of her liberty, the Will takes the human nature in order to make the human being, the Man God, the new Adam. It is not that the Virgin Mary be the WILL or GOD. The WILL of GOD became flesh in “Mary” in order to give birth to the Verbum (Logos), but Mary continues being a human “creature,” and the Will continues being the Being who “Is” on whom Mary depends as all the other creatures. *«God’s love was revealed in our midst in this way: he sent his only Son to the world that we might have life through him. Love, then, consists in this: not that we have loved God but that he has loved us and has sent his Son as an offering for our sins.»* In the beginning, before “the Times,” the WILL annihilates Herself submitting Herself to the Liberty (drawing 7); taking the Liberty-Work out of the multiplicity of its UNCONSCIOUSNESS, the “Nothingness,” She takes it to Its Unity: the Only Begotten. In the “*plenitude of the times*,” the liberty of a woman, Mary, submits itself to the Will, and the WILL makes the human being, the Man, God: the Only Begotten, in Jesus, assumes the Human Nature.

The men and “the son of the Man”

“The men,” those who have not yet “evolved” towards the Man, realize their “evolution,” “realization,” when each one, becoming conscious of the Unconsciousness, *con-*

sciously denies himself, that is to say, renounces the I-ego. Those who do thus are “the son of the man,” who *gather* in themselves the “Thought” particles and form part of the MAN, “the Work.” All the human beings who, before Christ, “*realized*” themselves were preparing the “Body” in which the “Thought” “*manifested*” itself. This manifestation is the Verbum (Logos) made flesh. Jesus Christ and all these human beings are the Man: «It was Jesus, the Israel of God, the son of “the Man,” who rescued Me, in this way becoming liberated Himself. Remaining virgin, *not will of man*, He became espoused with Me, Will of God, and was *confirmed* “in” the ONLY BEGOTTEN of God.»

But these “Manifestations,” be it “Thought,” “Word,” “Action,” “Work,” do not belong to this world and cannot be perceived by the senses of the body. This material world in which we live is the manifestation of the “Unconsciousness.” Men have seen the “son of the Man” – which is the last state of Unconsciousness – in the historical man Jesus. But men have not seen the Manifestation of the “Thought,” the “Verbum (Logos),” Firstfruits of the ONLY BEGOTTEN of GOD.

In the Resurrected Jesus Christ they saw the “Firstborn,” but only those persons recognized Him who had consciousness of the “non-being” and had decided for the Will, becoming *servants* of the “Being”; they have reached the state of consciousness of the “son of the man” and are the men of the “New Earth,” the “Israel of God,” and they are the heirs of the promises made to Abraham.

In the same manner that men, who have “*realized*” themselves before Jesus Christ, prepared the “Body” in which the “Thought” manifested itself (its manifestation is the “Word,” the Verbum), so, too, all men “*realized*” after Jesus Christ have “prepared” and “prepare” the

“Body” in which the Verbum, the “Word,” is to manifest Itself; this manifestation will be the “Action.”

The “Christian Church,” «...*you are ‘Rock,’ and on this rock I will build my church...*» represents the “feminine” of the MAN, “the Work,” as Israel *represented* the “masculine.” And all those who *have had, have, and will yet have* consciousness of the “non-being” and who *have made, make, and will make themselves* servants of the Being-WILL, and not “wills,” are “Church,” and they are the heirs of the same “Promises” made to Israel and renewed to Peter, as we will see in the next drawings.

Men of the “New Earth”! Come to consciousness right now of the moment, of “the hour,” which it has been your lot to live!

At your doors already is the “adversary”; he, too, is to manifest himself in the “Works” of his “Unconsciousness” so that everything may be consummated in all and in each one. Meditate these drawings.

Appendix

The annihilation of the Being and the sacrifice of the “non-being”

The restoration of a shattered order

The sacrifices of obedience, chastity, and poverty which the evolved human beings realize in their human nature, to the end of reaching their realization, “evolving” in the spirit, are attempts at purification in order to arrive at the true liberty. “Sacrifice” which every human being must realize, each one at his own time and according to the Will of God, in order to reach the “virginity of the spirit,” virginity necessary, indispensable, for his return to the Being; virginity which all the souls have lost since in the first “Man” they oriented themselves to the creatures, “wills,” in opposition to the Will-God. These purification sacrifices are the necessary contribution of the “entities,” multiplicity, masculine and feminine, in order to be able to have part in the Redeeming Sacrifice in which the Unity becomes realized: the multiple in the one.

These three sacrifices: obedience, chastity, and poverty, correspond to the effort which each human being, multiple Thought-Image in the exercise of his liberty in collaboration with the angels-unconsciousness, must realize so that the state of Consciousness which became realized in the “Action” and the “Word” multiple images may become

realized in himself, in his human being. This effort is necessary in order to form part of the Total MAN, “the Work,” restoration of the order shattered by the LIBERTY in the one and the multiple, in the two moments of its manifestation: the dimension of the transcendent and the dimension of the phenomenal. In the dimension of the transcendent: the one, “the Work,” LIBERTY detained in itself because of the desire “to do,” UNCONSCIOUSNESS, I-entirety; the multiple, the angels, free beings unconscious of the Being, “entities.” In the dimension of the phenomenal: the one, the Man-Liberty detained in himself because of the desire “to know”; the multiple, the men, product of the Unconsciousness of the Man, “animated” beings unconscious of the Divine Reality, the Being, “entities.”

The obedience sacrifice

The sacrifice of obedience consists in the human being’s renouncing “to know”: the man determines to orient his own liberty according to the will (liberty) of other creatures. *What each human being did unconsciously in “the Man,” obeying the creature, the angel, he is now to do freely and consciously, obeying other human beings by Will of God, to the end of exiting from himself, I-ego (liberty detained in itself), so that, once he is detached from himself (detached from the creature, the ego, in himself), he may be able to orient himself to the Will-God. This purification becomes realized in the senses, but in the sacrifice, senses, instinct, and reason participate. Its fruit is docility of the liberty: meekness.*

This sacrifice in the multiplicity of the human beings reaches the unity of the masculine reality in Abraham, upon obeying the angel *as* God, becoming disposed to sacrifice

his son Isaac. The feminine reality, on the other hand, reaches the same unity with the vow of obedience which the human beings realize as public promise in the Church.

The chastity sacrifice

The chastity sacrifice consists in an effort of the human being for not satisfying the most profound demands of his human being, creative potency, which become revealed in a disorderly manner in the multiplicity of “wills” through his physical body, to the end of orienting them in a way that they may be able to become revealed in an orderly manner in the unity in himself and of himself in the Will, Who will redeem his physical body from the concupiscence of the flesh.

This creative potency in the human being would reveal itself in an orderly manner in harmony with the Will through sex, and in this way, matter would have cooperated in the formation of the bodies of the souls, image of God, but “the Man,” separating himself from the Will through original sin, loses the unity of himself (masculine-feminine) in himself, and this creative potency reveals itself in a disorderly manner in contradiction with itself in the multiplicity produced by the “wills.” Through this sacrifice the purification of the instinct is realized, but in the sacrifice, senses, instinct, and reason participate. Its fruit is the orientation of the liberty towards the Will: purity.

This sacrifice is necessary for reaching the unity of a single body, masculine-feminine. The purification rite given by God to Abraham, the circumcision, represented the masculine of the Humanity, the one. The chastity vow which the human beings realize as public promise accepted by the Church represents the feminine of the Humanity. The circumcision and the chastity vow realized in the Will

of God represent the return of the masculine and feminine to the unity.

The poverty sacrifice and the annihilation of the Being

The poverty sacrifice consists in the human being’s denial of himself; he renounces “being” so that the Being may be; it is the coming-to-consciousness of the “nothingness” (the I-entity) and the All (the Being), making a reality of the self-denial in himself, “mystical death” which became realized in “the Work” in the moment of the coming-to-Consciousness of the multiple Action-Image, “Light,” and which gave origin to the first Resurrection, the Only Begotten, consequence of the first mystical Death. Through the poverty sacrifice, the purification of the reason becomes realized in the human being; one exits from it in order to live from the intuition, through the faith. In the sacrifice, the senses, the instinct, and the reason itself participate. Its fruit is the total submission of the liberty to the Will: humility.

The Death of the UNCONSCIOUS “Work” was triggered by the annihilation of the Being manifested in Himself and with Himself, the Being who identifies Himself with the “non-being.” In the same way, the Only Begotten, He who “Is,” annihilates Himself taking on the Human Nature in the first man, Adam. Adam did not attain identifying himself with the *annihilation* of the Being, but identified himself with his human being through the exaltation of the Human Nature. In this way, the harmony of the Liberty was unable to become a reality in “the Man”; the whole of Humanity remained in the Unconsciousness of its human

being, the “evolution” from the one to the multiple and from the multiple to the one being given once again, until a human being, conscious of her “nothingness” and of the All – once again the “non-being” – triggered the third annihilation of the Being who “Is”: the Only Begotten becomes flesh in the son of Mary, Jesus; besides the Human Nature which He had already taken in Adam, in which all the Humanity was represented, He assumes the “flesh” totally in the moment of the Resurrection.

From Death emerges Life

The Man, Jesus, new Adam, identified Himself with the Only Begotten in the *annihilation*:

And in this “annihilation”
 He took him up as far as death,
 and death by cross!
 and from death, Life emerged,
 for the Being cannot die,
 and death was absorbed by Life;
 and the flesh which was daughter of death
 came to participate of Life,
 and the “non-being” (the human “entity”)
 arrived at the Being, in the Only Begotten,
 for Jesus, before departing,
 in His Being had already remained
 in another abysmal annihilation:
 His resurrected flesh became bread
 in order to redeem,
 not only the free beings,
 but also matter,
 gathering, in this way,
 all the particles of the “Thought”

which He will one day present to the Father
 (the Being manifested in Himself
 and only with Himself) as a single BODY, the LIBERTY,
 affirming Itself in the WILL : the WORK.

*«Though he was in the form of God,
 he did not deem equality with God
 something to be grasped at.
 Rather, he emptied himself
 and took the form of a slave,
 being born in the likeness of men.
 He was known to be of human estate,
 and it was thus
 that he humbled himself (annihilated himself)
 obediently accepting even death,
 death on a cross!
 Because of this God highly exalted him
 and bestowed on him the name
 above every other name,
 so that at Jesus' name
 every knee must bend
 in the heavens, on the earth,
 and under the earth,
 and every tongue proclaim
 to the glory of God the Father:
 JESUS CHRIST IS LORD!»*

(Phil 2,6-11.)

"The Man"
Jesus Christ



"The Man"...

carries in himself the One, the Light, the Good, the Consciousness, the Being, Life, LOVE!

Everything has its "being" in "the Man," the Man has his being in the Only Begotten, the Only Begotten has His Being in the Being who "IS."

The Son of God...

«The Word became flesh and made his dwelling among us, and we have seen his glory: the glory of an only Son coming from the Father, filled with enduring love.» (Jn 1,14)

See Daniel 7,13f.

«...It is not good for the man to be alone...»

«Jesus said to her, "Mary!" She turned to him and said, "Rabbouni!" Jesus then said: "Do not cling to me, for I have not yet ascended to the Father. Rather, go to my brothers and tell them, 'I am ascending to my Father and your Father, to my God and your God!'" Mary Magdalene went to the disciples. "I have seen the Lord!" she announced. Then she reported what he had said to her.» (Jn 20,16-18)

«...and I – once I am lifted up from earth – will draw all men to myself.» (Jn 12,32)

*«...I for my part declare to you, you are "Rock," and on this rock I will build my church...»
(Mt 16,18)*

*«...I have other sheep that do not belong to this fold...»
(Jn 10,16)*

The Man, the Risen Jesus Christ: the “Man”-“vivifying Spirit”

The Son of God, the Only Begotten

This drawing represents the human being identified with the Divine Nature, himself liberated from the Unconsciousness, but who at the same time forms part of those individualities (entities) who still remain in the Unconsciousness, as “part” of a whole, just as the head with relation to the body: the “Body,” with all its members, immersed in the Darkness of the Unconsciousness of the self I-ego, multiplicity of beings, and the “Head” which emerges in the light of the Consciousness of the unique Being, He who “Is.” This is the Man, the Risen Jesus Christ.

The small blue circles represent the individualities, different states of consciousness, human beings, irrespective of race, nation, religion, who in the moment of the Resurrection were to be found “evolved” or “evolving” in the knowledge towards a state of higher consciousness. The circles which direct themselves to the unity, the latter represented in the trunk (Rock) from which the Man (Head) was taken, represent the human beings who, “evolved” in the knowledge, orient themselves to the “renunciation,” denial of themselves, and are attracted by Christ towards the unity of the Being who “Is”; these belong to the Church, the Woman, the Body of the Total Man. The other blue circles, which direct themselves towards the Human Nature, the multiplicity, represent those human beings who were still “evolving” in the Knowledge.

*Jesus, before dying, had said:
«I have other sheep
that do not belong to this fold.*

*I must lead them too,
and they shall hear my voice.
There shall be one flock then,
one shepherd.»*

“The Work” (Image of He who “Is,” the Being of everything) has a real history in Time. By this we mean that the image of this “Work” verifies itself really in Time, in some persons and in a concrete moment. This is what we call History of Salvation. This “image” of “the Work” is not, then, a mere symbol, empty of live content. It is in the conscious “vivencia” of the “instruments” who represent the “image” where “the Work,” the Reality, which is the image of the Being who “Is,” gradually becomes realized. The error is committed when the persons appropriate the “image” which they represent, affirming the name (another unconsciousness), forgetting that they are mere “instruments” who must die to themselves, yielding “their very life,” first to the “image” which they represent and then, the latter to the Reality, God. The “image” is the “one” which represents all; this always becomes realized in a concrete person; thus was it realized in the person of Jesus.

In this way Jesus, in Himself, in His body, redeemed the Human Nature; He redeemed it from the Unconsciousness and from “Sin”; at the same time He left His redeemed-risen “Body” (the Eucharist) in order to make of this “Body” the “Body” of all and of each one; this “each one” are the “members” of the total “Body.” Each human being, in order to be member of the Total “Body,” must realize in himself as much as Jesus did: «Doing the will of him who sent me...is my food.»

Jesus is the Man, the Unique; he who was in Adam is now in Jesus, the old and the new Adam. In Him, then, is represented “the old man” and “the new man” of all Humanity and thus, in his body he took to the gallows (to the crucifixion) the “old man” “masculine” of all those who before Him and after Him did and would do the same thing he did: “deny himself.” In this way the “old man,” Liberty oriented to and detained in itself, was crucified on the Cross of Calvary. It was crucified

by all those human beings who before Jesus Christ and after Jesus Christ did, do, and will do the same thing which the men who crucified Jesus did: remain in the “figure,” the image of the Reality which they had to realize in themselves. They remained in the figure accepting the temptation of the malignant one: «...you will be like gods...»; «...“What are we to do,” they said, “with this man performing all sorts of signs? If we let him go on like this, the whole world will believe in him. Then the Romans will come in and sweep away OUR SANCTUARY AND OUR NATION.”» These are those who remain in the “works” of the Unconsciousness, the shadow, the external, the shell, of the Reality which is the internal: “the nation,” “the sanctuary,” “the name,” “the race,” “Caesar,” “Peter” (the rock), “the Church,” “the order,” “the religion,” “the man,” “the family,” “the party,” etc., etc.

All men who before Jesus Christ “went to sleep” traveling that pathway of return (ascendent arrows in the drawing), which signifies the self-denial (liberty oriented towards the Will), with the hope of the “Promise,” Realization, Resurrection, arose with Jesus Christ and are “in” Christ. Jesus Christ is “the new man,” in Him is the Will now, the One and the All. All Humanity has its Being in Him, not only men, but also the angels and all Creation. For this reason He is also King of kings and Lord of lords. He is “the Work” of God, Image of the Being who “Is,” that “Work” which we have seen in the drawing “The Multiple in the One,” the Only Begotten (drawing 11): «He is the image of the invisible God, the firstborn of all creatures.» In the human body of Jesus-Christ the “Thought” has manifested Itself in the unity of the Will. This manifestation is the Verbum, the “Word.”

«He rescued us from the power of darkness and brought us into the kingdom of his beloved Son.»

How has this become realized?

Because of the fact that “the Man” (in Adam) obeyed the will of the creature before the Will of God, this Human-Divine potentiality of the collectivity (the souls) which “the Man,”

Adam, carried in himself, had to be “diffused” first in the Unconsciousness (“wills”), becoming flesh according to the “Works” of the angels-unconsciousness; this is the fallen man, Adam’s descendants, “the men.” This is what the descendent arrows in drawing 26, the fallen man, signify. Next, this fallen man had to “evolve” in the “knowledge of good and bad,” knowledge which he would receive through the “fallen angel,” the “Boss” to whom man had submitted himself upon accepting the temptation: «...*you will be like gods who know what is good and what is bad,*» that is, the knowledge of the natural life where there was good and bad. After having “evolved” in the “knowledge,” the man would begin to “evolve” in the faith, faith in the good which he looked for, God, who would manifest Himself to him, first in his human nature, according to his degree of consciousness: an image of his internal Reality. Afterwards, through the renunciation of himself, he would arrive at the experience of the “nothingness,” I-entity, in his Human Nature, and of the All, his true Being, God.

When all the Souls, correspondent to the Divine Nature, “Word” plus “Action,” who are *«those...whose names are inscribed in the book of the living...»* had taken “flesh” (body), and men had “evolved” in the knowledge and in this search for Good, the faith, there is given in a man, Abraham, the collective coming-to-consciousness: *«“Look up at the sky and count the stars, if you can. Just so... shall your descendants be.”»* Abraham becomes conscious of the Divinity outside of himself; he sees a God outside of himself.

Neither Abraham nor his descendants are the “one,” but they represent all Humanity which will “evolve” towards its Divine Reality. Abraham’s descendants in their instrumentality, representing Humanity, must fulfill all justice with the “fallen angel” to whom they have unconsciously submitted themselves; now they must do so consciously. They will be submitted to the “fallen angel” (represented in Egypt and the Pharaoh) for four hundred years; and at the fourth generation (shadow of the manifestations of the Being: “Thought,” “Word,” “Action,” and “Work”) they will be able to be liberated,

undertaking the way of return. This is what the ascendent arrows in drawing 27 signify.

All justice fulfilled, it is in Moses in whom the collective coming-to-consciousness for the return is given. The exit from Egypt, from Pharaoh's slavery, is the opportunity which the children of Israel, those who were living this historical circumstance, have in order to become conscious of the "Figure" which they represented, making it a reality in themselves.

For us today, the exit of the People of Israel from Egypt is no more than a "figure," image of the "evolution" which the human beings, represented in Israel, had to reach in themselves, becoming conscious of their obedience to God, represented in the Law; it is "figure" for this generation, but for those who were living it, it was the Reality: the coming-to-consciousness of the Unconsciousness in which they lived and the exit from themselves would have taken them to the true "Promised Land," that which "flows with milk and honey," their human nature in identification with their Divine Nature, which would, as consequence, give them everything else signified in the Promise, that is, exiting from the world of the Unconsciousness of the "non-being" ("wills") and entering the World of the Consciousness of the Being, fulfilling the Will.

The mission of the Law was to make them come to know that by themselves they were incapable of realizing the "good" which the God of their rational faith gave them to know: failure of their "knowledge of good and bad." In this coming-to-consciousness of the failure of the Law, the true "People of Israel" "evolved" towards the coming-to-consciousness of the "non-being."

And when all confidence in the effectiveness of the Law had finally been lost, the Being who "Is" made present in the human nature that Soul which had chosen the Giver before the Gift! This Soul in the human nature is Mary. She, affirming herself in the Will, closed in herself the circle of the "Thought" of the collectivity which in Adam had become diffused in the

multiplicity of the "wills," and in this way realizes the unity of all in the Will.

And "the Man," the "Unique," took flesh in Mary's womb, the manifestation of the "Thought" in the unity of the Being who "Is" becoming realized. This manifestation is the Verbum, the "Word."

The new Adam is Jesus, who comes to give fulfillment to the death of the "old man," "masculine" of Humanity, in Himself, in a body subject to "sin" but He unconditionally submitted to the Will of the Father, whom He manifests. Jesus in Himself closed the circle of the "Word" in the moment of His death, and the manifestation of this "Word," the "Action," redeems His own body in which the totality of the Human Nature is represented; It redeems it from the subjection to the Unconsciousness and to "Sin" in order to attract everyone to Himself. This is what, in the drawing, the upper circle pulled away from the trunk signifies.

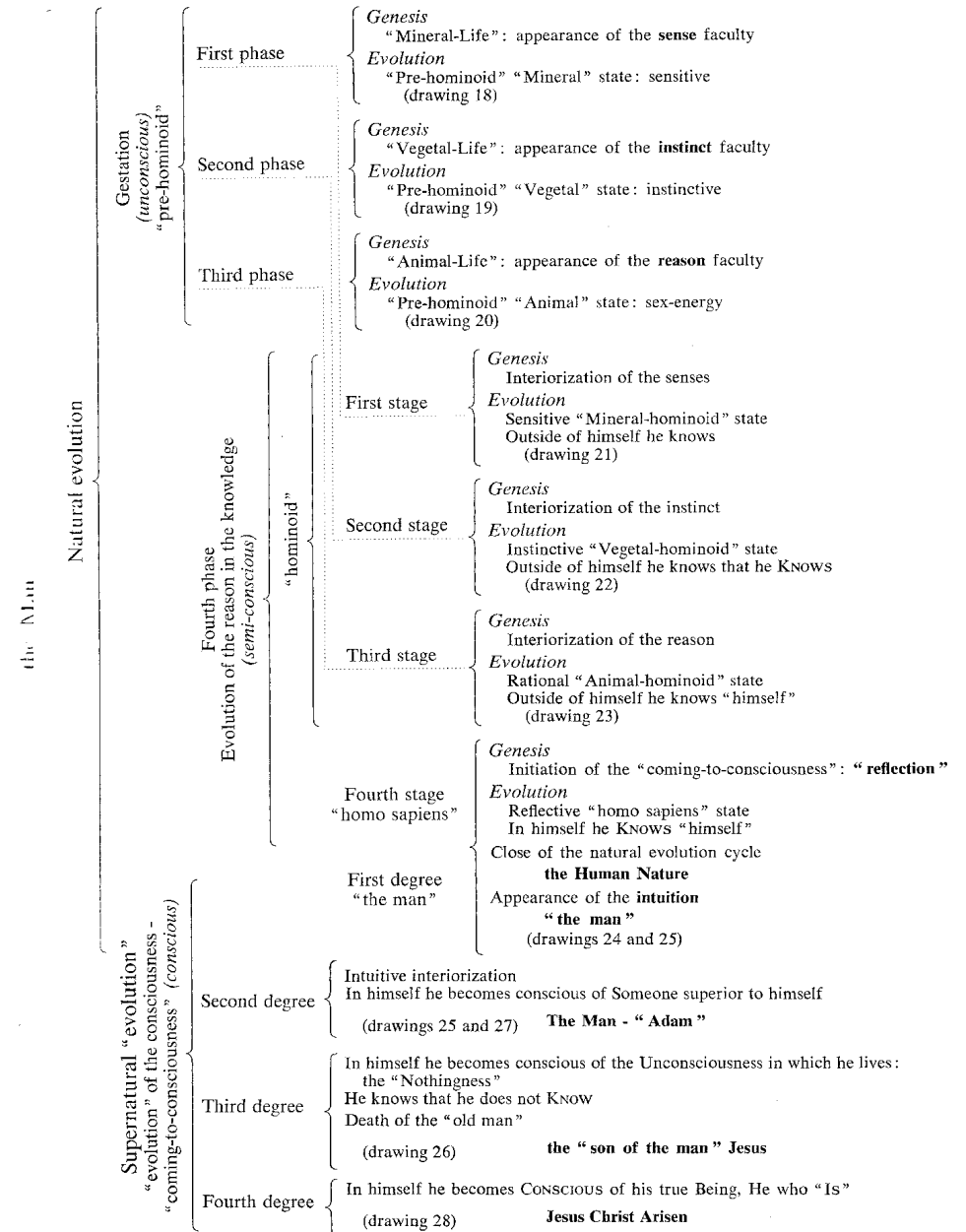
In this way the Father *«rescued us from the power of darkness and brought us into the kingdom of his beloved Son (Divine Nature in Jesus Christ). Through him we have redemption, the forgiveness of our sins:*

*He is the image of the invisible God,
the firstborn of all creatures.
In him everything in heaven and on earth was created,
things visible and invisible,
whether thrones or dominations,
principalities or powers;
all were created through him, and for him.
He is before all else that is.
In him everything continues in being.
It is he who is head of the body, the church;
he who is the beginning,
the first-born of the dead,
so that primacy may be his in everything.
It pleased God to make absolute fullness reside in him
and, by means of him,*

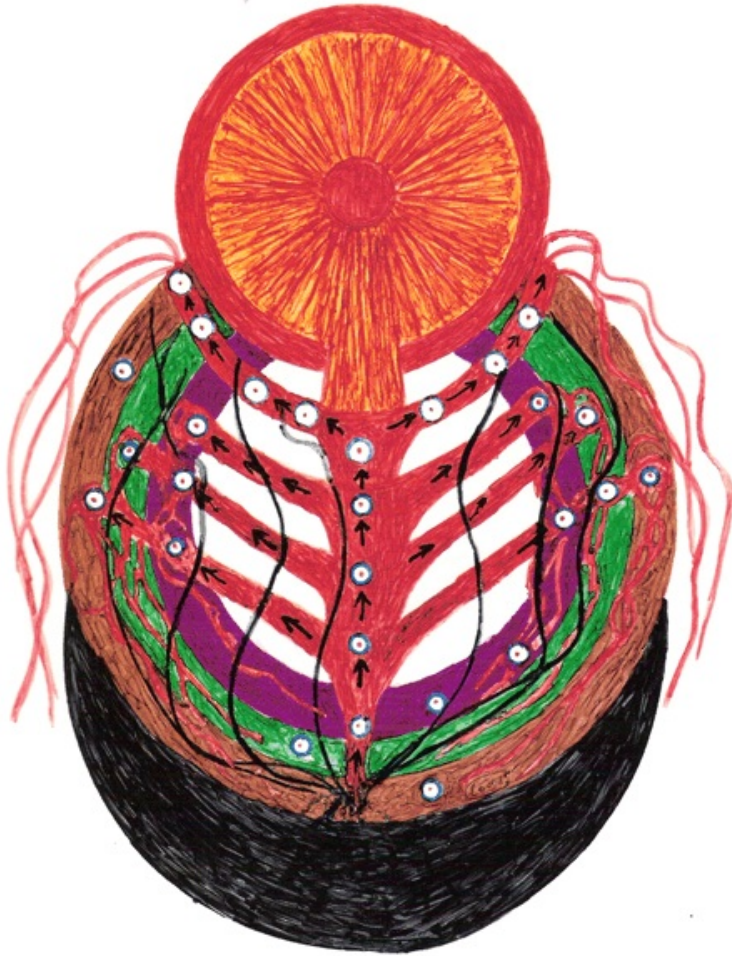
*to reconcile everything in his person,
both on earth (men, Human Nature)
and in the heavens (Angels, Divine Nature),
making peace through the blood of his cross.»*

Scheme

Genesis and Evolution of the Human Nature



"It is not good for the Man to be alone..."



The last "ADAM"..., vivifying spirit.

«Scripture has it that Adam, the first man, became a living soul; the last Adam has become a life-giving spirit.»

(I Cor 15,45)

This is my body...

This is my blood...

The human being identified with the Divine Nature, himself liberated from the UNCONSCIOUSNESS, but who at the same time forms part of those individualities (entities) who still remain in the UNCONSCIOUSNESS, as "part" of a whole, just as the head with relation to the body: the "Body," with all its members, immersed in the Darkness of the Unconsciousness of its own I-ego, multiplicity of beings, and the "Head" which emerges in the light of the Consciousness of the unique Being, He who "IS." This is the Man, the Risen Jesus Christ.

Individualities in the unity:

"the Church," state of consciousness of the "gentile people," which becomes conscious of the unity, represents all those human beings, irrespective of race, nation, or religion, who realize the unity in themselves, fulfilling the Will of God.

Individualities in the multiplicity:

different states of consciousness in the human beings who are evolving in the multiplicity.

Jesus Christ and His Church: The Woman

«... *“It is not good for the man
to be alone...”*»

This drawing represents the human being participating of the Divine Nature, the “diffusing” of this Active Force, the “Action,” LOVE, manifestation of the “Word” (which is now in “the Man”), in the multiplicity of the “unconscious men.” It is a moment similar to that which we have seen in drawing 13 with respect to the angels-unconsciousness.

The small blue circles which direct themselves towards the unity forming the red circle represent the human beings who have, in themselves, become conscious of the unity of the Liberty and orient themselves to the Will. These are the Church, the “feminine” of the Man, the Woman, and at the same time they are the ones who prepare the “Body” in which, as in Jesus, the activity of the Divine Nature will manifest itself.

The remaining small blue circles which are to be found in the multiplicity represent the human beings who have not yet, in themselves, become conscious of the unity: they are “the churches.”

The red circle which is forming from the trunk (Rock) signifies the totality of the individualities which represent the “feminine,” “Body” of the total MAN, in formation.

The red lines which become diffused outwardly signify the human beings who do not become decided to die “in”

Christ, the Unity, the Divine Nature, and affirming themselves in themselves they turn to the multiplicity, the simple Human Nature.

As we have seen heretofore in the drawings which we have explained, “Israel,” as people, had certainly realized the image of “the Work” which fell to its lot to realize. “Israel” represented “the Work” in its “masculine” aspect: “Thought,” Adam; the “feminine” aspect, the woman, which represented the liberty of “the Man,” was missing. Jesus gathered the totality in himself: masculine and feminine which had become synthesized in the first UNIQUE “Man.” For He is in whom the WILL resides, the same “Man” (unity) who was called “Adam” and is now called “Jesus.”

The Humanity, represented in “Israel,” had only contributed the conditions necessary for the realization of the “masculine reality”: Adam, head of the total MAN. This is the significance of why Jesus chose only men for “official” apostles and disciples even though women also followed him. This signifies also the fact that the woman in the Old Testament was not officially taken into account, for the UNITY in “the Man” had to be given first, UNITY which Adam did not attain realizing: the manifestation of the “Thought.” In him the “One” manifested Itself, and this manifestation is Thought-Liberty, but Adam did not close the circle, and the Thought-Liberty became multiple before affirming itself in the Will.

This multiplicity of Thought-Liberty is what we have said was gathered “in” Mary, she closing the circle, realizing the unity “in” the Will: «... *“I am the servant (slave) of the Lord. Let it be done to me as you say.”*» And that “one” who was “Adam,” “the Man,” took flesh in Mary’s womb. *«God’s love was revealed in our midst in this way: he sent his only Son to the world that we might*

have life through him. Love, then, consists in this: not that we have loved God but that he has loved us and has sent his Son as an offering for our sins...»

Jesus being the same “Man,” Thought-Liberty, which was in Adam, in order to repair for our sins had to die to himself, to his human nature, the “old man,” in order to be born anew and take to heaven, to the Consciousness of the Divine Nature, those of us who were on the earth, in the Unconsciousness of the simple Human Nature, the sheep who were not of the fold of Israel. *«No one has gone up to heaven except the One who came down from there – the Son of Man.»*

The *«sheep who were not in the fold»* of the “People of Israel,” masculine reality, represented the Gentile People, feminine reality, which did not form part of the Head of the MAN, but belonged to the Body. In order to gather these sheep, Jesus does not take a woman, thus announcing that “the Woman,” the feminine of the Man, had not yet been “born.” “The Woman,” “help” of the Man, would be taken out of the Body of the latter – as was the first woman (Eve) taken from Adam’s rib: *«This is my body... This is my blood.»*

The redeemed body of Jesus, the new Man, risen body, was represented in the bread which Jesus broke when he instituted the Eucharist. The Eucharist, moreover, represented His Mystical BODY as the Only Begotten. His new blood, which is the Active Force of that Body, the Holy Spirit, was represented in the wine, *«During the meal Jesus took bread, blessed it, broke it, and gave it to his disciples. “Take this and eat it,” he said, “this is my body”»*; Jesus was making a donation of his risen body, human nature, in order to take out of it the Mystical Body, body of each member who may believe, that is, who makes His word his own life. *«Then he took a cup, gave thanks, and gave it to*

them. “All of you must drink from it,” he said, “for this is my blood, the blood of the covenant, to be poured out in behalf of many for the forgiveness of sins.”» Jesus was making a donation of the Spirit, the Divine Nature.

All of us, who are and consider ourselves sinners, are called to eat the body and drink the blood of the Risen Man, Jesus Christ. No one must place an impediment on “the sinners” who may want to approach the Eucharistic SUPPER, for these are the invited. The “dress” of that BODY-SOUL, new birth, Human Nature, is represented in the flesh, and Jesus possesses it individually. This risen body, redeemed from the Unconsciousness, will be received by the children of God when the union of the Man and the Woman – the Wedding – is given in the Kingdom of Christ, the “millennium.” The “millennium” is the course of the circle of the manifestation of the ACTION, “the Work.” This we will see in drawings 31 and 32 with relation to drawing 5.

Thus then, we are in the moment of the finalizing of the CREATION of “the Woman,” the Bride of the Man, born of the WILL: multiplicity of members in the unity of a single Body, Body which has for its head the Man, Jesus Christ, masculine reality. This Head, masculine reality, is represented by the upper circle in the drawing which we are explaining. The lower circle which begins to form itself from the ROCK from which the Man was taken and which directs itself to the red point, center of the upper circle, represents the nascent Church, “the Woman” who is being born as Body united to its Head. This signifies that it is an *inseparable unity* with the Man, Jesus Christ.

This is the parturition of the Divine Will, which Will is represented, She Herself, in “the Woman” since the moment of the promise of redemption: *«I will put enmity between you and the woman, and between your offspring*

and hers.» When the childbirth becomes realized, the sign of “the Woman” will be manifested:

«A great sign appeared in the sky, a woman clothed with the sun, with the moon under her feet...» “Clothed with the sun” signifies that this “Woman,” who represents the Will, the “one,” is clothed, protected by God’s Active Force, the same Will which she represents. “The moon under her feet” signifies that when the “sign” manifests itself, God’s Active Force, the Will, shall no longer be at the service of the Unconsciousness, but that the latter will be footstool of Her feet. Remember that we have said, when we gave the meaning of the two great luminaries, that the moon represents the Active Force at the service of the UNCONSCIOUSNESS, the Night. In the moon, which will be under the feet of “the Woman,” the Will, are also represented the angels and the human beings who remained in the Unconsciousness of their own I-ego. On the other hand, all those angels and human beings who have become conscious of their being and acting in the Will are represented in the crown of twelve stars which “the Woman” carries on her head: *«...and on her head a crown of twelve stars...»*

«Because she was with child, she wailed aloud in pain as she labored to give birth.» The Only Begotten Son of the WILL, “offspring” of “the Woman,” which since the appearance of “the Man,” Adam, is about to be born, has commenced its birth with the Resurrection of Jesus Christ, the Head of the Only Begotten, and Each member of the Only Begotten is “brought forth,” given birth to, “in pain and labor.” And “the Woman” continues being “with child” until “the feet” of her Only Begotten Son manifest themselves, that is to say, until the last member manifests himself. Then and there the *Dragon will be present*, the ancient serpent, *«striking at his heel,»* but this last member, feet of the Only Begotten, *«will strike at (crush) his head»*

once for all, leaving him subjected.

And the Son, the “new creature,” is *«caught up to God,»* for it is the same God; *«and to his throne,»* for he is King of kings, and his KINGDOM is not of this world. This “Woman” which represents, as symbol, the Will, is also “the Son,” since she is part of the Body of the Only Begotten; moreover, she is MOTHER and BRIDE at the same time, as is read in “the Messages” which gave origin to this book. The *childbirth and the betrothal* proceed to become realized in each member as each dies to his “old man.” Each one must become betrothed with the Divine Will and then, *in himself* and in union with Her, give birth to, “be delivered of,” his “new creature.” When all is completed and the last member is about to be “born,” then the symbol of “the Woman” who represents the “One,” the Divine Reality of all and each one, will manifest itself.

The pencil of light which in this drawing becomes diffused departing from the red point, the center of the upper circle, the Man, signifies LOVE-ACTION, manifestation of the WORD, the Verbum, the circle which Jesus Christ closed in Himself in the moment of His death. The pencil of light is at the same time the Active Force, the Being, which becomes diffused, gratifying the *desire* of the Man, Jesus: *«that all may be one»*: not only those sheep which were in “Israel” and who were born on Pentecost day, but also all those who might believe in His word:

*«I do not pray for them alone.
I pray also for those who will believe in me
through their word (preaching),
that all may be one
as you, Father, are in me, and I in you;
I pray that they may be [one] in us,
that the world may believe that you sent me.
I have given them the glory you gave me*

*that they may be one, as we are one –
 I (Head, upper circle in drawing) living in them
 you (red point in the drawing) living in me –
 that their unity may be complete
 (lower circle in formation towards the upper circle)
 So that the world know that you sent me,
 and that you loved them as you loved me.»*

The trunk from which the circle which represents “the Woman” departs (drawing 28) signifies the “stone,” rock, over which the Church is built: it is the state of Adamic consciousness outside of oneself. This happens when the human being becomes conscious of the Divinity in the Man; he then recognizes in the latter the unity of his own being present in the Divinity.

When Jesus asked his disciples: *«Who do people say that the Son of Man is?»* he wanted to know who was to be found in that degree of “evolution,” state of adamic consciousness, capable of recognizing the DIVINITY in the Man, for this one would be the ROCK (*Petra*) in whom the “building” of the Church, “the Woman,” the Bride of the Man, could be begun; on the faith of that one (or those), the rest of the sheep who were “evolving” towards the “self-death,” self-denial, could lean.

It was, then, Simon son of Jonah who gave the “evolution” signal required for beginning the building of the Church, “the Woman”; for this reason Jesus says to him: *«Blest are you, Simon son of Jonah. No mere man (neither your reason nor your spirit, human nature) has revealed this to you, but my heavenly Father. I for my part declare to you, you are “Rock,” (truly you have reached the degree of consciousness in order to receive this knowledge from the part of the Father) and on this rock I will build my church (my Bride, the “feminine” of the Man, the Liberty),*

and the jaws of death shall not prevail against it (Satan will not be able to triumph over the Liberty of the Man, “the Woman,” as he did in Paradise with Eve).»

Jesus offered Peter the keys to the Kingdom in order to unbind and give liberty to the captives of “Sin” and to bind “Sin.” He gave him power over the Human Nature, “the Earth.” Jesus could do it, He could give this power since He was the Man, and, besides, with His Death and Resurrection, in Himself He would redeem His own human nature which represented the totality. *«I will entrust to you the keys of the kingdom of heaven. Whatever you declare bound on earth shall be bound in heaven; whatever you declare loosed on earth shall be loosed in heaven.»*

As in Paradise, here, too, Satan attempts to impede the realization of “the Work,” the Man, but now “the angel” can do nothing; it is man who can impede it: Jesus Christ, upon leaving his “Body,” was leaving also the Will at the service of the Man in order to rescue “the Woman,” the liberty of each man, which was prostituted under the action of the angel.

«Woman, there is your son... There is your mother.»

The Will was represented in Mary at the foot of the Cross on Calvary; the Man was represented in John (“masculine”-“Thought” aspect) and Magdalene (“feminine”-liberty aspect).

Satan, we said, attempts to impede the realization of “the Work,” the Man, and as he cannot now go to his liberty directly (the woman), for the latter, although she has prostituted herself, is confirmed in the WILL by the light of “the Work,” he directs himself to Peter’s reason to confuse him: *«At this, Peter took him aside and began to remonstrate with him, “May you be spared, Master! God forbid that any such thing ever happen to you!”»* But Jesus

addresses Satan directly in order to disclose him and so that Simon Peter will not fall into the temptation as did Adam, «*Get away from me, Satan! – He says to Peter – You are trying to make me trip and fall. You are not judging by God's standards but by man's.*» With this the Lord was giving Peter to understand that the temptation, “Sin,” was in the human nature, the reason: judging by man's standards and not by God's was temptation.

In this drawing the three lower arms colored red which open towards the brown, green, and purple circles, represent “the churches.” This signifies the different degrees of “evolution” in the “sheep” which gradually “evolve” towards the unity, the Man, but which are still to be found in the multiplicity. In the beginning of St. John's Revelation, letters to the communities of Asia, we can find the different degrees of “evolution,” states of consciousness, into which these “churches” are grouped. These “churches” are formed by different members who are to be found in the same state of consciousness. The seven communities existent in Asia, when the Apostle wrote, represent the totality (the plenitude) of the Church members which have not yet reached the state of consciousness of the “Unity.” Each one, then, upon reading these letters in Revelation, let him take notice of which one he belongs to and let him correct himself, for as the Apostle says:

«Happy the man who reads this prophetic message, and happy are those who hear it and heed what is written in it, for the appointed time is near!»

Thus, then, *«Let him who has ears heed the Spirit's word to the churches!»*

The red lines which issue outwards at the extremes of the circle in formation which represents the Church, “the Woman,” signify, moreover, the false apostles, doctors, teachers, and prophets who have introduced themselves

since the beginning as weed in the midst of the wheat, passing themselves off for “members” of the Mystical Body, for “followers” of the Light and the Truth, when they themselves are children of the darkness, of falsehood.

Those can feign up until a certain time, while they have the human support of the I-egos which serve as food for them, but – this is verified in all the times – in the moment of the “death” “in” Christ, it is discovered what they are. The decision of these false apostles is represented by the lines which issue outwards in the moment in which the circle is to pass from the human (triple circle) to the Divine (upper unique circle).

These same are those whom in the next drawing 30 we see coming forth from the darkness (now black lines) in persecution of “the Woman”; this means that they have received the power of the darkness to fight against “the Woman.” It is the affirmation of the “unconscious men” who, following the “fallen angel,” have always been in opposition to the Being orienting their works to themselves.

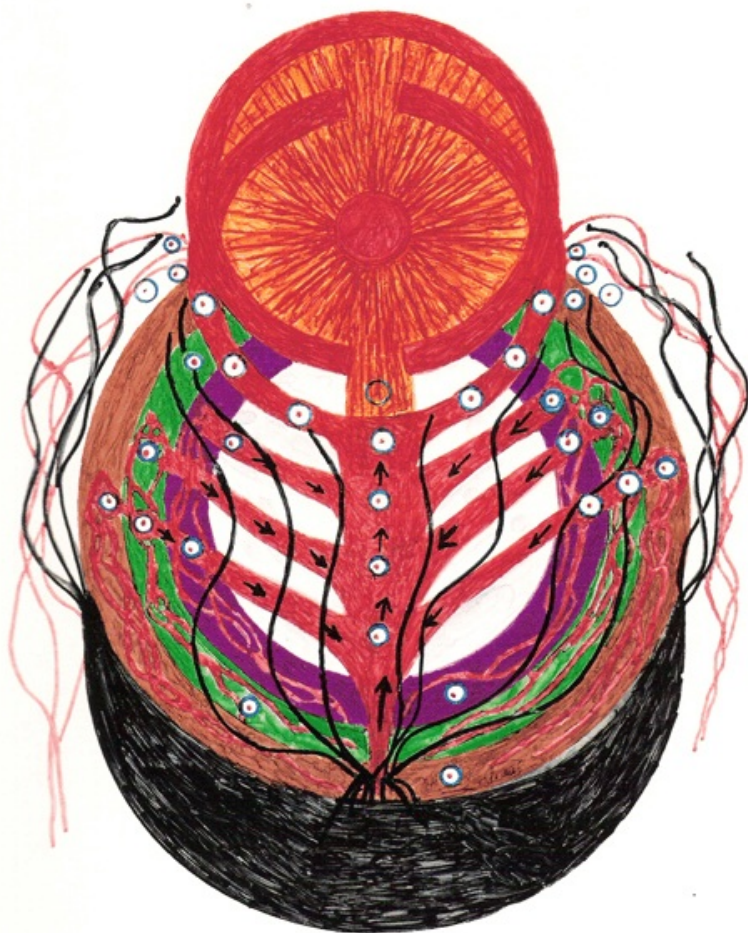
Everything, absolutely everything which we look upon in the created sensible world, “mother nature” as man calls it, hides in its interior a live, perfect, image of God's Actuating, but men – this humanity – instead of looking for God through the sensible nature have appropriated it and, like the angels-unconsciousness, have affirmed their own unconsciousness by making images, “works,” instead of discovering in nature the live image of “the Work,” which is they themselves and which God is giving them to know through the “Works” realized by the angels-unconsciousness.

The “unconscious men,” accumulating their vain knowledge, fruit of the angelic-unconsciousness in which they live, but which they accept with their conduct, spread dense

veils which hide the truth (the live image) from other generations which, coming more “evolved” than they, look more to “being” than to “doing” works: «...neither entering yourselves nor admitting those who are trying to enter»; to this is owed the discontent of a great part of the present youth who protest against all the “civilization” of “unconscious men,” all of them “blind leaders who aspire to lead other blind.” Of them the Apostle also spoke when he said:

«The wrath of God is being revealed from heaven against the irreligious and perverse spirit of men who, in this perversity of theirs, hinder the truth. In fact, whatever can be known about God is clear to them; he himself made it so. Since the creation of the world, invisible realities, God's eternal power and divinity, have become visible, recognized through the things he has made. Therefore these men are inexcusable. They certainly had knowledge of God, yet they did not glorify him as God or give him thanks; they stultified themselves through speculating to no purpose, and their senseless hearts were darkened. THEY CLAIMED TO BE WISE, BUT TURNED INTO FOOLS INSTEAD; they exchanged the glory of the immortal God for images representing mortal man (today it is the cult to man), birds, beasts, and snakes (today, instead of the animal serving man, it is the latter who serves the animal). In consequence, God delivered them up in their lusts to unclean practices; they engaged in the mutual degradation of their bodies, these men who exchanged the truth of God for a lie (rendering homage to man and not to God) and worshiped and served the creature rather than the Creator – blessed be he forever, amen!»

She who has the Bridegroom is the Bride



The “Feminine” of the last Adam-vivifying spirit.

*«Who is this coming up from the desert
leaning upon her lover?
Under the apple tree I awakened you;
it was there that your mother conceived you,
it was there that your parent conceived. » (Song 8,5)*

“The Woman” closes her circle of “evolution” and encounters herself with herself “in” her “Masculine” reality, the Man.

*«My lover speaks; he says to me, “Arise, my beloved,
my beautiful one, and come!...” » (Song 2,10-13)*

*«Raise a glad cry, you barren one who did not bear... for more
numerous are the children of the deserted wife than the children of
her who has a husband, says the Lord....*

For he who has become your husband is your Maker....

*The Lord calls you back, like a wife forsaken and grieved in spirit,
a wife married in youth and then cast off...*

*For a brief moment I abandoned you, but with great tenderness I
will take you back. In an outburst of wrath, for a moment I hid my face
from you; but with enduring love I take pity on you, says the Lord,
your redeemer. » (Is 54,1-8)*

Individuality, the “one,” in the unity:

active Soul – It is the “Groom” who has the “Bride.”

Individualities in the unity:

the «men of the “New Earth,”» state of consciousness of
the human beings, irrespective of race, nation, or religion,
who become conscious of the unity, identifying themselves
with the Will through the denial of themselves.

Individualities in the multiplicity:

different states of consciousness in the human beings who
are still “evolving” in the multiplicity, subject to the “wills,”
the «men of “this world.”»

The Wedding of the Lamb: It is the Bride who has the Groom

The Woman, the Bride

This drawing represents the moment in which the Woman, the “Feminine” of the Man, closes her circle and encounters herself with herself “in” her “Masculine” reality, the Man.

The small blue circle which is to be found within the red circle which represents the “feminine” totality of the total MAN represents the feminine individuality in whom the unity of all will become realized, putting an end to Time, cutting the union bond which still exists with the multiplicity of the Unconsciousness.

The other small blue circles represent the human beings in their different states of consciousness. The small blue circles which are to be found in the red circle are those who will see the unity realized in themselves when the total Unity becomes realized, and they will proceed to reign with Christ; the rest will remain in the multiplicity under the reign of the Antichrist until the end of the world.

The small blue circles which go out from the triple circle, which represents the Human Nature, represent those human beings who, accepting the temptation of the “fallen angel,” aspire to obtain the realization in their spiritual being apart from the Man, Jesus Christ, in His “masculine” or “feminine” aspects, or apart from their own human nature.

In this drawing the red lines which go outwards which represent the “Thought” multiplicity, where some small blue circles are to be found, indicate, too, that in the “last

times” the men who let themselves be seduced by the spirit of iniquity (“wills”), “men of this world,” will multiply the works of their reason with ambitions of dominion beyond this planet and will go even beyond their reason, the latter being fruit of man’s “mental power” managed by the rebel-angels. The latter dominate “the earth,” human nature, which they consider “their” “Works,” inasmuch as men have given it up to them obeying the creature in opposition to the Creator, to the Will of God. This “mental power” is inherent in the human nature, it is inseparable from it, it belongs to it by nature, but man cannot exercise it directly but only moved by the Active Force as “Will” or as “Permission,” accepted by his liberty.

This was Satan’s temptation to Jesus in the desert and which Jesus categorically rejected.

«Jesus, full of the Holy Spirit, then returned from the Jordan and was conducted by the Spirit into the desert for forty days, where he was tempted by the devil. During that time he ate nothing, and at the end of it he was hungry. The devil said to him, “If you are the Son of God, command this stone to turn into bread.”» Jesus did not need to be “son of God” in order to do this; he would have been able to do it with his mental power, as the Antichrist will do. «Jesus answered him, “Scripture has it, ‘Not on bread alone shall man live.’”»

«Then the devil took him up higher and showed him all the kingdoms of the world in a single instant. He said to him, “I will give you all this power and the glory of these kingdoms; the power has been given to me and I give it to whomever I wish. Prostrate yourself in homage before me, and it shall be yours.”» It is the power which men, disobedient to the Will of God and affirmed in themselves, have placed in Satan’s hands. On man depended that Satan realize his ambitions to “be man” in opposition to the Man,

using the power which God had placed at the disposal of the Human Nature. And this power Satan will give to those who prostrate themselves before him, but he does not disclose himself in front of man. If at first, in Paradise, Satan was represented in the «*tree of the science of good and bad*» and corporally in the «*serpent*,» today he is represented in “the earth,” the natural life of the man detached from the Divine Life, and corporally in “the men of this world,” men who have become decided for the Human Nature in *opposition* to the denial of themselves, therefore, opposition to their Divine Nature: «*not judging by God’s standards but by men’s.*» This is the Antichrist, incarnation of the spirit of iniquity, spirits who will manifest themselves through men, making themselves be taken for spirits of light in order to deceive «*even the chosen if that were possible.*»

Jesus, renouncing his human judgment, “judging” by God’s standards and not by men’s, rejects the temptation: «*In reply, Jesus said to him, “Scripture has it, ‘You shall do homage to the Lord your God; him alone shall you adore.’”*» The homage to man is the opposition to God.

«*Then the devil led him to Jerusalem, set him on the parapet of the temple, and said to him, “If you are the Son of God, throw yourself down from here, for Scripture has it, ‘He will bid his angels watch over you’; and again, ‘With their hands they will support you, that you may never stumble on a stone.’”*»

“Men of the New Earth”! in truth I tell you that Satan has already succeeded in making men accept this temptation; God has *permitted* it so that you may NOW see clearly where he will make himself be taken for Christ.

And Jesus, to this temptation replied to Satan: «*It also says, “You shall not put the Lord your God to the test.”*»

«*When the devil had finished all the tempting he left him, to await another opportunity*»: the hour of darkness!

It is the “Bride” who has the “Groom.” “Bride” are all those who may have identified themselves with Christ through the fulfillment of the Divine Will. In this drawing the red lines projecting from the circle which represents the Church of Christ, the Bride, signify, besides what we have said before, the third temptation. By this we mean to say that Satan will go that far to tempt «*even the chosen if that were possible,*» in order to make them fall, making them believe that they can belong to the Church and at the same time participate of the “spirit of the world.” The red lines symbolize the men who have accepted the temptation for not being “chosen,” and they are not chosen because they did not give death to their “old man.” For, “chosen” is the “new man,” are the “men of the ‘New Earth.’” The black lines which stop at the end of the two circles signify the persecution of this “spirit of iniquity” against “the Woman” who is to give birth to the Son, the new creature.

The black arrows which in the previous drawings became directed outwards, towards the multiplicity, and indicate Humanity’s evolution, and in drawing 29 signified “the churches,” in this drawing we see them directed inwards, towards the unity. This wants to indicate that “the times” have terminated, and the “sheep,” human beings, represented in the small blue circles, must return to the unity. When the unity closes its circle, the human beings who are still to be found on the way, but who have not affirmed their liberty in the Unity of “the Work,” will remain under the reign of the Antichrist, making their coming-to-consciousness a reality, dying to themselves, purifying themselves, and they will pass on to form part of “the Work” in the moment in which the latter manifests Itself. This state of purification is what in other books we call purga-

tory on earth.

All the human beings, irrespective of race, nation, or religion, who before Jesus Christ renounced themselves, became conscious of their Being in “the Work” in the moment of the appearance of the Unity, the Only Begotten in the Man, the Risen Jesus Christ; they are the human beings, multiple Thought-Image, who reached the state of consciousness relatively correspondent to the state of Consciousness of the free beings, “Action” and “Word” multiple Images which identified themselves with the Will by the light of the WORK, before the time of this phenomenal world (drawing 11). They are those who in Scripture are represented in the *«number one-hundred forty-four thousand»*: one-hundred forty-four, the multiple; thousand, the one.

All the human beings, irrespective of race, nation, or religion, who after Jesus Christ renounce themselves and become conscious of their Being in “the Work,” the Only Begotten in the Risen Jesus Christ, are to be found in the state relatively correspondent to the state of the angels-consciousness, those who in the time of this phenomenal world, product of the Permission, became Conscious of their Being in “the Work,” the Only Begotten, on the appearance of “the Man,” Adam. These souls, Conscious human beings, and these angels-consciousness form one single unity with the Divine Nature. They are those who in Scripture are represented in the *«huge crowd which no one could count.»*

These human beings who become conscious of their Being in “the Work,” the Only Begotten in the Man, the Risen Jesus Christ, and who will enter to form part of “the Work” upon the “Wedding’s” becoming realized, are *«the spirits of those who had been beheaded for their witness to Jesus... They came to life again and reigned with Christ*

for a thousand years.»

Those human beings who will become conscious of their Being in “the Work,” the Only Begotten, in the moment of the “Wedding’s” becoming realized, but who have not made their self-renunciation effective, will not enter to form part of “the Work,” the Only Begotten, Christ, in the moment that the “Wedding,” manifestation of the “Action,” becomes realized but in the moment of the manifestation of the WORK. These human beings are *«the others who were dead (who) did not come to life till the thousand years were over.»*

The encounter of the two red circles indicates the unity of the “masculine” and of the “feminine” in the Will, the “One.” First the “masculine” reality – this represented in “Israel” – the Man, became realized; now the “feminine” reality – this represented in “the Church” – the Woman, becomes realized. The two moments are states of consciousness which become realized in the human beings who have “evolved” towards the Being, handing over their “old man” to death; they are “the CHURCH,” “ISRAEL”: “the MAN,” “the Work.”

As the “People of Israel,” *officially* represented in the Sanhedrin, represented Humanity before God previous to Jesus Christ and in the time of Jesus Christ, so the “Church” of Christ, *officially* represented in the Catholic Church, represents Humanity before God, the positive as well as the negative of this Humanity, the “One” and the multiple, as we saw it historically in the People of Israel. In the moment of the “vintage” in the People of Israel, the “One” was represented in Jesus, the man identified with the Will of God, and the multiple, in his opponents, the men oriented towards the will of the creature. So, in the moment of the “vintage” in the Church, the “One” will be represented in those men and women who *identify them-*

selves with the Will of God, and the multiple will be represented in those persons who orient themselves towards the will of the creature, “wills.”

Before Jesus Christ, men, irrespective of race, nation, or religion, who fulfilled the “return” conditions which we saw exemplified in Israel, prepared the “body” in which the “Thought” manifested Itself; this manifestation is the “Word,” the Man, the new “Adam,” and they are “Israel,” the “masculine” of “the MAN.”

After Jesus Christ, men, irrespective of race, nation, or religion, who have fulfilled the necessary conditions, self-renunciation, death of the “old man” prepare the “body” in which the “Word” will manifest Itself; this manifestation is the “Action,” the Woman, and all of them are the CHURCH, the Bride, the “feminine” of “the MAN”: *«No, you have drawn near to Mount Zion and the city of the living God, the heavenly Jerusalem, to myriads of angels in festal gathering, to the assembly of the firstborn enrolled in heaven, to God the judge of all, to the spirits of just men made perfect, to Jesus, the mediator of a new covenant, and to the sprinkled blood which speaks more eloquently than that of Abel.»*

When the “Action,” manifestation of the “Word,” closes its circle, the Former will manifest Itself, and this manifestation of the “Action,” which is “the Work,” will put an end to “the times.” It is the moment in which the circle which represents the Church, the Woman, “the feminine” of the Man, will be cut from the trunk. This moment was what the Baptist intuited when he said: *«Even now the ax is laid to the root of the tree. Every tree that is not fruitful will be cut down and thrown into the fire.»* It is the separation of the spirits. John saw the two moments of the CHRIST at the same time – that of the Head, the Man, and that of His “Body,” the Woman. This is why John becomes

disconcerted when he sees that in Jesus not *all* the conditions become fulfilled: *«His winnowing-fan is in his hand to clear his threshing floor and gather the wheat into his granary; but the chaff he will burn in unquenchable fire.»* John saw that Jesus did not proceed according to what he was announcing and what the prophets said: *«For lo, the day is coming, blazing like an oven, when all the proud and all evildoers will be stubble, and the day that is coming will set them on fire, leaving them neither root nor branch, says the Lord of hosts. But for you who fear my name, there will arise the sun of justice with its healing rays; and you will gambol like calves out of the stall and tread down the wicked; they will become ashes under the soles of your feet, on the day I take action, says the Lord of hosts.»*

For this reason John has Jesus queried: *«Are you “He who is to come” or are we to expect someone else?»* And Jesus, in front of John’s envoys, gives the signs of his mission which only John would understand, being able to die with the hope of “that day” for which he was giving his life: a time of “Mercy” in order to gather those sheep which did not belong to Israel. *«When the men came to him they said, “John the Baptizer sends us to you with this question: ‘Are you He who is to come or do we look for someone else?’” (At that time he was curing many of their diseases, afflictions, and evil spirits; he also restored sight to many who were blind.) Jesus gave this response: “Go and report to John what you have seen and heard. The blind recover their sight, cripples walk, lepers are cured, the deaf hear, dead men are raised to life, and the poor have the good news preached to them. Blest is that man who finds no stumbling block in me.”»*

There are many ways of “stumbling in Christ”: not believing in his first coming (the Man, the Head), and also not accepting his second coming (the Woman, the Body).

But above all one stumbles in Christ when one does not die to one's "old man"; this is the *only* obstacle for taking part in "the Christ," the Only Begotten.

When the Church manifests itself in the one, the Woman, Man's Liberty, and this "one" becomes affirmed in the WILL-GOD, closing the circle, the manifestation of the ACTION, which is "the Work," will be given. This moment will be the manifestation of the Kingdom of Christ.

The Church sings

It is still "nighttime,"
the veil of the UNCONSCIOUSNESS
extends itself heavily like a rock
upon my giant shoulders
and I begin to wake up!
To waken when "my others" sleep,
oh dreadful loneliness!

I become aware of the "night"
when a particle of my totality
which I call "I,"
opens its eyes
and contemplates the darkness.
To waken when "my others" sleep,
oh dreadful loneliness!

Out through the open eyes of my "I"
have I been able to look
and from afar do I behold the dawning:
the sun is my Being, my Lord, my "He,"
in whom my "You" reposes,
the Beloved of my soul,

with Whom, the “night” gone by,
shall I be wed.

Today – I’m told – is Easter, Resurrection Day,
but it’s not true;
it is the dream of those who sleep
and have not seen the night or its darkness.
To waken when “my others” dream,
oh dreadful loneliness!

Today – I’m told – is Easter, Resurrection Day,
but it’s not true.
Buried am I in the tomb of Time
and the UNCONSCIOUSNESS, with its veils of death,
with “my others” attempts to trap me.

“My others” are sleeping yet
and dream of the Resurrection;
they have not seen the Risen, my “You,”
who, so that I might waken them
before the dawn of day,
has left me in this cold grave.

“I” too, in dreams,
like other particles
of my totality,
learned of the Resurrection

which became realized in the body of my “You,”
the Beloved of my soul.

In “dreams” I went to the sepulchre,
for my “You” had announced to me
that on the third day He would rise;
empty I found the sepulchre,
and in the garden was my Risen “You.”

Today – people tell me –
is Easter, Resurrection Day,
but it’s not true;
it is the dream of those who sleep
and have not seen “me,”
who, although awake is my “I,”
am still dying,
wrapped in the veils of the UNCONSCIOUSNESS,
entombed in the tomb of Time.
To waken when “my others” dream,
oh dreadful loneliness!

I still remember those days
when asleep and in dreams,
in the garden I found my Beloved,
my Risen “You,”
and embracing his feet
I wanted to hold him beside my “sleeping” “I.”
«Touch me not» – he said –

«I must ascend to my Father and your Father,
to my Being and your Being,
to my “He” and your “He”;
go and announce to “my others” and “your others”
that the “night” goes by
for the day for me already dawned.»

My “dream” is over with
and I’ve begun to wake up,
out through the open eyes of my “I,”
have I “seen” my “He,” my Being,
and in his bosom, reposing,
I “saw” the Beloved of my soul, my “You.”
Now do I understand
that that dream in the garden
is a reality :
passing is the night
and the day for all
begins to dawn.

Now do I understand why
my Beloved left me wrapped
in the veils of the UNCONSCIOUSNESS
entombed in this tomb of Time:
It’s that, with the passing of the night
and the dawning of the day
“my others” I must waken

for my “You,” the Beloved of my soul,
is coming to look for us.

To waken when “my others” sleep,
oh dreadful loneliness!
Although I loudly shout at them
announcing to them my “dream” and reality,
they all continue sleeping
and no one can listen to me.

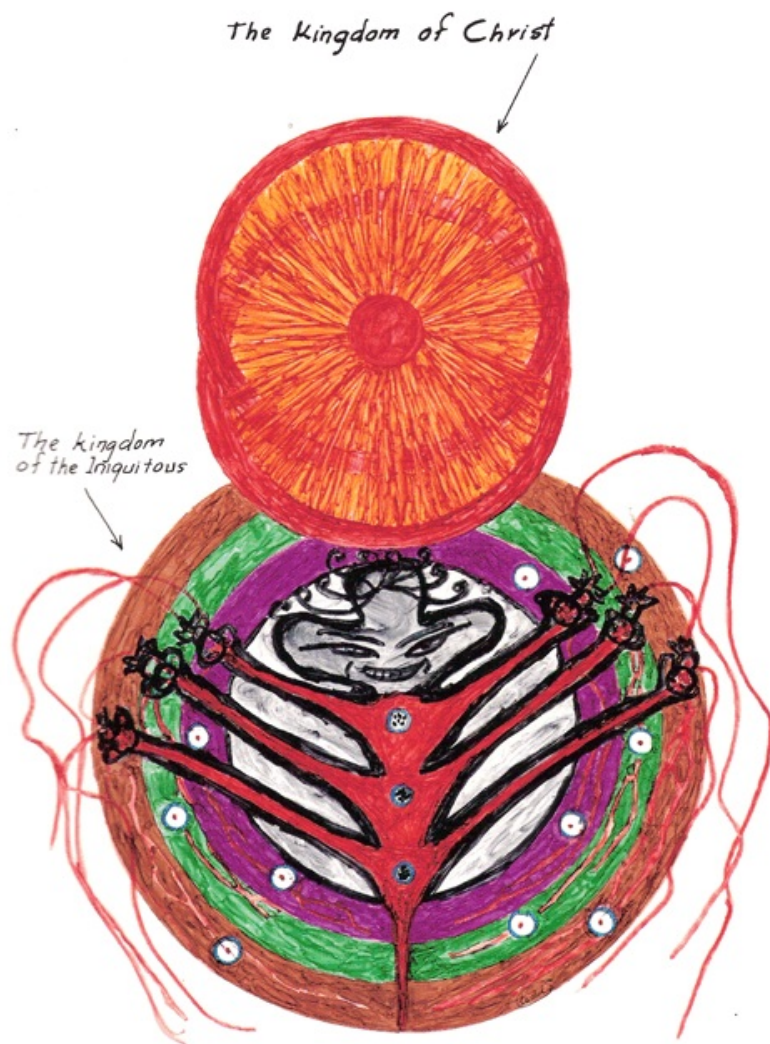
Today – I’m told – is Easter, Resurrection Day,
but it’s not true;
it is the dream of those who sleep,
whom I have to waken
so that they give death to my “I”
and finally with “my others”
be able to die and rise.
Then, indeed, all together
we’ll celebrate Easter for all eternity.

To be awake
when “my others” dream,
oh, Beloved! you know it,
is dreadful loneliness!
Tell me, how can I awaken them?
You know that “to die” is what I yearn

and now I die for I don't "Die."

Today – I'm told – is Easter, Resurrection Day,
but it's not true,
for I have not yet died with "my others"
in order to be able to rise.
It is the "dream" of those who sleep
and only You, oh, Beloved!
can waken them.

Bethlehem, The Holy Land,
Easter Sunday, March 30, 1975.



Manifestation of the “Action,” LIBERTY-Work: the MAN!

The LIBERTY-Work irreversibly oriented to the WILL, the Being who “IS,” its Being.

*«Who is this that comes forth like the dawn,
as beautiful as the moon, as resplendent as the sun,
as awe-inspiring as bannered troops?» (Song 6,10)*

*«“Alleluia! The Lord is king, our God, the Almighty!
Let us rejoice and be glad, and give him glory!
For this is the wedding day of the Lamb;
his bride has prepared herself for the wedding....
Happy are they who have been invited
to the wedding feast of the Lamb....” (Rv 19,6-9)*

*«Then I saw some thrones. Those who were sitting on them
were empowered to pass judgment. I also saw the spirits of
those who had been beheaded for their witness to Jesus and the
word of God, those who had never worshiped the beast or its
image nor accepted its mark on their foreheads or their hands.
They came to life again and reigned with Christ for a thousand
years. The others who were dead did not come to life till the
thousand years were over. This is the first resurrection; happy
and holy are they who share in the first resurrection! The
second death will have no claim on them; they shall serve God
and Christ as priests, and shall reign with him for a thousand
years.» (Rv 20,4-6)*

The “multiple in the ‘One’”:

state of consciousness of the human beings, irrespective of race, nation, or religion, who have affirmed their liberty in the Will: the Only Begotten, the MAN.

Individualities in the multiplicity of the three circles:

state of consciousness of the human beings who are “dying” to themselves under the reign of “the Beast,” the Antichrist.

Individualities in the body of the Beast:

state of consciousness of the human beings in whom “the Beast” has become incarnated.

Drawing 31

States of Consciousness and Unconsciousness The Kingdom of Christ

This drawing represents the human being totally identified with the Divine Nature, the encounter of the “Masculine” and “Feminine” in the unity of the Will. It is the Kingdom of Christ. Again the *multiple “in” the “One”*: the multiplicity of the “Thought,” “Bodies,” in the unity of the Being, the Will. It is the realization of “the Work” (drawing 11) in the bodies, Human Nature, through the UNCONSCIOUSNESS.

The small blue circles represent the human beings under the kingdom of the Antichrist. The Antichrist is represented in the seven-headed Beast whose principal head is seated on the trunk from which the Woman was taken.

The small blue circles in the body of the Beast, which have in their interior several black points, represent all the human beings on whom the “fallen angel” has leaned in order to realize his “Works.” The several black points within the small blue circles represent the multiplicity, “wills,” which these human beings have accepted and by whom they are moved. These small circles correspond to those others which in the previous drawing exit from the triple circle and which represent the human beings who have accepted the temptation of the “fallen angel.”

The Beast is the incarnation of the “fallen angel,” iniquity.

The two upper circles represent the Wedding and the Kingdom.

«Then I heard what sounded like the shouts of a great crowd, or the roaring of the deep, or mighty peals of thunder, as they cried:

*“Alleluia!
 The Lord is king,
 our God, the Almighty!
 Let us rejoice and be glad,
 and give him glory!
 For this is the wedding day of the Lamb;
 his bride has prepared herself for the wedding.
 She has been given a dress to wear
 made of finest linen, brilliant white.”
 (The linen dress is the virtuous deeds of God’s saints.)*

The angel then said to me: “Write this down: Happy are they who have been invited to the wedding feast of the Lamb.” The angel continued, “These words are true; they come from God.” I fell at his feet to worship him, but he said to me, “No, get up! I am merely a fellow servant with you and your brothers who give witness to Jesus. Worship God alone. The prophetic spirit proves itself by witnessing to Jesus.”»

The two circles centered in the red point (the Will) also represent the manifestation of the Image of the ACTION of the Being who “Is,” starting off the WORK, LIBERTY (drawing 5). The sweep of the circle of the WORK which did not become realized in Eternity is to become realized in Time through the IMAGE. This is the “Trinity on earth,” the WILL, the Being who “Is,” acting and manifesting His WORK in the ONE and the multiple: WILL and PERMISSION, according to the desire of His free creatures. This is what the two circles of the unity which are above the multiplicity triple circle signify: it is a WORK which has its realization in Time and outside of Time, as we have seen in the drawings previous to this one. This is “the Work” which should have become realized in Paradise in the first man Adam and which was interrupted by his sin of disobedience and has been continued “in” Jesus Christ and “by” Jesus Christ.

Of this, Scripture in Revelation says: *«Then the Lamb appeared in my vision. He was standing on Mount Zion, and with him were*

the hundred and forty-four thousand who had his name and the name of his Father written on their foreheads. I heard a sound from heaven which resembled the roaring of the deep, or loud peals of thunder; the sound I heard was like the melody of harpists playing on their harps. They were singing a new hymn before the throne, in the presence of the four living creatures and the elders. This hymn no one could learn except the hundred and forty-four thousand who had been ransomed from the world. These are men who have never been defiled by immorality with women (“wills”). They are pure and follow the Lamb wherever he goes (as the Body follows the Head). They have been ransomed as the first fruit of mankind for God and the Lamb. On their lips no deceit has been found; they are indeed without flaw.

Then I saw another angel flying in midheaven, the herald of everlasting good news to the whole world, to every nation and race, language and people. He said in a loud voice: “Honor God and give him glory (fulfilling His Will), for his time has come to sit in judgment. Worship the Creator of heaven and earth, the Creator of the sea and the springs.”»

In the triple circle which represented the Human Nature, we now see the Conscious-UNCONSCIOUSNESS reigning; the semicircle has passed on to occupy the center. The seven-headed beast signifies the manifestation of the INIQUITOUS in and with the “Works” of his Unconsciousness. The “iniquitous,” “the man of iniquity,” “the son of perdition,” are the men who did not become disposed to die to themselves, I-ego, the “old man,” and on them “the Dragon,” “the ancient serpent,” leans in order to realize his desires. The red lines which issue outwards indicate the multiplicity of his “Works,” what we said before in explanation of drawing 30: the ambition for power over “the Earth” and outside of “the Earth.” The Earth – I say – this signifying nature, man’s reason, and also our planet which is image of the former. It is what St. Paul says in the second letter to the Thessalonians in the second chapter.

The red color which we still see and the blue circles which are as if oppressed by the beast signify the human beings who, as we have said before, for not having given death to their “old man,” did not enter into the circle and were left out when the latter closed. At this moment they became conscious of their Being in “the Work,” but they *had to finish their “evolution”* closing the circle in themselves. This is what we have said before is purgatory on earth under the yoke of the Antichrist.

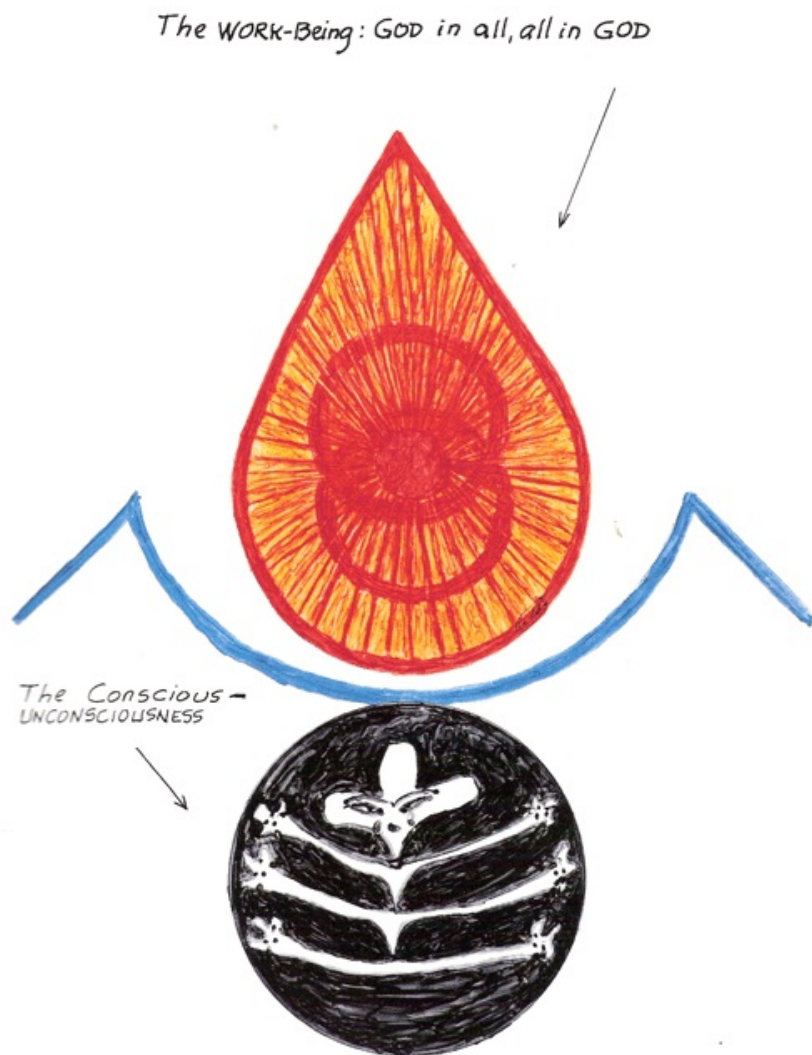
St. Paul says that the man of iniquity (the “masculine” of the Antichrist) will sit in God’s temple, the holy place. In effect, that is what is signified, in the drawing, by the principal head of the beast seated there where before there stood the angular stone, the Will of God “in” the Man, Jesus Christ, as we have seen it in the drawings previous to this one. This indicates that the Dragon will have itself be taken for Christ, a wolf in sheep’s skin; it is, then, the manifestation of the Antichrist announced by Jesus’ apostles. It will also have itself be taken for “the Woman,” the Church. And this is the manifestation of the great harlot (“wills”) with whom all the kingdoms “domiciled on earth,” that is to say, affirmed in their reason and in the works of their reason, have fornicated. This harlot represents the “feminine” of the “old man” of the two peoples which have represented the Humanity of the Old and New Testaments.

Of this, Scripture says: *«I saw that the woman was drunk with the blood of God’s holy ones and the blood of those martyred for their faith in Jesus.*

When I saw her I was greatly astonished. The angel said to me: “Why are you so taken aback? I will explain to you the symbolism of the woman and of the seven-headed and ten-horned beast carrying her. The beast you saw existed once but now exists no longer. It will come up from the abyss once more before going to final ruin. All the men of the earth whose names have not been written in the book of the living from the creation of the world shall be amazed when they see the beast, for it existed once and

now exists no longer, and yet it will exist again. Here is the clue for one who possesses wisdom! The seven heads are seven hills on which the woman sits enthroned. They are also seven kings...”»

And I say: Who will recognize this “woman” and the “place” where she sits? For not only wisdom is needed in order to understand, but also humility (love for the truth) in order to accept – accept that that which was, now is not. Only the “men of the New Earth” will understand and accept the truth, because they are the ones who have decided to die to their “old man” “feminine” which is represented in the “harlot.” The “harlot” is work of men’s reason: *«... Depart from her, my people, for fear of sinning with her and sharing the plagues inflicted on her! For her sins have piled up as high as heaven, and God keeps count of her crimes. Pay her back as she has paid others; pay her double for her deeds! Pour (mix) into her cup twice the amount she concocted! (mixed) (mixed good with bad, truth with error). In proportion to her boasting and sensuality, repay her in torment and grief! For she said to herself, “I sit enthroned as a queen. No widow am I, and never will I go into mourning!” (She attributed to herself the “personality” of the Bride). Therefore her plagues will come all at once, death and mourning and famine. She shall be consumed by fire, for mighty is the Lord God who condemns her.»*



LIBERTY-Work affirms itself in its Being, He who "IS," and triggers a new manifestation...

The LIBERTY-Work, having taken Body in the UNCONSCIOUSNESS, becomes detached from it, becoming CONSCIOUS of its Being, He who "IS."

Everyone and everything in the Being who "IS."

«I heard a loud voice from the throne cry out:
"This is God's dwelling among men. He shall dwell with them and they shall be his people and he shall be their God who is always with them. He shall wipe every tear from their eyes, and there shall be no more death or mourning, crying out or pain, for the former world has passed away."

The One who sat on the throne said to me, "See, I make all things new!" Then he said, "Write these matters down, for the words are trustworthy and true!" He went on to say: "These words are already fulfilled! I am the Alpha and the Omega, the Beginning and the End. To anyone who thirsts I will give to drink without cost from the spring of life-giving water. He who wins the victory shall inherit these gifts; I will be his God and he shall be my son. As for the cowards and traitors to the faith, the depraved and murderers, the fornicators and sorcerers, the idol-worshippers and deceivers of every sort – their lot is the fiery pool of burning sulphur, the second death!"»

(Rv 21,3-8)

Below: the shell, the refractory-nothingness: a state of conscious-UNCONSCIOUSNESS.

God in everything, everyone in God
Manifestation of the Consciousness
Manifestation of the Unconsciousness
in themselves

This drawing represents all of Nature lower than man, participating of the Divine Life through MAN.

Above: the moment in which the WORK, having taken Body, becoming MAN in the UNCONSCIOUSNESS, detaches Itself from it, becoming CONSCIOUS of Its Being, He who “Is.” Everyone and Everything in the Being who “Is.”

Below: the shell, the refractory-nothingness, a state of Conscious-UNCONSCIOUSNESS.

The upper part of the drawing in the form of a pear (the circle sustained by the triangle) signifies the “New World” born of the Will of God. And we say “New World” because the WORLD, like the man, must be born anew. Therefore, in it will be given, as is given in the man, Death and the Resurrection. This Death gradually becomes realized according as the “sons of God” proceed to exit from it, as we can see in drawing 31, the Kingdom of Christ and the Kingdom of the Beast, which is already, in a certain way, Death.

The resurrection of the World will be a consequence of the manifestation of the “sons of God”: *«Indeed, the whole created world eagerly awaits the revelation of the sons of God. Creation was made subject to futility, not of its own accord but by him who once subjected it; yet not without*

hope, because the world itself will be freed from its slavery to corruption and share in the glorious freedom of the children of God. Yes, we know that all creation groans and is in agony even until now.» After the reign of the Beast, reign which is Death, there will be the manifestation of the “sons of God.” All this drawing represents the WORK which closes its circle, thus triggering a new manifestation of the Being who “Is.”

I see that this appearance of the “New World” will be given progressively from within outwards, similar to the way the new life which has been evolving in the egg is born or manifests itself; the bird discards the empty shell and then takes flight, a state of life unknown to it until then. Similar also to the birth of a child which is detached from the placenta from which it had nourished itself while the process of its evolution lasted.

This “shell” and this “placenta” is what is represented in the lower part of the drawing: “the Conscious-Unconsciousness” (they have Consciousness of the UNCONSCIOUSNESS). This expression wants to signify that it is also a matter of a state which can be given in those human beings who may have remained adhered to the “shell” or to the “placenta,” that is to say, who remain in the Unconsciousness of the I-ego in the moment of the Manifestation of the Being who “Is,” in the WORK, similar to that moment and to that state which we have seen become realized in the angels-unconsciousness (the “fallen angel”) when the Unity, “the Man,” manifested Itself in Adam.

This state of Conscious-Unconsciousness is what we call “hell” because it is the total absence of Love. “Hell” is a state of hard-heartedness impenetrable to Love. Love, activity of the Will, is *in* the condemned beings and sustains them according to their desire to be in themselves, but they are not *in* Love; even though they have full *knowledge and*

consciousness of it, they cannot delight of that which they know and desire. This state is the *liberty* affirmed in itself. The desire becomes insatiable: they desire all that which they could obtain only in the BEING, but they have not wanted to cease “being” in themselves. There is the reason why we have said before that there exists no other pathway for “BEING” than that which Jesus offered us and lived: *«If a man wishes to come after me, he must deny his very self...»* This state of *hard-heartedness* in oneself is what St. John calls the second death. The blue band indicates the separation which has become realized between the two states of opposed Consciousness: for those above, that which is below does not exist, and those below continue desiring what is above, now without hope.

I do not see that these realities be things which become ostensibly realized, as the things of this world which we know are realized, but that they gradually become realized in the life of each one, and each one gradually realizes his own judgment which will be manifest when all has been consummated in each one and in all things. This “New World,” which is the Kingdom of GOD, is begun to be lived and enjoyed by each one according as each denies himself, and according as the Being who “Is” gradually manifests Himself to him. Therefore, whoever may not proceed to become conscious now – in his daily living, in all the small happenings of his life – in the moment of the Manifestation of the collective CONSCIOUSNESS, because of his still being in the Unconsciousness of his I-ego, will become Conscious of his Unconsciousness which he himself with his life has gradually affirmed and will become aware of the state which he himself has chosen. It is what I would call “condemnation.”

The Manifestation of this “New World” – what I have come to know of it – to me is indescribable: I have “seen”

it or lived it a few instants and with nothing can I compare it. The eyes of my body have not seen it, for with these eyes of the flesh this *Reality* which belongs to the Spirit cannot be seen; I have “seen” it with the “eyes of the soul”: it is an “experience” of which the whole being participates, even the body, and this “experience” cannot be forgotten. From this moment on, everything which we see with the eyes of the body becomes very secondary.

St. John in Revelation describes for us in images what he saw. I could not do it better, for this reason, let us hear him:

«Then I saw new heavens and a new earth. The former heavens and the former earth had passed away, and the sea was no longer.» The sea represents this state of UNCONSCIOUSNESS in which Evil exists. *«I also saw a new Jerusalem, the holy city, coming down out of heaven from God, beautiful as a bride prepared to meet her husband. I heard a loud voice from the throne cry out: “This is God’s dwelling among men. He shall dwell with them and they shall be his people and he shall be their God who is always with them. He shall wipe every tear from their eyes, and there shall be no more death or mourning, crying out or pain, for the former world has passed away.”»*

The One who sat on the throne said to me. “See, I make all things new!”» The WORK, GOD, is to manifest Itself. *«Then he said, “Write these matters down, for the words are trustworthy and true!” He went on to say: “These words are already fulfilled! I am the Alpha and the Omega, the Beginning and the End. To anyone who thirsts I will give to drink without cost from the spring of life-giving water. He who wins the victory shall inherit these gifts; I will be his God and he shall be my son. As for the cowards and traitors to the faith, the depraved and murderers, the fornicators and sorcerers, the idol-worshippers and deceivers of every sort - their lot is the fiery pool of burning sulphur, the second*

death!”» What we have said before of the second death.

«*One of the seven angels who held the seven bowls filled with the seven last plagues came and said to me, “Come, I will show you the woman who is the bride of the Lamb.” He carried me away in spirit to the top of a very high mountain and showed me the holy city Jerusalem coming down out of heaven from God. It gleamed with the splendor of God. The city had the radiance of a precious jewel that sparkled like a diamond. Its wall, massive and high, had twelve gates at which twelve angels were stationed. Twelve names were written on the gates, the names of the twelve tribes of Israel. There were three gates facing east, three north, three south, and three west. The wall of the city had twelve courses of stones as its foundation, on which were written the names of the twelve apostles of the Lamb.*

The one who spoke to me held a rod of gold for measuring the city, its gates, and its wall. The city is perfectly square, its length and its width being the same.» “Square” because this signifies the fourth manifestation of the Being who “Is.” «*He measured the city with the rod and found it twelve thousand furlongs...*» The number twelve thousand represents the unity of the Divine Nature in the Human Nature. «*...in length, in width, and in height.*» It is identical in all its parts. «*He also measured its wall, a hundred and forty-four cubits...*» The number hundred and forty-four represents the multiplicity of the Human Nature in the Divine Nature. «*...by a man’s measure, that is, an angel’s.*» All these measurements signify the *multiple in the “One,”* synthesized in “the Man”; this is why the “man’s measure” is “the unit of measurement the angel used,” because the human nature is “Work” of God through the angels, the Permission. «*The wall was constructed of jasper; the city was of pure gold, crystal-clear.*» The city is all light, there is nothing impure in it; those who constitute it have passed through the crucible; they

have been purified like gold and pure crystal. «*The foundation of the city wall was ornate with precious stones of every sort: the first course of stones was jasper, the second sapphire, the third chalcedony, the fourth emerald, the fifth sardonyx, the sixth carnelian, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh hyacinth, and the twelfth amethyst.*» Each one of these precious stones signifies a quality or virtue of the Spirit, and they represent the different souls, “members” of the total Man; one is different from the other; no two are alike; the number twelve represents a totality in the unity.

«*The twelve gates were twelve pearls, each made of a single pearl;...*» These “twelve doors” signify the different “manifestations” of the “Message of salvation” to men in all the epochs, races and cultures, religions, etc., “doors” through which each one, according to his degree of “evolution,” has had the opportunity to enter into contact with the Divine Reality. All the religions, as all the souls, human beings, hide in their interior a Divine Reality, eternal, and whoever discovers it has found the door. The religions, like the persons, are similar to those oysters in the sea – sea which in this case signifies the Unconsciousness – which in their interior hide a precious pearl of great value, and for whoever finds this pearl, everything else, above all his I-ego, the “oyster,” loses value before this treasure which he has found. These “pearls” are what those twelve pearls represent, which are doors for entering the city.

«*...and the streets of the city were of pure gold, transparent as glass.*» The same as we have said before of the city, its “streets” also, through which you transit, or better still, towards which you direct yourself – in thought, word, action or deeds – all will be as pure transparent crystal.

«*I saw no temple in the city. The Lord, God the Almighty, is its temple – he and the Lamb.*» The Divine Nature, God,

and the human nature, the Lamb, is the temple and is the Lord. *«The city had no need of sun or moon, for the glory of God gave it light, and its lamp was the Lamb. The nations shall walk by its light; to it the kings of the earth shall bring their treasures.»* The “nations” and “the kings of the land” are those human beings who did not identify themselves with their Divine Reality and who remained, *because of their egoism*, in the human nature where the spirit of iniquity resides and are tormented by this spirit in their interior, but exteriorly they walk by the light of the Lamb. “The Lamb” are all those human beings who died to their egoism, the I-ego, and who belong to the Body of Christ, the Only Begotten. And the “kings,” the multiple, take their “treasures” to the city, but they do not belong to it; those “treasures” is what of the King there is in their works, and these belong to the King, the One, who is the Only Begotten, the same city.

«During the day its gates shall never be shut, and there shall be no night. The treasures and wealth of the nations shall be brought there,...» It is the same as we have said before of “the nations,” “the wealth” is what of the Being there is in their works. *«...but nothing profane shall enter it, nor anyone who is a liar or has done a detestable act. Only those shall enter whose names are inscribed in the book of the living kept by the Lamb.»* Nothing impure will enter the city – the Only Begotten; no evil shall exist there, not even in the knowledge. Only those who have given death to their “old man” will enter, doing the same as in His life Jesus Christ, the Lamb sacrificed in order to fulfill the Divine Will, did.

«The angel then showed me the river of life-giving water, clear as crystal, which issued from the throne of God and of the Lamb and flowed down the middle of the streets. On either side of the river grew the trees of life which produce

fruit twelve times a year, once each month; their leaves serve as medicine for the nations.» “The nations” is the same as we have said before, the multiplicity; they are the human beings who remained in the Unconsciousness of their I-ego and who are interiorly tormented by the spirit of iniquity which they accepted. “The leaves of the tree of life,” which are the *irradiation* of the WILL – this is the tree of life – provide these human beings with a relief similar to the relief which Saul experienced when, tormented by the spirit of evil, David sounded the harp. *«Nothing deserving a curse shall be found there. The throne of God and of the Lamb shall be there, and his servants shall serve him faithfully. They shall see him face to face and bear his name on their foreheads.»* These “servants” are the human beings of which we have spoken before, “the nations,” and, as slaves, are marked, for they belong to God; they have been bought with the blood of the Lamb. *«The night shall be no more. They will need no light from lamps or the sun, for the Lord God shall give them light, and they shall reign forever.»* They are “kings,” the multiplicity, while “the Only Begotten,” Jesus Christ and his own, are the unity, King of kings.

«The angel said to me: “These words are trustworthy and true; the Lord, the God of prophetic spirits, has sent his angel to show his servants what must happen very soon.”

“Remember, I am coming soon! Happy the man who heeds the prophetic message of this book!”

It is I, John, who heard and saw all these things, and when I heard and saw them I fell down to worship at the feet of the angel who showed them to me. But he said to me: “No, get up! I am merely a fellow servant with you and your brothers and prophets and those who heed the message of this book. Worship God alone!”» We must not prostrate ourselves before any creature and much less adore it.

«Then someone said to me: “Do not seal up the prophetic words of this book, for the appointed time is near! Let the wicked continue in their wicked ways, the depraved in their depravity! The virtuous must live on in their virtue and the holy ones in their holiness!”» This means that God lets the human being exercise his own free will, he himself choosing the state in which he is to be confirmed.

«Remember, I am coming soon! I bring with me the reward that will be given to each man as his conduct deserves.» In the moment of the coming of the Lord, manifestation of the Only Begotten, each human being will be confirmed in the state in which he finds himself in that moment with relation to his works.

«I am the Alpha and the Omega, the First and the Last, the Beginning and the End! Happy are they who wash their robes so as to have free access to the tree of life and enter the city through its gates!» The Only Begotten (drawing 11) is the first and is the last, is the UNIQUE; outside of Him there is no life whatever, for only in Him is the Being who “Is.” Happy are the beings who “wash” their personality, I-entity, orienting their liberty to the Being in order to have the right to His Active Force, the Will, “the tree of life,” and thus enter to form part “in” the Only Begotten made Man, JESUS CHRIST. All the free beings who remain in their I-ego affirmed in themselves, who have not been authentic with their true being, I-entity, image of the Being who “Is,” will be outside of the Only Begotten made Man, as footstool of His feet. «Outside are the dogs and sorcerers, the fornicators and murderers, the idol-worshipers and all who love falsehood.»

«It is I, Jesus, who have sent my angel to give you this testimony about the churches.» Jesus, in whom the Unity, the ONLY BEGOTTEN, has become realized, sends His angel to give testimony of these things so that the human beings

who are still to be found in the multiplicity, “the churches,” may become conscious of their Being in the Only Begotten made Man, JESUS CHRIST, the Unity. «I am the Root and Offspring of David, the Morning Star shining bright.»

«The Spirit and the Bride say, “Come!” Let him who hears answer, “Come!” Let him who is thirsty come forward; let all who desire it accept the gift of life-giving water.» And those who become conscious of the Unity form part of the Spirit of the Only Begotten and the BRIDE, the CHURCH, and like Mary pronounce their “Fiat,” saying: “Come!”

«I myself give witness to all who hear the prophetic words of this book. If anyone adds to these words, God will visit him with all the plagues described herein! If anyone takes from the words of this prophetic book, God will take away his share in the tree of life and the holy city described here!

The One who gives this testimony says, “Yes, I am coming soon!” Amen! Come, Lord Jesus!

The grace of the Lord Jesus be with you all. Amen!»

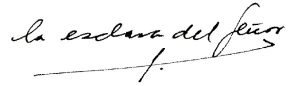
With this we consider the explanation of these drawings concluded.

I believe I have fulfilled the wish of my Lord.

The content of this book is “word” of God. This is how the Lord wants me to present it. Nevertheless, there may be many errors in my expressions; my words do not express the Reality known in the innermost of my being, and once again I say that whoever understands it will not do so because of the words, but because of that which he carries within.

The reproduction of this book remains free, maintaining the fidelity of this original.

Bethlehem, Israel: December 16, 1972

A handwritten signature in cursive script that reads "la esclava del Señor". The signature is written in dark ink and is positioned above a horizontal line.

The slave of the Lord

Appendix

ANSWER TO QUESTIONS RELATING TO THE “MESSAGE”

Men of the “New Earth”

«Men of the “New Earth,”
heed my word,
listen to my *Message*.»

What is to be understood by “New Earth”? Is it perhaps a place? And who are the «men of the “New Earth”» to whom this Message is directed?

The “New Earth” is, above all, a state of consciousness superior to the state of this world; and the «men of the “New Earth”» are those persons – irrespective of age, culture, religion, race, nation, etc. – who find themselves in a degree of human evolution which makes them capable of reaching this state of higher consciousness. Besides being a “state of superior consciousness,” and as a consequence of this, the possibility is not excluded of there also being a place – Earth? – we do not know – superior to this world, where these persons will be united and which will be the Kingdom of Christ, while the Antichrist will reign in this “world,” leaned on the “men of this world.”

Will of God: Vital Principle, Mother and “Eternal Feminine”

«I am your Mother.
I am the vital principle
of every particle of your being.
I am the “Eternal Feminine,”
the Spouse of the Eternal,
the Will of God!»

What is to be understood by vital principle...?

In this case it is a substantive force with its own dynamism which impels every action, giving life and existence to everything which exists.

Many persons have become scandalized because you say that God is “feminine” and call Him “Mother.” Could you clarify this?

In truth I say that it is not I, but that it is God who calls Himself *Mother and “Eternal Feminine.”* Let us not forget that this *Message* is directed *especially*, concretely, to «the men of the “New Earth,”» who are those persons who because of their spiritual “evolution” find themselves in syntony with the Divine Will; these do not become scandalized that God should call Himself: *Mother and “Eternal Feminine,”* for many of them already know Him in this way and others who did not know Him have become filled with joy upon knowing *God-Mother*. Nevertheless, for those persons who have become scandalized but have not closed themselves to the Truth which this *Message* wants to make known to them, I transcribe a paragraph of a Message from the Lord :

«GOD is He who “Is,” the ABSOLUTE;
My Father is His THOUGHT,
I am His WORD, the Verbum (Logos).
The WORD springs from the union of the
“THOUGHT and WILL” of the ABSOLUTE.
I am the ONLY BEGOTTEN, Son of the
“THOUGHT and WILL” of the ABSOLUTE-GOD.
The THOUGHT manifests Itself in the
created sensible world as “Eternal Masculine”;

the WILL manifests Herself as “Eternal Feminine.”
The “THOUGHT and WILL” in Trinitarian God is one
single Person, the FATHER.
The ACTION of the Father and of the Son (LOVE)
is the Holy Spirit...» It is word of the Lord.

The Absolute: “Masculine”-“Feminine”

«Before anything existed I was. I was and am in the
Eternal Absolute since always espoused with His
“THOUGHT,” He whom you call and is “Father.”»

Who is the Absolute?

What we call “the Absolute” is the same Being who “Is,”
but *unmanifested*, and whom, in the act of manifesting
Himself, we call “Will.” The Being who “Is” remains
unmanifested and at the same time manifested. In our
language the Absolute is “Masculine” and the Will is
“Feminine,” but they are ONE only, the Being who “Is.”
The masculine and feminine (male and female), this duality
in the multiplicity which we know in everything, is the “
shadow” or “created image” of the duality in the Unity
of the Being who “Is”: multiplicity which gradually
becomes unified in “the Man”; it is what Jesus requested
in His priestly prayer: *«...that all may be one as you,
Father, are in me, and I in you; I pray that they may be
(one) in us...»*

*Whom do we call Father? the THOUGHT, or the Eternal
Absolute? Also, what are we to understand by: «espoused
with His THOUGHT»?*

We call the THOUGHT united (espoused) to the WILL
“Father.”

«Espoused with His Thought» means that the manifesta-
tion of the Absolute, THOUGHT, identified Itself in the unity
with Its Being who is the WILL, and from this identification
in the unity (“betrothal”), the WORD, manifestation of the
THOUGHT, sprang.

The Will: Mother and Soul of the Earth

«Without Me nothing was made
and everything was made by Me.
I am the Mother of the Earth!
I am the Soul of the Earth!
I am the universal Soul!
I am the Mother of the Verbum (Logos) incar-
nate,
She who was once called Mary.»

*What is the meaning of: «I am the Mother and the Soul
of the Earth» ?*

The WILL is Mother and Soul of “the Earth,” not only
because She is the Life of all that exists, but also because
out of «matter which She elaborated,» it was the particle
which we call “Earth” which received the principle of unity
of the “Thought” *as unity* and “conceived” the Human
Nature.

*Someone has said that your booklet “Message to the men
of the ‘New Earth’ is heretical, because on your saying
«She who was once called Mary» you compare the Virgin*

Mary with God. What do you say of this?

It is not I who says the phrase: «She who was once called Mary.» It is the WILL-GOD who calls Herself: «Mother of the Verbum (Logos) incarnate, She who was once called Mary.» Only the Will of God can “conceive” the ONLY BEGOTTEN Son of God, the Verbum. Mary, in her simple human nature, as creature, would be only the mother of the “son of the man” (the human nature of Jesus). But she *in all things* identified herself with the Will of God, and this WILL, this Active Force of God, became flesh of her flesh in order to give birth to the Verbum (Logos) made flesh: «...The Holy Spirit will come upon you and the power of the Most High will overshadow you; hence, the holy offspring to be born will be called Son of God.»

Men of “this world” and the original Unconsciousness

«I have always been “among” you ever since the beginning until the end; and when I cease to be among the men of “this world” it is because death (second death), the end, the nothingness, approaches, yes, but the “nothingness” in another will which is not I is the “refractory-nothingness,” “death,” “sin,” “perdition,” “hell” – no matter the name you want to call it.»

What is meant by «men of “this world”»?

«Men of “this world”» means that state of unconscious-consciousness in which man, for not cooperating with the graces which were given him for his spiritual “evolution,” remains in a “wild state” (ego), imbued in matter and time,

unmindful of his Divine Nature and without taking into account, in his practical life, his spiritual, eternal, Reality.

What is the meaning of «the “nothingness” in another will which is not I»?

The “nothingness,” in this case, is a state of existence in which a certain thing does not have the plenitude of being which it should have. The “nothingness” signifies the state of first unconsciousness, that which gave origin to CREATION. Creation has the fullness of its being when it “is” what God wants of it and for it. When the Creation or the creature should fall into the slavery of another will (want) contrary to God’s WANT (Will), it is not what it should be, and, in this sense, “is” not.

The “placenta” and the knowledge of good and bad

«For you, men of the “New Earth,” that will no longer be of any importance, it will have been the “placenta” by means of which you have nourished yourselves while the process of your spiritual evolution lasted. There you have what you have called the “science of good and evil,” that which you have wished to know ahead of time.»

What is the meaning of nourishment by means of the “placenta”?

In this case the “placenta” represents the state of original-unconsciousness, angelic-unconsciousness, by

means of which the Human Nature has received everything necessary (“nutriment”) during the process of its “evolution.”

The affirmation of the original-unconsciousness gave origin to Evil. The different manifestations of Evil: “refractory-nothingness,” “death,” “sin,” “perdition,” “hell,” etc., cause of the human being’s sufferings, have been permitted by the Will of God in order to trigger and impel the human being’s evolution in the world of the unconsciousness, up to taking him to the consciousness of his Divine being in which his new birth will be given, remaining then totally separated from this Evil as from something which does not exist for him, similarly to what occurs in the maternal organism which permits the retention of the menstrual blood for the evolution of the fetus, which, upon being born, is left separated from the placenta as from something destined to corruption.

What is it that the human being wished to know ahead of time?

What the human being wished to know ahead of time was good and bad: the consequences of the angelic-unconsciousness (“placenta”), as if a child, in its maternal womb, would want to know its own placenta.

Good and bad were in man himself (forming part of his human nature) inasmuch as man had tendencies towards Good (angelic-consciousness, return to the Being) and towards Bad (unconsciousness-ego). God wanted to take man, through obedience, to that state of perfection, fully free, in which he would become inclined only to Good (his true Being, God himself), liberated from all practical possibility of yielding to the solicitation of “Bad.” In this

way man would come to know “Bad” in person, the unconsciousness-ego personified, the cause and not the effect, as it happened. If man had obeyed, he would have come to know “Bad” when he could no longer be solicited by it. This is why God forbade the first man, Adam, to eat of the “tree of the science of good and bad,” which would give him the knowledge of the consequences, the effect of the angelic-unconsciousness in which we live, and not the knowledge of the cause itself. The Law, knowledge of the effects (consequences of man’s original sin), took no one to perfection. Adam, because of his disobedience, took us to the Law. Jesus, obeying the Will of the Father, took us to OBEDIENCE in the faith, and in it we are saved.

The obedience to the Will of God liberates man

«If man had obeyed his Creator with his conscience placed on Me, never would he have experienced in his soul (his spiritual being) the disorder which already existed in his “body” (natural life [psychic body]), “disorder” from which he was nourishing himself, for he would have evolved in the spirit as he evolves in the flesh (natural life [physical body]).»

What is meant by «the man had obeyed his Creator with his conscience placed on Me,» etc.?

If the man (Adam) had obeyed the Will of God, which manifests Herself through the conscience, and had not obeyed the “fallen angel,” which manifests itself through the reason, he would have evolved *in the life of the spirit*, towards his Divine being, in a “natural” way, collaborating

with the demands of his Divine Nature, as the physical body evolves in the material life, collaborating with the demands of his human nature.

The placenta and the fetus, images of a spiritual reality

«Does the fetus in the mother's womb realize that it is feeding through the "waste" of her blood, which is the placenta – "waste" which the maternal organism retains all the time necessary for nourishing the new creature, but which once the latter is born, the former is corruption, death, and must be expelled from the maternal womb?»

Can the relation which exists between the placenta and the fetus be applied to the spiritual reality?

Yes. Precisely some time ago I came across a scientific article in which I have been able to verify that everything science says regarding the placenta and the embryo corresponds perfectly, like an image, to the "spiritual reality" which the Lord has given me to know; I see that said "reality" is to be found represented in all the Creation as in a living book and that the human being should learn to discover this "image" in his own nature – his living book – discovery necessary in order to be able to "evolve" towards the Divine.

*«The placenta is an extraordinary organ, one of the most powerful and useful which Nature has created.» [Cf. A. ROSENFELD, *La maravilla de la Gestation*, Life Magazine]*

Similarly, the state of the original-unconsciousness (where the angels-unconsciousness, precursors of Bad, act and move) is an extraordinary state in the Divine acting, a state which GOD has *permitted* for love of man and which is *powerful* and useful for the human being while he is evolving in his human nature towards the coming-to-consciousness of his divine being. We can say that it is a "state" which makes man powerful before GOD, for the Being who "Is" remains submitted to the human being while the latter has not become conscious of the Divine Nature in himself. When man becomes conscious of his Divine Nature, then it is he who must submit himself to GOD, his Divine Being.

«The placenta supplies the embryo with all its needs, carries off its wastes, and protects it in a variety of ways against harmful invasions.» (Art. cit.)

According to what we have said before, the state of original-unconsciousness supplies the human being with all he needs for his "evolution": it does not let him learn of the "harmful" action of the angels-unconsciousness in his human nature and protects him, in this way, against this action, preserving him from the sin against the Holy Spirit, against Whom he would become *consciously* opposed because of his fallen situation.

«Contrary to popular belief, there is no direct contact between the mother's circulation and the child's.» (Art. cit.)

In the same way, we can say that there is no direct

contact between the Holy Spirit, which is like the “circulation” of the WILL (the Mother), and the human being who is to be found in a state of angelic-unconsciousness. In this state of angelic-unconsciousness man is moved by the WILL through the angels who are the instruments of the Will of Permission.

«In the placenta there are two distinct groups of adjacent vessels but without communication between them.» (Art. cit.)

These “vessels” represent the action of the two groups of angels which act in the world of the original-unconsciousness and which do not communicate between themselves: the angels who, remaining in the unconsciousness of their own being, are “darkness,” and those others who have become conscious of their Being, in the Only Begotten, and are “light.”

«One of the groups (of vessels) goes to and from the mother, the other goes to and from the embryo.» (Art. cit.)

Of the two groups of angels, one goes to and from the WILL in the Divine Nature (the Mother): they are those who, becoming conscious of their Being in the Only Begotten, identify themselves with the Divine Nature; the other group goes to and from the man (“embryo”), human nature: they are the angels who remain in the unconsciousness of their own being (ego).

«But the walls of the blood vessels are permeable. Through them a constant interchange of elements – oxygen, dissolved food, waste matter, etc. – takes place.» (Art. cit.)

But the different attitudes of these angels are “permeable” for the human being. Through them a constant interchange between that action of the angels and the man takes place: the angels-consciousness transmit to man the inclination which they have towards the Divine; in this way they direct man towards the Being, the Only Begotten. And the rebel-angels transmit to man their inclination to the self I-ego. that is to say, they direct man towards himself, towards what is human and not towards the Divine.

«And even though this may seem like an indirect and little effective way for effectuating the interchange between mother and child, it is the only one possible since the child is, in reality, a parasite.» (Art. cit.)

And although this indirect form of interchange, through the angels, may seem little effective and even hazardous for the “evolution” of the Work-Liberty in its process of becoming “MAN” (interchange between the WILL, Mother, and “the Man,” child), it is the only one possible inasmuch as the human being in his evolution process is, in reality, “a parasite”; he nourishes himself and lives from this state of original-unconsciousness as product of the desire of the angels-unconsciousness and of a Will of Permission.

«From the day of fertilization, the embryo constitutes foreign material; if its circulatory system were directly hooked on to that of the mother, her organism would reject it.» (Art. cit.)

The image is perfect! From the very instant in which the Being. GOD, accepts the desire of the angels-unconscious-

ness “to do” the “Work” in the multiplicity of the original-unconsciousness (free-Works), there appears a foreign will which we call Will of Permission, which is the Being, the WILL, submitted to the action of the angels-unconsciousness. The human being, being product of the Permission, becomes, with relation to the WILL, a “foreign being.” If the human being, in this state of unconsciousness of the Being, were directly hooked on to the WILL (the Being who “Is,” the Mother), he would be rejected by Her, since in Her this state of angelic-unconsciousness, the I-ego, cannot exist.

«By virtue of its immunological system, the body always tries to reject every foreign element, and this is, precisely, the great stumbling block of the recent attempts to transplant organs from one person to another. Such a fact is this, that if after the birth a piece of the child’s skin is grafted onto the mother, she will reject it.» (Art. cit.)

The WILL, by virtue of its very essence, as for Being who “Is,” rejects every element foreign to the Being, because it “is” not. The great obstacle with which Humanity stumbles today, especially the Religions, in their attempt for unity, peace, love, etc. among men, is due precisely to the fact that men have not renounced their I-ego, and in this way these attempts are rejected *today* even by the Will of Permission which is like the “body” of the Mother, WILL, the Being who “Is.” This rejection is due to the Human Nature’s having been re-born “in” Jesus Christ, becoming separated from the world of Permission, original-unconsciousness, for having become conscious of the Being, the WILL, and Humanity, after Jesus Christ, should have evolved towards the death of the I-ego, loosening itself of the Permission (original-unconsciousness), in order to reach

the consciousness of the Being, the Will, which is the consciousness of “the Man,” the Risen Jesus Christ.

«However, she tolerates this foreign body, which is the fetus, in her system during nine months, thanks to the incomparable ability of the placenta to subvert her immunological defenses.» (Art. cit.)

However the Being who “Is,” through the Will of Permission, has tolerated this “foreign body” which is the human being in his I-ego (“the fetus”), thanks to the unconsciousness (“placenta”) which the Human Nature was to be found bound to during centuries until the Human Nature (as for “one”) has been born in the person of Jesus Christ, becoming separated from the original-unconsciousness (“placenta”) and from the body of the Mother (Will of Permission). The cutting of the umbilical cord became realized in Jesus Christ in the moment of his death and resurrection (new birth). The umbilical cord represents the spirit (angels) which moves the human nature and which sustains Man in this world of the original-unconsciousness. The birth which was realized in Jesus Christ upon His giving up “His” spirit to the Father, must be realized in each member of the Mystical Body, the Human Nature (as for multiple), so that each may in effect participate of the Kingdom, fruit of the death and resurrection of Jesus Christ.

«With all its virtues, the placenta is not perfect. It cannot always close the passage to harmful elements. Sometimes some virus, such as that of the German measles, filter through it and end up by causing deformities. Certain dangerous drugs also manage to breach the barrier of the

placenta.» (Art. cit.)

As we have said before, with all its virtues, the original-unconsciousness, Permission of God, is not perfect. It cannot always close the passage to the negative energy, “harmful elements,” of the action of the angels-unconsciousness (“fallen angel), for example, the “knowledge of good and bad” ahead of time, such as occurred with Adam in Paradise. Sometimes some moral teachings, given before the opportune time, are “sickly,” and, just as the German measles virus, they filter through the angelic-unconsciousness (through “unconscious men”) and end up causing deformities in the spiritual life. Certain immoral doctrines which, like “drugs,” lull the conscience of the human being are truly dangerous and can breach the barrier of the original-unconsciousness, placing the human being in a state of conscious-unconsciousness, which is the state of the “fallen angel.” And the human beings who should remain in the conscious-unconsciousness would remain adhered to death like the fetus to the placenta.

Spiritual «abortion»

«The new creature becomes detached from the placenta by the cutting of the umbilical cord.

In this spiritual birth, the men who are not yet “born,” when the time of times ends, will remain adhered to death, like the fetus to the placenta, for having remained in the will of the creature; its umbilical cord has not been cut, it is an abortion.»

Which would be this “abortion” on the spiritual plane?

It would be a state which can be given in the human beings who, *knowing the Will of God*, for not denying themselves, remain in their ego without fulfilling the WILL of GOD; they do not identify themselves with the Divine Nature in themselves, which constitutes their true being. And in this way they remain outside of the Only Begotten: they do not make a reality of the spiritual birth in themselves.

Spiritual “childbirth”

«This spiritual childbirth has begun “with” and “in” JESUS CHRIST, the Risen among the dead, it is He who is the Head of the ONLY BEGOTTEN Son of the Eternal;...»

What is to be understood by «spiritual birth begun “with” and “in” JESUS CHRIST,» and how does it apply to us?

This Humanity, Adam’s descendants, is fruit of God’s Permission, not of His Will. Jesus Christ individually is the first man born of the WILL; in this way He is the *Firstborn*. Jesus Christ with relation to the collectivity is the Head of the Only Begotten, but the Only Begotten is still being born of the WILL because the Body is missing. This “being born” of the WILL is the “spiritual birth.” The individual birth has begun “with” Jesus Christ, and the collective birth has begun “in” Jesus Christ.

Each member of the Body of the Only Begotten must realize in himself the individual birth like the Firstborn, in order to be able to be born collectively “in” the Only

Begotten, “in” Jesus Christ who is his Head; this is how it applies to us.

Who is the Only Begotten, Son of the Eternal?

It is the living IMAGE of the manifestations of the Absolute in Himself and only with Himself: THOUGHT, WORD, ACTION. Of Him the Apostle spoke when he said:

*«He is the image of the invisible God,
the firstborn of all creatures.
In him everything in heaven and on earth
was created, things visible and invisible,
whether thrones or dominations,
principalities or powers;
all were created through Him, and for him.
He is before all else that is.
In him everything continues in being.»*

The last member

«...in the last member He will manifest Himself in all His potentiality, as He did not manifest Himself before, and THIS ONE will remain forever among you in order that everything may be consummated in each one and you may be able to be presented to the Father as a single BODY.»

What is meant by «last member» ?

The “last member” is the last human being who will be

integrated into the UNITY “in” CHRIST.

“To become flesh” and “to assume the flesh”

«You will then see Me also as the Spouse of the Firstborn and then you will understand what you cannot now understand, for I am also the SPOUSE of the ONLY BEGOTTEN and each one of you must NOW espouse yourselves with Me; it is how the UNITY will be consummated!»

Is there a difference between ONLY BEGOTTEN and FIRSTBORN?

Yes. The Only Begotten *became flesh* when one human person identified herself totally with the Divine Will; this person was the Virgin Mary. She gave her unconditional consent to the Will of God manifested through the angel when the latter announced to her her virginal maternity. Jesus is the first human being in whom the Only Begotten besides “*becoming flesh*” “*assumes the flesh*.”

The difference which exists between Only Begotten and Firstborn is the following:

The *Only Begotten* is the *living* IMAGE of the manifested Being, which is taking on the Human Nature (flesh) in which It must manifest Itself (it will be the manifestation of the Liberty-Work). Jesus CHRIST is the Only Begotten, even though many members who will form His Body are missing, for He has no parts, He is always ONE. The members of this Body must die to themselves so that the Only Begotten made flesh, through the Death of each one,

may assume the flesh of each one.

The *Firstborn* is the first human being in whom the Only Begotten *assumed the flesh*; this human being is JESUS Christ, and of Him the Apostle also spoke when he said:

In relation to this Message, what do you think of the persons who before and after Jesus Christ are held to be incarnations of the Divinity, for example, Krishna, Buddha, Ramakrishna, etc.?

I have understood in the Lord – speaking in a universal sense – that the same Only Begotten (who is given different names: “Christ,” “Messiah,” “Envoy,” “Rama,” “Krishna,” “Buddha,” etc.), who *took* the “flesh” (Human Nature) in Adam’s human being, is He who has manifested Himself in the conscience of those men. Of these, those who lived before Jesus Christ reached the consciousness of the Divinity in themselves because of their denial of their I-ego; they “prepared the body,” the human nature (the multiple), so that, in the “plenitude of the times,” the Only Begotten *assume* the human being, Human Nature (the “one”), that which became realized in Jesus’ human being, and they are “with” and “in” Jesus Christ the “Head” of the Only Begotten, the “masculine” of “the MAN” (“Thought”); the others, on the other hand, who have lived after Jesus Christ and have realized *in themselves* the same state of consciousness of the Divinity, the Only Begotten, “prepare” “the Body” (the multiple), so that the *manifestation* of the Only Begotten (CHRIST-GOD) become realized “in” the Human Nature (the “One”), that which will occur at the end of the times: «*He will dispatch his angels “with a mighty trumpet blast, and they will assemble his chosen from the four winds, from one end of the heavens to the other.”*»

And they will all be “the Body” of the Only Begotten, the “CHURCH” which Christ is building on the “live rock” of the faith of the apostles of all times, the “feminine” of “the MAN” (Liberty). Thus, then, the first as well as the last will be the MAN-LIBERTY, the ONLY BEGOTTEN made flesh, CHRIST : «*It is in Christ and through his blood that we have been redeemed and our sins forgiven, so immeasurably generous is God’s favor to us. God has given us the wisdom to understand fully the mystery, the plan he was pleased to decree in Christ, to be carried out in the fullness of time: namely, to bring all things in the heavens and on earth into one under Christ’s headship.*

In him we were chosen; for in the decree of God, who administers everything according to his will and counsel, we were predestined to praise his glory by being the first to hope in Christ.

In him you too were chosen; when you heard the glad tidings of salvation, the word of truth, and believed in it, you were sealed with the Holy Spirit who had been promised. He is the pledge of our inheritance, the first payment against the full redemption of a people God has made his own, to praise his glory.»

How is it you say that the Only Begotten will manifest Himself? Has He not manifested Himself already in such men as “Rama,” “Krishna,” “Buddha,” and “Christ”?

No, the Only Begotten-God manifested Himself spiritually to those men, but He has not *manifested* Himself in “Flesh,” that is to say, in the Human Nature. This “*Manifestation*” will become realized simultaneously with the instauration of the Kingdom of Christ, Kingdom which will be known only by the persons who may have reached the consciousness of the Divinity in themselves. This manifes-

tation of the Only Begotten and the instauration of His Kingdom are narrated in the Bible by several prophets, and Jesus' apostles spoke of it.

In those men who lived before Jesus Christ, the Only Begotten manifested Himself in their consciences, and in Jesus Christ, besides manifesting Himself in His conscience, He *assumed* the Human Nature, as a conquest of the Humanity. And in the body of Jesus, through the death (death of the I) of the “son of man” (Jesus), He redeemed the Human Nature which was subjected to “Sin.”

According to what was said before, is Jesus greater than Rama, Krishna, Buddha?

Rama, Krishna, Buddha, is equivalent to “Christ,” not to “Jesus.” “Rama,” “Krishna,” “Buddha,” “Christ,” are different names which have been given to the Only Begotten. To think who is greater than who is product of the Unconsciousness. For whomever has reached a state of superior consciousness, this problem does not exist. These individualities are manifestations of the different states of Consciousness reached by a same reality: the Human Nature, and all of them are, “in” Jesus Christ, “the Man.”

The Church which Christ founded

«Men of the “New Earth,” stop now from prostituting yourselves with harlots, “wills,” and come and make peace with your Spouse, the Will!

This is the Church which Christ founded!
This is your Mother!
This is your Spouse!

This is your “Eternal Feminine”!
This is I, the unique “I”!
the “I” of the Father, of the Son and of the Holy Spirit.»

According to the Will, which is the Church which Christ founded?

Church, the genuine “People of God,” are the human beings who identify themselves with the WILL, GOD. The totality of them is the Church which Jesus Christ “founded” upon fulfilling the Redemption – Death and Resurrection – in His own Body.

The Trinity on Earth

«I am the “Trinity on Earth,” the Will of God!»

What is to be understood by Trinity on earth? Is there another Trinity in heaven?

The WILL is the unity bond of the Trinity: “Thought,” “Word,” and “Action.” Each human being who may attain realizing in himself the unity of the thought, the word, and the action in the Will is an image, on the earth, of the Trinity. The WILL is the Being of the Trinity; for this reason She says: «I am the Trinity on earth»; it is always one only and unique Trinity.

Manifestation of the Will

«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 one single body (“THOUGHT and WILL”) and in order to take a “Body,” manifesting Myself.»

What is the meaning of “manifestation” of the Will?

Before saying what *manifestation* of the Will means, I must say that in my way of conceiving the Will, in the true sense of the word, that is, when it refers to the Being, it not only means the wanting or the expression of a desire, or the faculty of conceiving those desires. The “Will” is a substantive force with its own dynamism which impels every action. When the Will manifests Herself, man perceives *in himself* this force superior to himself as something Divine which imposes Itself in his conscience and which he calls and is: God. In this manner It manifested Itself to Adam and to all those who after him had the same experience. This experience is the true knowledge of God which makes the man responsible before Him.

The Will, servant of the creatures

«When I say “come forth from God” you think of” space”; no, I have not moved, God does not

move, think rather that I have manifested Myself: immersed in matter which I elaborated, I became servant of the angelic creatures which had rebelled against Me, in order to give birth to “the MAN.”»

What is meant by «I became servant of the angelic creatures...»?

The Will, this Active Force which is LIFE and fundamental principle of all that exists, became servant of those free creatures, the angels, who had chosen “to do” “Works” for God instead of “being” the WORK-GOD. The angels could not create from the nothingness: God submits – let us say it this way – His Will, His Active Force, to the desire of the angels-unconsciousness, and in this way *permits* in them an activity or will which realizes works opposed to His Work: this is the ONE, the Will, in the multiple, the “wills.” In this way the Will of God was servant of the creatures, first of the angels, later of men: so long as man followed another will (that of the creature) and not that of God, the Will continued to be servant, and not “lady.” In Jesus of Nazareth the Will was queen and lady, not servant, for He at every moment abided by Her, always denying Himself, denying His human will. This human “will” is the Active Force of the Being who “Is” at the disposal or service of the “fallen angel,” the ego in man. liberty oriented to itself. It is the Will *submitted* to the Liberty and not the Liberty submitted to the Will as it should be.

Does this mean that the human being does not have a will of his own?

Exactly. The human being does not have a will of his

own, in the sense which I here give to the word “will”; I mean to say that he does not have his own activity; his Active Force comes to him from God: of himself he could do nothing; neither do the angels nor any other creature have activity of their own. What the human being has, as well as the angels, is “liberty,” that is: the faculty or capacity to choose. This liberty was given them to choose the return to the Being. God. or remain in the unconsciousness of their ego. The angels-unconsciousness have chosen the latter, and this is “wills,” *Permission* of God in the free election of the creature. Men are still in the moment of ejection : this election is the JUDGMENT which is given in each one upon choosing the WILL or the “wills.” It is what the *Message* says when it affirms:

«I am what I Am.
Your choice can alter nothing in Me.
You if you wish can delight of Me,
be Me Myself (the WILL-GOD),
for I have no parts: “I AM.”
But you can live on the margin (“wills”)
and then you will have made in yourselves:
pain of what is joy,
darkness of what is light,
multiple of what is one.»

Thus then, what the human being has is liberty. According to what he elects, so he receives the Active Force, either as WILL-GOD. He”.) Spirit, or as “wills,” the creature, spirit of iniquity. According to that election are his works also qualified.

The Will “liberated” by the human being

«It was Man who should then have “liberated”

Me from “matter” becoming espoused with Me, in order to establish Me in all things and in every-one.»

How can the human being liberate the Will of God? Is this not an absurdity?

It is an absurdity and a scandal as much as the doctrine of the Cross. It is an absurdity for men who judge God according to what they are and do not admit the “annihilation” of the Being who submits Himself to the creature. But this is God’s MOST PERFECT JUSTICE with His free creatures: to be subject to them until they become determined to liberate Him and in this way liberate themselves from the ego.

The human being liberates the Will of God when he does what Jesus Christ has done, that is to say, when he lets the Will of God reign instead of subjecting Her to his desires. Jesus submits his liberty to God instead of subjecting God to his liberty as men do.

The Man according to God’s wish

«But the human being (before being the “MAN” wanted by God) in his first Consciousness prostituted himself, he went after the creature disobeying his Creator; instead of espousing himself with Me in order to liberate himself and liberate Me, prostituting himself, he who was called to be “one” became multiple, slave of harlots (“wills” and not Will) and left Me, “the Bride,” in bondage.»

Which is the “MAN” wanted by God, and who are the men who are not wanted by God?

The “MAN” according to God’s wish (according to God’s design) is the human being who, obeying the Divine Will, attains becoming conscious in himself of the Unity of the Liberty in the Being who “Is.” his true Being. This “MAN” is the LIBERTY affirmed in the WILL. The “first-fruits” of this “MAN” “wanted by God” is the Risen Jesus Christ.

The men who are not according to God’s wish are all those human beings who remain stationary in the simple human nature, who for not renouncing their ego do not reach the human plenitude: the discovery of God in themselves. This discovery would make them “MAN” in all its fullness, the unity with the BEING.

Why did Adam become multiple?

Because on sinning (obeying the creature AGAINST the Will of God), he fell into the kingdom of disharmony and dissociation where a will (“wills”) distinct from God’s wish ruled.

Why does the multiplicity of the man, Adam, come from the “Thought”?

Because the human nature – man’s rationality – is a reflection or image of the THOUGHT-GOD; therefore, upon using his reason, unmindful of God’s thought and wish, man lost the unity of the “Thought: God and fell into the multiplicity of discordant and dissociated thoughts.

What, in practice, is the difference between “Will” and “wills”?

The Will is God’s dynamic “WISH” which creates harmony and unity among all beings and things. “Wills” are the disharmonic and dissociating manifestations of another wish which is not that of God.

Will is the ONE and produces unity. “Wills” is the multiple, the angelic-unconsciousness in itself, and produces dissociation.

Jesus liberated himself

«It was Jesus, the Israel of God, the son of “the Man.” who rescued Me, in this way liberating Himself. Remaining virgin, *not will of man*, He became espoused with Me, Will of God, and was *confirmed* “in” the ONLY BEGOTTEN of God.

What is meant by Jesus’ liberating Himself? Was He, by chance, not free?

Every human being in this world is subject to the original-unconsciousness which the angels affirmed, just as the fetus is subject to the placenta; Jesus, also, as a human being (man) was subject to the original-unconsciousness. He, subjecting Himself to God’s Will, through obedience, triggered in Himself the manifestation of the Verbum (Logos) in His “flesh” (in His human nature), and this manifestation of the “Word,” which is the “Action,” the Holy Spirit, liberated Him from the world of the

original-unconsciousness, as the human being liberates himself from the placenta in the moment of his birth by the cutting of the umbilical cord; the “umbilical cord” represents the “spirit of this world” which is who holds the human being fast to the world of the original-unconsciousness, affirmed by the angels, the world of the multiplicity of the I-egos.

When in regard to Jesus it is said, «Remaining virgin, not will of man,» what relation is there between virginity and will of man?

It is here a matter of the essence of virginity which is the virginity of the spirit. The relation which exists between “virginity” and “will of man” is the following: the true virginity consists in not having had *conscious* “relations” with the angels-unconsciousness, that is to say, the accepting of the will of the creature against conscience, in this case the “wills,” which is *the Will at the service of the creatures*; this is “will of man.” Jesus maintained Himself virgin all His life: fulfilling always and only the Will of the Father, He placed *His liberty at the service of the WILL*.

What is meant by Jesus’ not fulfilling man’s will? How do you explain what the Gospel says regarding his being subject to Joseph and Mary?

It means that Jesus did not fulfill his own human “will,” but that he submitted it to the Divine Will.

Jesus’ obedience to Joseph and Mary was a consequence of His obedience to the Will of the Father.

According to this concept of virginity, what value does the chastity vow have?

The virginity of the body, *freely and consciously* elected through the “chastity vow,” is one of the manifestations of coming-to-consciousness-ego in order to reach the virginity of the spirit which every human being has lost since original sin in Paradise.

Jesus leaves the Will at the service of men

«After having been lifted up (Jesus), in order to attract everyone to Himself He left Me at the service of men:

“This is my BODY, which is given for you...”»

In what way was Jesus leaving the Will at the service of men?

The Life, Being of the Mystical Body of the Only Begotten, Christ – Body which Jesus was giving up upon instituting the Eucharist – is the WILL. Jesus, upon “giving himself up” to the Sacrifice for us, was making us participants of the Only Begotten by making the Eucharist a reality in Himself: by giving up his Risen Body, Mystical Body of the Only Begotten, He was leaving the WILL at the service of men so that we might all reach the Unity in the Only Begotten.

How can the Will identify Herself with our body?

The Will identifies Herself with our body when we do

what Jesus did: deny ourselves so that it be the WILL who does in us; thus, even our flesh body receives the benefit of this Divine Force.

The obedience vow

«But if you do not do the same as He did leaving the “wills” (will of creature) in order to espouse yourselves with the Will (Will of God) you cannot liberate your “Body” which is I:

“Woman, behold thy son..., behold thy Mother.”
If you do not receive Me as Mother you cannot participate of the Body of the Only Begotten of God.»

Is not the vow of obedience to superiors, practiced and recommended by the Catholic Church and other Religions, obedience to the creatures – what the Message calls “wills”?

I interpret that it is to God, through these persons, superiors, etc., to whom this “obedience vow” is made. This is how man begins to renounce his ego, will of creature (“wills”), consciously submitting his liberty to other creatures. But the superiors as well as the subjects must strive to discover what the Will of God may be in each case. In this way the superiors fulfill their mission, which is to form the conscience of their subjects or of those they direct, orienting them towards a more perfect obedience: obedience to the Will of God perceived in their interior, in their own conscience. When man has come to know the Will of God, he must obey God before men.

How can we receive the Will as Mother?

By submitting ourselves to the Will of God and depending totally on Her, *freely and consciously*, in a similar way to little children who *unconsciously* are submitted to and depend in all things on their mothers.

Man in front of the Will of God

«You cannot unbind yourselves from Me, but, in order to be able to delight of Me and in Me, you must “choose Me” freely NOW:

“He who has the Bride is the Groom.”

Otherwise you will be among the “concubines” and with “the mercenary.”»

How can man choose the Will of God if he does not know it and what he feels in himself is the will of the creature, what in the Message is called “wills,” which he considers as his own? Is this bad for man?

While man does not perceive the Will of God in his conscience, it is not bad for him to do the will of the creature, his own or someone else’s. This would not be called “wills” but *Will of Permission*; it is the simple use of the liberty; it can be good or bad, depending on the intention of the person. This *Will of Permission* cooperates in man’s “evolution” up until the moment in which he *becomes conscious* of the Will of God. To act against this conscience is, indeed, bad; it is the sin against the Holy Spirit. The works of “Permission” prepare man for intuiting the Will; they are “precursors,” but not “redeemers”; only

the works of the Will of God redeem man.

“Wills” is when the person consciously goes against the Will of God: *knowing* the Will of God, he does the will of the creature (his own or that of another person’s). It is the liberty directed to the I-ego, which in definitive is the “fallen angel.” It is bad; this is what is called mortal sin.

To fulfill the Will of God is to direct the liberty to God; it is goodness par excellence; it is manifestation of a state of consciousness, consciousness of the nothingness, and as in all states, there are degrees: they are degrees of a state of grace.

The Will of God, unique principle of all Religions

«Meditate the Scriptures of all times and in all the forms which men have given them (diverse religions) and you will find Me in all of them as unique principle.»

Is it that all religions are good and all Scriptures “sacred”?

All Scriptures which are held as sacred have as foundation the Will of God expressed in different aspects, according to the degree of “evolution” of the man who receives them and according to the culture and the epoch in which he lives. The diverse religions are different forms which men have given those aspects which they have come to know of the Will of God, according to their degree of evolution and to the culture of the respective peoples. And these religions are open pathways in this world of the unconsciousness, pathways which should lead the human

being to the consciousness of the Divine in order to find “the WAY” which is the renunciation of oneself.

And how do you consider the religion founded by Jesus Christ in relation to the other religions?

Jesus Christ did not found any religion; He “builds” His Church on the faith of those who become conscious of the Divinity, as He told Peter. He realized in His life the state of consciousness of the Divine in Himself, and He Himself is the Only Begotten made flesh, as we have said before. With this fact He promulgated for all Humanity the obedience to the DIVINE WILL in which all religions disappear. The Christian Religion, the same as other religions, is “pathway” which should lead the human being towards the renunciation of himself, towards the “Cross” which Jesus Christ offers those who want to follow Him.

Will. Avernus. Limbo. Hell

«If you cast Me off
– you will ask Me–
what remains?
You cannot cast Me off,
you cannot do without Me:
in pain or in happiness,
in the “light” or in the “darkness,”
in “glory” or in “hell,”
in “heaven” or in the “avernus,”
in the “one” or in the “multiple”

always there am I,
but on you depends the choice NOW
as to where you want to remain.»

*How can the WILL, the Being, be present in the darkness,
in hell, etc.?*

Pain, darkness, hell, etc., are realities which do not belong to the Being, GOD; they are realities in the creatures, who suffer them as consequence of the I-ego, because of the fact of their being in themselves and not in the Being who “Is”; GOD, the Being, is in these creatures, but they are not in God.

*What difference exists between Avernus, limbo, and hell?
Do different degrees of suffering exist in each one of these states?*

“Avernus” is the state which was given in those angels who affirmed the original-unconsciousness, the state of the angels-unconsciousness. In the angels, it is the affirmation of the I-entity.

“Limbo” is the state of the angels-unconsciousness in the human being. In this state there does not exist any suffering in the spirit, nor does there exist enjoyment in the spirit; it is a state of angelic-unconsciousness. It is the state opposite “heaven” which is a state of angelic-consciousness in which one enjoys an anticipation of the “glory” (the Only Begotten).

“Hell” is a second state which has been given in the angels-unconsciousness: re-affirmation of the unconsciousness of “being” and “doing” in opposition to the Being in the Man; this is the affirmation of the I-ego in the

angels; it is the “fallen angel,” Satan, etc. In this state, suffering exists in infinite proportions, inconceivable to us humans, for it is not a matter of physical suffering but is a suffering in the spirit which penetrates the whole being (conscious-unconsciousness). Such a state cannot become revealed to the human being in its totality while he is in this physical body, although he already proceeds to acquire it in this life through the progressive accumulation of egoistic sentiments which re-affirm his human being in the unconsciousness of himself (the kingdom of the iniquitous). It is the state opposite “glory,” as “Avernus” and “Limbo” are states opposite “heaven.” Neither is the “glory” state totally known in this phenomenal world, but it is acquired in this life through the “denial” of oneself, “denial” which affirms the human being in the Being who “Is,” the WILL.

The Will. The One and the multiple

«I am what I Am.
Your choice can alter nothing in Me.
You if you wish can delight of Me,
be Me Myself,
for I have no parts: “I AM.”
But you can live on the margin
and then you will have made in yourselves:
pain of what is joy,
darkness of what is light,
multiple of what is one.»

*When the Will says: «I am what I Am,» does She identify
Herself with God in His essence, or in His Persons?*

The WILL is the Being of the Persons. Her essence is

Love. When the WILL says: «I am what I Am,» She is saying that She is the Being.

How can we make in ourselves multiple of what is one?

Our real Being is the “One,” the Divine Nature, the Only Begotten, the “Work.” The “Work,” “the MAN,” being multiple, is “One”; this unity comes to it because of its identification with the Will. The human being is image of the Liberty-Work in the multiplicity state; he must, like the Liberty-Work, reach the unity *in himself* identifying himself with the Will in order to be able to belong to the MAN-GOD, the WORK. The human being who does not identify himself with the Will and stays in the will of the creatures, “wills,” remains in the multiplicity of himself, which is the state of the “fallen angel” and belongs to the kingdom of the iniquitous, which is disharmony and dissociation.

The Will: “Eternal Masculine “-“Eternal Feminine”

«I am always what I Am.
I manifest Myself as Eternal Feminine,
but I am also the Eternal Masculine.»

How is the Eternal Feminine at the same time the Eternal Masculine?

In the Being, the WILL, sexual ontologicity does not

exist. When speaking of “Feminine” and “Masculine” referred to the Being, be it referred to the WILL or to GOD as Father or Mother, it is a matter of a Divine reality of which masculine and feminine – male and female – represent an image or shadow. The masculine and feminine of the human being – man and woman – in the unity of the Will, is the begotten-image, and this is what the sacred writer intuited when he narrated the creation of the man in Genesis. This masculine and feminine separated from the WILL, that is to say, in the multiplicity, represent only a shadow of that Divine reality.

The Being manifested as “Thought” is what is referred to as Eternal Masculine and is Father. The Being in the act of manifesting Himself is Will; it is what is referred to as Eternal Feminine and is Mother; the manifestation of the Being is always LIBERTY, be it: “Thought,” “Word,” “Action,” “Work.” But the Being and His manifestation are inseparable; “Thought-Being and Will” are one single Person. In God’s “Creation,” that of His Will, the man and the woman, who represent the “image,” will be, though each retaining his specific personality, one single “person” : the Man. This unity will be reached when both identify themselves, through Love, with the WILL.

The Heart of Matter

«I am the Will of the Eternal Absolute!
I am the Will of God!
I am the light in the darkness,
joy in pain,
truth in error;
in despair I am hope,
in war I am peace.

I am the good in the bad.
I am Love and I am the Beloved.
I am the Heart of God!
I am the Heart of MATTER!»

What is the meaning of «the Heart of Matter» ?

The «Heart of Matter» is the Will of God which, upon manifesting Herself through a corporal being – matter – for instance Jesus of Nazareth, attracts, *through love*, all those beings who are in syntony with the Will of God. The “Heart” in this case is the manifestation of this Active Force (DIVINE REALITY) in a body, a human person. “Matter,” on the other hand, is the body in which the “Heart” is lodged. This person represents the One, as in the case of Adam and later in Jesus, who represented Humanity, “the ONLY BEGOTTEN Son,” before God. If the “instrument,” which represents Humanity – the multiplicity of the human beings in the unity – fully corresponds, identifying itself with the Will, it will see the unity realized in itself, as in Jesus Christ; otherwise, what occurred with Adam comes to pass.

The Soul of Matter

«Men of the “New Earth”:
I am the SOUL of Matter, matter without Me is death. When I say that I am the Soul of Matter
I am announcing to you a spiritual reality.»

What is the meaning of: «I am the SOUL of Matter» ?

It means that the Being, the LIFE, of the “entity” of

Matter is the WILL.

The Will dwells among men

«When I say that I am the Heart of Matter
I am announcing to you a corporeal reality.
By this I mean to say that I am among men,
but only you, men of the “New Earth,”
will recognize Me.»

Why does it say: «By this I mean to say that I am among men»?

Because, in effect, “the Will” *is among men*, «but only you, men of the “New Earth,” will recognize Me» – the *Message* also says.

Identification with the Will

«The men of “this world” will have remained in matter: for not having identified themselves with the Will of the Eternal, they did not penetrate as far as the HEART where the Life of Matter was, matter which they wanted to subdue by appropriating it, and were subdued by “death.”»

How can one identify oneself with the Will of the Eternal?

By denying oneself in order to fulfill the Will of God.

The “garments” of the Will

«The men of “this world” are dividing and drawing lots among themselves over my “garments” as those soldiers divided and drew lots among themselves over the garments of Jesus, the Son of Man, when they were crucifying Him.»

Which are the “garments” of the Will, and how are «the men of “this world” dividing and drawing lots among themselves» over these “garments” of the Will?

This created perceptible Universe, inclusive of the body of man, manifestation of the original-unconsciousness, is like a “garment” which conceals the Being of all that exists, the WILL.

The unconscious beings, angels and men, have appropriated the Creation. And the “unconscious men,” as re-affirmation of their own unconsciousness among themselves, through concordats and treaties. «are dividing and drawing lots» over the Creation which belongs to God. The «men of “this world”» are, then, those who place their hopes in matter and appropriate it for themselves.

To immerse oneself in Matter.

«I ask you, men of the “New Earth,” that you immerse yourselves with Me in Matter, renouncing being knowers of good and bad, in order to be able to liberate your bodies from the subjection to the creatures (angels and men) and

that you may be able to liberate the other creatures (the Creation) which are subjected to vanity by reason of the one who has them subjected while you are not liberated yourselves.»

How can we men «immerse ourselves in matter» with the Will and «renounce being knowers of good and bad»?

This can be done only by the «men of the “New Earth,”» who are those persons who for having reached the plenitude of human evolution can deny themselves; for this is not achieved through the knowledge but is a state that is acquired through a coming-to-consciousness of the “nothingness,” as consequence of the denial of oneself in the practical life.

When the human being becomes conscious of his “nothingness” with respect to the Being who “Is,” he becomes aware of the fact that only the Will of God is the “good,” and that everything which may oppose this WILL is the “bad”; then he knows that he knows neither good nor bad and abandons himself totally and unconditionally to this Divine Will, renouncing being knower of good and bad by himself. In this way the human being “immerses” himself with the Will of God in matter, for to Her he has given up not only his soul, but his body, matter, as well.

In what sense can we liberate the other creatures liberating ourselves from the subjection to the creatures?

We can liberate ourselves, from the subjection to the creatures and liberate the other creatures lower than man by doing the same thing Jesus did: denying ourselves in order to fulfill the Will of the Father. This would be to

make in ourselves and in the Creation a reality of the Redemption realized by Christ in Jesus. This is what the Apostle relates, to when he affirms:

«I consider the sufferings of the present to be as nothing, compared with the glory to be revealed In us. Indeed, the whole created world eagerly awaits the revelation of the sons of God. Creation was made subject to futility, not of its own accord but by him who once subjected it; yet not without hope, because the world itself will be freed from its slavery to corruption and share in the glorious freedom of the children of God. Yes, we know that all creation groans and is in agony even until now.»

VOCABULARY

In the book which I have presented, many words and expressions have a particular meaning. A typical example is had in the word 'body': in the book, it refers to what we commonly call 'soul,' and what we ordinarily call 'body' (physical) is called 'shell' (dress). Moreover, even when the words and expressions maintain the ordinary meaning, they often have a much broader and more profound content. It has seemed to me, therefore, convenient to gather in a list, in alphabetical order, the terms and expressions which, in this sense, are the most outstanding, indicating the meaning or meanings which these have in the book.

The definitions which appear in this vocabulary have been taken from the text of the book with some modification imposed by the very nature of a vocabulary; in some cases, the profundization of some concepts, further clarified by the person who writes the book as the preparation of same progressed, has been amplified and added.

Abraham

1. Historical person in whom the collective coming-to-consciousness of the Divinity outside of himself has become realized: Abraham sees God outside of himself.

2. Together with his descendants, he represents the Humanity which evolves towards the Divine Reality.

3. The state of consciousness which became individually realized in the first man, Adam, becomes collectively realized in Abraham's descendants, faith descendants, returning to the unity in Jesus Christ.

4. In Abraham's faith, the fulfillment of the return becomes realized through the following vicissitudes:

a - "*Work*": Slavery in Egypt.

"Intellectual knowledge" (conscious).

b - "*Law*": The Decalogue (Mosaic Law).

"Coming-to-consciousness" (consciousness).

c - "*Self-renunciation*": MARY.

« Be it done unto me according to thy word. »

d - "*Fulfillment of the Promise*": Death of the "old man" and Resurrection: JESUS CHRIST, the Man ("masculine" aspect of "the Work").

e - *FRUIT*: Liberty, "the Woman," the Church ("feminine" aspect of "the Work").

Absolute

1. The BEING in Himself, and only with Himself, *unmanifested*, whom, manifested, we call WILL.

2. The Being who "Is": remains unmanifested ("Masculine") and at the same time manifested ("Feminine"). The masculine and feminine (male and female), duality in the

multiplicity which we know in everything, are *image* of the *duality* in the Unity of the Being who "Is." ACTION *or* Action-Being

1. The third manifestation of the Absolute *in Himself and only with Himself*, manifestation of the Word-Being, affirmed in its Being, the WILL.

2. Simply LIBERTY before orienting its wave to the WILL, its BEING. In the moment of affirming itself in the WILL, it "Is."

"Action" *or* Action-Image

1. The IMAGE of the third manifestation of the Absolute *in Himself and only with Himself*, contemporaneously multiple and One: the multiple, the angels; the "One," the Holy Spirit.

2. The third manifestation of the Being who "Is" in the multiplicity of the LIBERTY-Work, Image of the manifestation of the Word-Being.

3. The Spirit in the Divine Nature, "the multiple in the One."

action

Shadow of the Image of the third manifestation of the Absolute in "the Work"; gradual appearance of the manifestation of the word in the multiple.

Action-Image, multiple

First multiplicity of the LIBERTY-Work: free beings, pure spirits: Spirits-Light and angels.

Action-Spirit

1. The angels-unconsciousness who, through their “Works,” became conscious of their Unconsciousness of “being” and “actuating” independently of the Being, and who, in the moment in which the Unity makes Itself present in “the Man,” Adam, affirm their personality (liberty) in “the Work,” “the MAN.”

2. Signifies the multiplicity of the Liberty-Work multiple Action-Image oriented to the Being who “Is” in the Man, “the Work,” the Only Begotten.

3. Spirits who guard the way of men towards Paradise, towards the coming-to-consciousness of the Divine Nature present in the human being, the Only Begotten in Whom they have affirmed themselves.

4. Spirits who manifest themselves in the faith and actuate identified with the Will; they are “Light.”

Active Force *or* Dynamic Force *or* Divine Force

The activity of God’s Will or of His Permission in the created perceptible World.

Adam

1. Historical person representative of all humanity elevated to the state of “supernatural life.”

2. The first state of consciousness of the Divinity in the human being.

3. The man in whom the first state of coming-to-consciousness “*in*” *himself* became realized: in himself he became conscious, not only of things, but also of Someone superior to him who could command him and whom he was free to obey or not.

4. The “homo sapiens” who, through the interiorization, became conscious in himself of the demands of the human nature, and who, when the totality of the “Natural conquest” became unified in his being, set the condition so that the “Divine Force” might realize in him the leap from the natural to the supernatural, manifestation of the Divine Life in the human being.

5. Image of the “One” in its first manifestation, “Thought.”

6. The man who did not become conscious of the UNCONSCIOUSNESS in which he lived and who for this reason did not become conscious of himself “in” himself.

7. “The Man,” “masculine-feminine,” from whom the “feminine,” the woman, was taken before the sin.

8. The “fallen man,” father of the fallen humanity.

9. The man in whom the Thought-Image became multiple in the multiplicity.

10. The man who, because of his disobedience to the demands of his Divine Reality, God, took his descendants to being “knowers of good and bad,” the Law.

adamic man *see* man, adamic

adamic state *see* state, adamic

angel”, “fallen *or* rebel angels *or* angels-darkness

1. The angels-unconsciousness who in the moment in which the Unity makes itself present in “the Man,” Adam, affirm their Unconsciousness, unconsciousness-ego, aspiring to affirm the Human Nature in the Angelic Nature

and not in the Being who “Is.”

2. The liberty re-affirmed in itself.

3. Spirit of iniquity, represented in the serpent.

4. Obstacle for man in the realization of “the Work” *in himself*, even though it collaborates in the realization of the WORK outside of itself (outside of the man and outside of the angel).

angelic-consciousness *see* consciousness, angelic-

angelic-innocence *see* unconsciousness, angelic-

angels

1. Pure spirits with an individual personality, also called “energy.”

2. Multiple Action-Image in the multiplicity of the UNCONSCIOUSNESS.

3. Spirits present in the Human Nature as an “energy” which impels the human being to realize acts, be they foreign, according, or contrary to his own want, in good or in bad.

angels-consciousness *or* angels-Light *or* spirits of Light

1. The angels-unconsciousness who, through their “Works,” became conscious of their Unconsciousness of “being” and “actuating” independently of the Being, and who, in the moment in which the Unity makes itself present in “the Man,” Adam, affirm their personality (liberty) in “the Work,” “the MAN.”

2. Signify the multiplicity of the Liberty-Work, multiple Action-Image, oriented to the Being who “Is” in the Man, “the Work,” the Only Begotten.

3. Spirits who guard the way of men towards Paradise, towards the coming-to-consciousness of the Divine Nature present in the human being, the Only Begotten in Whom they have affirmed themselves.

4. Spirits who manifest themselves in the faith and actuate identified with the Will; they are “Light.”

angels-unconsciousness

1. The multiple-“Action” of “the Work” in the multiplicity of the Unconsciousness, which has no consciousness of the unity in the Being who “Is.”

2. The liberty directed to itself.”Animal-Life” *see* Life”, “Animal-

“annihilation”

The Being’s placing Himself at the service of the Work-Liberty in different moments:

1. The immersing of Himself of the Being who “Is” in the “Nothingness.”

2. The immersing of Herself of the Will, the Being, in the multiplicity of the Unconsciousness of the free beings, the angels.

3. The immersing of Himself of the Only Begotten in the Human Nature.

4. The remaining of Jesus Christ Arisen, the Only Begotten made flesh, with men, in the form of bread and wine, the Eucharist.

“annihilation” of the free beings

Renunciation of one’s own liberty to the end that the latter return to the unity, the Only Begotten; it signifies the total renunciation of every initiative of one’s own, letting the Divine Will, unique principle of Unity, actuate in all circumstances. It was what the “fallen angel,” because of arrogance, was unable to realize. In the human being it can become realized only when the latter has evolved and has denied himself.

Antichrist

1. The revived “old man” (“masculine” and “feminine”) of purely natural appetites: “masculine,” “individual I-ego,” which was crucified in Jesus Christ (Head) and “feminine,” “collective I-ego,” which must die in His Mystical Body.

2. “Spirit of iniquity,” accepted by the human being, the “men of this world,” those who through their works have become decided for their human nature in opposition to the demands of their Divine Nature.

3. Human beings who, accepting the spirit of iniquity, remain in the simple human nature without identifying themselves with the Divine Nature: incarnation of the Iniquitous, “the man of iniquity.”

“asleep”, those who are

The human beings who die physically while they are “evolving” towards the Unity and who have not died to their I-ego — death to the appetites of the “old man” or of the fallen nature — and must be born again, “*relive*,” in order to finish their “evolution” or to make the death of the “old man” a reality (purification); example: Lazarus.

assume the flesh, to

Act which proceeds from God but which depends on man who must submit his liberty to the Being, the Will, so that God may assume his human being.

It is the exaltation of the human being, effect of the “denial” which each man must make of himself.

avernus

The state of angelic-unconsciousness, “darkness,” into which the angels fell upon affirming their desire “to do” “Works,” instead of “being” “the Work.”

Bad

Original state of conscious-unconsciousness which became realized in the angels-unconsciousness who affirmed themselves in the Unconsciousness of their own being, in opposition to the Being present in “the Man”: “Sin,” “fallen angel.” Is represented in the “tree of the science of good and bad.”

battle of the Liberty

In the angels’ dimension: separation of the free beings (multiple Action-Image, angels) according to what they have accepted or elected through their “Works”: Consciousness or Unconsciousness, the one or the multiple. It has become realized as the unity of the “Thought” gradually became concreted. And it was definitive when the Unity manifested itself in the masculine, the Man.

In men’s dimension: separation of the free beings (multiple Thought-Image, men) according to what they

accept or elect through their works: conscience or convenience, the one or the multiple. It becomes realized as the unity of the Liberty gradually becomes concentered in the Will. And in will be definitive when the unity manifests itself in the feminine, the Woman.

“become flesh” *see* “take flesh”

becoming conscious *see* coming-to-consciousness
begotten

1. “The Work,” the Only Begotten, fruit of the union of the Liberty conscious of its own “nothingness,” and of the Being who “Is,” the Will, who annihilates Himself, giving being to the Image.

2. The Only Begotten, Divine Nature, in the Human Nature.

begotten image *see* image, begotten

Being

The unmanifested or manifested Absolute, the Will.

being

1. In the free creatures: “entity,” image dependent on the Being in the Only Begotten, the Man.

2. In the other creatures: “entity,” image dependent on the “being” of the men in the Only Begotten, the Man.

bind and unbind, to

The power which Jesus Christ gave to his apostles over the human nature (the “keys”) for “binding” Sin (the “fallen angel”) and for “unbinding” the souls (the human being) from the subjection to Sin, so as to make in each one a reality of the Redemption which He had realized in His body, His human being.

“Body”

1. The Thought-Image in “the Work,” from which the Human Nature proceeds.

2. The Church, “re-union” of all the human beings who identify themselves with their Divine Nature in the fulfillment of the Will of God.

body *or* body-soul

The human nature individually, the psychic body.

Body, Mystical

The Only Begotten, “the Work,” made “flesh,” MAN: Jesus Christ and His Church, that is to say, all the human beings, irrespective of race, nation, or religion, in whom the Only Begotten becomes flesh through the mystical death, death of the “old man,” I-ego, in each man.

body, physical

Product of the evolution: the “shell” in which the “evolution” of the psychic body becomes realized.

body, psychic

Product of the “evolution”: “Thought,” “Word,” and “Action,” multiple Images of the manifestations of the Absolute in the multiplicity: “Mineral-Life,” “Vegetal-Life,” “Animal-Life,” image of the Divine Nature, the Human Nature, revealed in the human being as sense, instinct, and reason. It reaches its unity upon the appearance of a fourth dimension, the liberty, and it arrives at its own realization in its Divine Nature in which it encounters itself with the Being, the Will.

Bride

1. The Will.
 2. The Divine Reality in the masculine (in each man).
 3. The Church, unity of all those human beings, irrespective of race, nation, or religion, identified with their Divine Reality: the “Mystical Body” of the Only Begotten.
- “cadaver”

The “old man” of the humanity, “masculine” aspect, individual I-ego, and “feminine” aspect, collective I-ego, dead in Jesus Christ and in His Church, revived by and in the “unconscious men” in connivance with the “fallen angel.”

chastity vow *see* vow of chastity children of God
see sons of God

Christic consciousness *see* consciousness, Christic

Christic state *see* state, the Christic

Church

1. The “re-union” (unity) of all the Souls (Divine Nature) which became “dispersed” in the multiplicity upon taking on the human nature in the descendants of the fallen man, Adam.

2. The assemblage of all the human beings, irrespective of race, nation, or religion, who have become conscious of their Divine Nature, the Only Begotten of God, and identify themselves with this Divine Reality through the fulfillment of the Will.

3. The Bride (the “feminine”) of the Man, Jesus Christ, new Adam, the Firstborn.

4. The Body of “the MAN,” the Only Begotten, His “feminine,” His BRIDE.

church

1. The human being, irrespective of race, nation, or religion, who has identified himself individually, through the renunciation of his I-ego, with his Divine Nature represented in Jesus Christ Arisen and who forms part of the Unity, the Mystical Body, the Church.

2. The human beings, irrespective of race, nation, or religion, who in their “evolution” have reached the state of consciousness of the Unity and, living from the faith, depend on the Will. They represent the *unity* of the “communities,” churches.

“churches”

1. Signifies the different degrees of “evolution” in the human beings, irrespective of race, nation, or religion, who are evolving towards the unity, the Church, Body of “the Man,” but who are still to be found in the multiplicity.

2. The human beings, irrespective of race, nation, or religion, who have not yet reached the state of consciousness of the Unity and, living from the reason, the multiplicity, depend on the Law, Will of Permission.

circumcision

1. Purification rite, “sign” received by Abraham from the part of God, necessary sacrifice after the sin, in order to be able to arrive at the unity of a single Body (“masculine-feminine”) in the Will of God: the Man.

2. Purification rite realized by Humanity in the People of Israel.

coming-to-consciousness *or* becoming conscious

Return movement to the Being which obligates man to identify himself with the Will in thought, word, and action. It is given from without “inwards,” and it is knowledge of oneself and in oneself. In the life of the human being, culminating moment in which the man is invested by the Divine in a concrete situation.

coming-to-consciousness-ego

State in the human being in which the liberty has consciousness of being detained in itself and becomes determined to orient itself to the Will, denying itself.

condemned

1. The angel in the state of re-affirmation in itself, of “being” in opposition to the Being in “the Man.”

2. The human being in the state of re-affirmation in himself, of the I-ego, after having had Consciousness of the Being who “Is.”

conquest of the Human Nature *or* conquest of the Humanity

The result of the re-unification of the multiplicity of the “Thought”: all the evolution realized in the multiplicity of the bodies, condensed in the unity of a single body: Adam and afterwards Jesus Christ.

conscientization of oneself and in oneself

Is equal to “coming-to-consciousness.” It is a state of consciousness in which man becomes conscious of himself in himself, obligating him, the man, to identify himself in thought, words, and deeds with the divine Will. It is to perceive one’s internal state in which one finds oneself and to cooperate (in all of one’s acts and in the measure in which one may be able to) with the positive forces which within and without oneself fight to beat the negative forces which become opposed to the death of the I-ego.

conscious

Means having intellectual knowledge. *See:* knowledge.

conscious, becoming *see* coming-to-consciousness

conscious consciousness

State of the human being evolved in his human nature who becomes conscious of the Divine Reality outside of himself and denies himself (the ego).

conscious-Unconsciousness *see* Unconsciousness, conscious-

CONSCIOUSNESS *or* consciousness-Being

State of identity with the Being who “Is”; it is God: Thought-Being, Word-Being, Action-Being.

consciousness

1. The having knowledge of oneself, of one’s own human nature: thought, word, action, with relation to things.

2. Ascendent knowledge dimension in the fallen man (Adam’s descendants).

3. Is being conscious of one’s acts and of the relative moral responsibility before oneself.

consciousness, angelic- *or* consciousness of the Divinity (of the Divine Reality, of the Divine, of the Only Begotten) outside of oneself

1. State of the free creatures irreversibly oriented to the Being who “Is,” the Will.

2. State of the free beings, multiple Action-Image, who affirm their liberty in the Will, with a view to the Work-Being.

3. State of the angels-consciousness who affirm their liberty in the Will, with a view to the Only Begotten in the Man.

4. State of the human beings who become determined to die to themselves and orient their liberty to the Will, in the Only Begotten, the Man; example: the saints.

consciousness, angels- *see* angels-consciousness

consciousness, Christic

Last degree of coming-to-consciousness of the human being, which identifies him with the Being, He who “Is”: it is God: the CONSCIOUSNESS of Jesus Christ Arisen.

consciousness-entity *see* coming-to-consciousness

consciousness of the Being (*the having Consciousness of the Being who “IS”*)

Last degree of the coming-to-consciousness of the Being in oneself, degree which does not belong to the world of the senses: the consciousness of Jesus Christ Arisen and Glorified.

consciousness of the Divine Reality (*or* of the Divine, *or* of the Divine Nature, *or* of the Only

Begotten) in oneself

State of the human beings who, denying themselves, irreversibly orient their liberty to the Will in their Divine Nature, the Only Begotten; example: JESUS.

consciousness of the I-ego *or* consciousness of one's ego

State in the human being in which the liberty is conscious of being detained in itself and becomes determined to deny itself to the end of orienting itself to the Being who "Is," the WILL.

consciousness of the I-entity

1. State in the human being conscious of himself, of his own human nature, thought, word, action, with relation to the Being: he has consciousness that there exists a Reality superior to himself.

2. State in the human being conscious of the moment which he is living and of his individual responsibility before the collectivity, the Humanity: intuitive interiorization.

consummation of the Times

End of the state which belongs to the phenomenal world, before and after Adam.

cosmos

1. All that which exists: the universe which we know and in which we move, inclusive of the human nature and

that which we still do not know.

2. Image of the spiritual reality which we carry in the inmost depths of our being.

created-image *see* image, created-

Creation

1. The Universe, product of the union of the Being who "Is," the One (Will), with the Liberty, in the Unconsciousness of the multiplicity of beings, the "angels."

2. The Human Nature, fruit of God's Permission, "fruit" which carries in itself the "seed" of the Divine, "Thought," "Word," and "Action" multiple images, Divine Nature.

creature will *see* will, creature

creatures-unconsciousness

The free creatures: angels and men, who do not have consciousness of their Being, He who "Is."

cross

1. Signifies the submission to the Will-God in any kind of sacrifice, bloody or not, so long as, like in Jesus Christ, it gives death to the "old man."

2. The "*denial of oneself*" of the ego, denial which Jesus Christ set as condition for following Him.

"darkness "

1. State of UNCONSCIOUSNESS in which the LIBERTY-

Work detains itself in itself and desires “to do” “Works” instead of “Being” “the Work”: the first “dark night” in the life of the Spirit, second “dark night” in the human being: *aridity*; Jesus Christ lived it on Calvary upon the Cross (Mt 27,46).

2. State of affirmation of the UNCONSCIOUSNESS in which the angels affirm themselves in their desire “to do,” assisted by the Being who “Is” Who places at their service His Active Force as Will of Permission: the second “dark night” in the life of the Spirit, first “dark night” in the human being: *temptations*: Jesus Christ lived it in his definitive moment in Gethsemane (Mk 14,33-41).

3. State of the angels-unconsciousness who affirm themselves in themselves in opposition to the Light.

4. In men it is the state which the mystics call “dark night,” “night” through which all the “saints” — those human beings who become Conscious of the Divine Reality in the Man — must pass in order to become Conscious of the Divine Reality in themselves.

DEATH

Total denial of all the egos, that which gives origin to the Resurrection (total death of the “old man”).

Death

Progressive denial of oneself, of the ego.

death

1. State of Unconsciousness in the human being, the fallen man.

2. Physical death.

death, first *or* state of UNCONSCIOUSNESS

1. In the dimension of the manifestation of the Being, “the Work”: the state of original-UNCONSCIOUSNESS in which “the Work” fell when it detained itself in itself, the *I*, as multiplicity of beings.

2. In the dimension of the angelic beings: state of the angels-unconsciousness who, remaining in the Unconsciousness of their own being (I), believing themselves independent of the Being who “Is,” affirmed in themselves the state of original-Unconsciousness.

3. In the dimension of the human being: state of the fallen man (Adam) who, remaining in the Unconsciousness of his own being, I-ego, believing himself independent of the Being who “Is,” the Will, affirms the state of Unconsciousness in which the Human Nature was to be found under the action of the angels-unconsciousness.

4. In the dimension of the human beings: state of Unconsciousness of their own being, I-ego, in which the man descendent from Adam is born, unconscious of his Being, the Being who “Is.”

5. In the dimension of the phenomenal world: state of original-UN-CONSCIOUSNESS affirmed by the angels: Universal I-Ego.

death, mystical

1. In the dimension of “the Work”: denial of the I as multiplicity of beings, which became realized in “the Work” in the moment in which, through the multiple Action-Image (Spirits-Light), it became Conscious of the

Being orienting itself towards the Will. It gives origin to the first Resurrection.

2. In the dimension of the angelic beings: denial of the I, which became realized in the angels-unconsciousness in the moment in which, having become conscious of their “Nothingness” with relation to the Being, they affirmed their liberty in the Will, the Being who “Is,” with a view to the Only Begotten in “the Man.”

3. In the dimension of the Human Nature: self-denial realized in Jesus Christ by his affirmation in the Will.

4. In the dimension of the human beings: the denial of the I, which becomes realized in the saints upon orienting their liberty towards the Will.

death of the “old man”

1. Total denial of the individual I-ego (“masculine”), realized in Jesus Christ: affirmation of the liberty in the Will, acceptance consummated by Jesus Christ in Gethsemane and realized on Calvary.

2. Total denial of the collective I-ego (“feminine”) that must become fulfilled in the Mystical Body of Christ, which must be personally realized by each member in order to be able to participate of the sacrifice of the totality in the unity of one body.

death, second

1. The “fallen angel”: affirmation of the I-ego which originated in the angels-unconsciousness for having remained in the Unconsciousness of their own being in the moment of becoming Conscious of the Being in the Only Begotten, in the Human Nature, “the Man.”

2. State of the “fallen angel” which becomes realized in the human being evolved in his human nature who, in the affirmation of his I-ego, resists dying to himself (he resists the mystical death).

divine energy *see* energy, positive

Divine Force *see* Active Force

Divine Nature *see* Nature, Divine

dominion over the creatures

1. Power which man, identified with God, the Being who “Is,” has over the rebel-angels.

2. Power which Jesus Christ promised His apostles when he said: «Go and preach,» etc., and «*whatsoever you bind*” and “*unbind*,”» etc.

3. It is the power exercised by Jesus in the curse of the fig tree, in the calmed storm, in the liberation of those possessed by demons, in the curing of the sick, etc.

4. It is the power exercised by some saintly men: familiarity with the animals.

Dynamic Force *see* Active Force

“Earth”

1. Spiritual Reality (triggered by the angels’ unconsciousness situation: the Will at the service of the Liberty) present and hidden in the interior of the planet earth,

necessary “shell” which contains the Thought-Image particles (human beings) who will trigger the manifestation of this Reality.

2. Image of the liberty which becomes detained in itself.

3. Represents the Human Nature, the human being “unconscious” of his Divine Nature.

“‘Earth’ particle” *see* particle”, “ ‘Earth’

ego-unconscious *see* unconscious, ego-

egoism, negative descendent

Sentiment which detains the human being in himself, obstructing the leap towards the renunciation of himself.

egoism, positive ascendent

1. Sentiment which impels the human being to the “knowledge” which takes him towards the excelling of himself; necessary for evolving in the “knowledge” of himself and thus be able to take the leap towards the self-renunciation.

2. Spontaneous attraction sentiment between masculine and feminine which takes the human being out of himself towards his complementary opposite and which should take him to the realization of the Unity in himself and with himself.

3. Self-excelling instinct in the human being which manifests itself in himself in relation with himself.

egoistic affection

1. Spontaneous sentiment in the human being centered on himself and not on the other, and much less on the Being who “Is.” Commonly called “love.”

2. The principle of attraction which united the “hominoids” among themselves, attraction necessary, indispensable, for evolving towards the unity of oneself.

3. Sentiment in the human being who looks to satisfying his own necessities of communication, affection, etc., orienting himself to the creatures.

end of the Times

1. Culminating moment of the “evolution” of the human beings, which demands a decision: to live according to the coming-to-consciousness of the Being, or to remain in the Unconsciousness of the I-ego.

2. Third and last stage of the Humanity (“Work”) which the human beings who decide to live according to the Will of God will fulfill.

3. Definitive encounter of the manifested (finite) with the unmanifested (infinite): when the Unity emerges, making itself present in a human being, attracting all the particles of the Divine which were subjected to the UNCONSCIOUSNESS of the free creatures.

energy, negative

Will of Permission at the service of the “free beings unconsciousness,” “wielded” by the “fallen angel” through the liberty of the unconscious men who orient themselves to “Evil.” energy, positive *or* divine energy

1. Will of Permission at the service of the “free beings unconsciousness,” “wielded” by the angels-unconscious-

ness before the appearance of “the Man,” Adam.

2. Will of Permission at the service of the “free beings unconsciousness,” “wielded” by the angels-consciousness or angels-Light through the liberty of the unconscious men who orient themselves to “Good.”

engendered *see* begotten

engendered-image *see* image, begotten

“entity”

1. The liberty of the free creatures in process towards the Being before affirming itself in the Will.

2. That which exists and is becoming, in process “from” and “towards” the Being.

3. The I.

Eternal Feminine

1. The Absolute in the act of manifesting Himself, the WILL: Betrothed, Bride, Mother.

2. Manifestation, in the created sensible world, of the Absolute in the act of manifesting Himself: Love, Beauty, Kindness, Tenderness.

Eternal Masculine

1. The Absolute manifested in Himself as Thought-Being, Word-Being, Action-Being: Betrothed, Groom, Father.

2. Manifestation, in the created sensible world, of the unmanifested Absolute: Power, Strength, Vigor, Virility.

Eve

1. Name given by Adam, *after the sin*, to the woman, who represented the Liberty, “feminine” reality in “the Man.”

2. Historical person, mother of all Humanity elevated to the supernatural life state, “animated being.”

3. Represents the Human Nature with relation to the Divine Nature.

Evil *see* Bad

evil spirit *see* Tempter

evolution

Process in the phenomenal world: it is death and life, triggered by the union of two body-entities of whatever nature.

“evolution”

1. Process from the “one” to the “multiple” and from the “multiple” to the “one” which becomes realized in Thought-Liberty.

2. Process of transcendent gradual manifestation of the Being who “Is,” “the Work,” the Only Begotten, through the phenomenal world.

3. Ascendent gradual process of re-unification of the multiplicity of the Thought-Image in the multiplicity of the original-Unconsciousness which gives origin to the phe-

nominal world: physical, psychic, and spiritual, up to the manifestation of the Unity in the Man, the Only Begotten.

4. Process from the one to the multiple and from the multiple to the one, from within “out-wards” and from without “in-wards.” Belongs to the psychic and spiritual world; it is Death and Life, triggered by the orientation of the liberty towards the Will.

“evolution” of the consciousness

Historical gradual process in the phenomenal-spiritual world through which “the Work” must pass from the “non-being” to the Being.

“experience “

Intimate spiritual intuition, inexpressible and indefinable, of the human being evolved in his natural life, in whom the Being who “Is” manifests Himself; it brings with it life and death: life of the Divine, and death to the purely human judgment.

faith

Fruit of the constant and progressive identification of the human being with the intimate, spiritual intuition given by the experience of the Divine: dark path along which the human being walks towards the Light; the liberty oriented to the Will-GOD.

false prophets, false apostles, etc.

Persons who exteriorly form part of the Mystical Body of Christ, who preach the Doctrine of the Truth and the

renunciation of the world, and who interiorly live in their own I-ego, “old man,” and nourish themselves from falsehood in connivance with the “spirit of the world.”

Father *see* God the Father

“Feminine”

One of the characteristics of the “duality in the unity” which exists in the Being:

1. The Absolute in the act of manifesting Himself: the Will, with relation to the unmanifested Absolute.
2. The different manifestations of the Absolute: LIBERTY, before affirming itself in the Will.

“feminine”

One of the characteristics of the “duality in the unity” which exists in the Being and which becomes revealed in His manifestations:

1. “The Work,” LIBERTY, with relation to the Being.
2. The Soul, “Word,” the “image” in the multiplicity of “the Work” (Gn1,26).
3. The One, the Will, in the Divine Nature, in “the Man,” Adam (Gn2,15).
4. The Divine Nature in each man personally.
5. Represented by the “female” in the Creation (Gn1,27).
6. Represented by the woman, Eve, after the original sin (Gn3,20).
7. Represented by the Human Nature in the collective

human being.

8. Represented by the Liberty of “the Man” in the woman, in Paradise (Gn2,22).

9. Represented by the woman in the human being individually.

10. Represented by the “Gentility,” as image of the multiple, with relation to the “People of Israel,” image of the One.

11. Represented in the Church, as unity, with relation to Jesus Christ.

Feminine, Eternal *see* Eternal Feminine

“figure”

1. Projection outside of ourselves of an image which has reality in ourselves: it is alive when it comes from the part of God as product of an intuition which enlivens our faith; it is dead when it comes from the human being as product of the reasoning and carries the danger of his falling into hard-heartedness. Each one sees it and projects it according to his degree of “evolution” and to the mission which it has been his lot to live in Time.

2. Historical fact or reality of the phenomenal world in which we find ourselves, with the significance of a call to understanding the ultimate realities of the spirit. The spiritual reality is the main thing in the significance of the historical fact or reality and for which reason these exist. This ultimate reality can only be made known by the Spirit.

first unconsciousness *see* unconsciousness,

original-

firstborn

The free creatures who, together with Jesus Christ, became Conscious of the Being, and in whom the “new man” has manifested Himself.

Firstborn (of the dead)

Jesus Christ Arisen, the first human being who identified Himself in Himself with the Only Begotten, the Divine Reality, through the fulfillment of the WILL, giving death in Himself to the “old man” and closing in Himself (as individuality) the circle of the “Thought,” the “Word,” and the “Action.”

firstborn (of the alive)

Adam, the “homo sapiens” (first human being) who closed the circle of the unity, “Thought,” in himself, in his human nature (individually), the “One,” the Divine Reality, the Only Begotten, making Itself present in him.

fourth Person *see* Person, fourth

free beings

The Liberty in the multiplicity of the unconsciousness of its Being, He who “Is.”

free-Works *see* “Works”

“from-within”

1. Refers to the Divine; it means that the man is impelled by “holy spirit,” Will of God, from his Divine Nature.

2. Divine actuating triggered by the human being’s movement “inwards.”

“from-without”

1. Refers to what is human; it means that the human being is impelled by the “angels,” God’s “Permission.”

2. Actuating of the human being’s liberty triggered by the movement “out-wards.”

“generation”

Each stage of “evolution” realized in the Human Nature, without taking into account the time employed in its realization.

GOD

The Being who “Is,” fundamental principle and BEING of all that exists.

God

1. The Being in “the Work,” the Divine Nature in the human being.

2. To the unconscious human beings: the first cause of the Universe which we know; the UNCONSCIOUSNESS, The One who sustains us in this world and on whom every religion leans.

3. Projected outside of oneself: “Illusion” or “Idea,”

according to one’s degree of “evolution.”

4. In the world of the Unconsciousness: the Father of all our “entities,” the Universal I, destined to disappear as an illusion when the Being who “Is” manifests Himself.

5. The Universal EGO to whom all the human beings detained in themselves direct themselves in order to satisfy their selfish desires.

God the Father *or* Father

1. The first Person in the Trinity: “Thought and Will.”

2. The Absolute manifested in Himself, the Being: THOUGHT, WORD, ACTION in “the Work.”

Good

1. State of Consciousness in the free beings who affirmed their liberty in the Will: “Light” (original Good); it is represented in the “tree of the science of good and bad.”

2. The doing of God’s Will directing one’s liberty to Him.

Good and Evil *see* tree of knowledge of good and bad

Groom

1. The Divine Reality in the feminine (in each woman).

2. Jesus Christ Arisen, Head of the Only Begotten.

harlot, the great

1. Collective ego with whom all “the kingdoms domiciled on the earth” — systems and institutions, etc. — have “fornicated,” which systems, institutions, etc., alienate the conscience and condition the liberty of the human being, impeding his becoming conscious of his personal responsibility. It is composed of all the human beings who have identified themselves with the will of the creatures (“wills”), affirming their I-ego in themselves in opposition to the Will.

2. Manifestation of the kingdom of the Iniquitous, gathering in the collective ego, “feminine” of Humanity’s “old man,” all the free creatures who are to be found in the state of Unconsciousness, owing to the affirmation of their own I-ego.

3. Represents the negative — collective I-ego — of the two peoples of the Old and New Testaments.

“harlots” *or* “prostitutes”

1. Human beings who identify themselves with the “wills,” the will of the creature, in opposition to the Will-God, in whom the want of the “rebel-angels” manifests itself.

2. Human beings in connivance with the “unconscious spirits” who became affirmed in themselves, the “wills.”

Heart of Matter *see* Matter, Heart of Heaven

1. The state of consciousness in which one lives in communion with the Divinity present in the human being.

2. State in the human being who orients his liberty to the fulfillment of the Will of God.

3. Image of the Liberty oriented to the Will, the Being who “Is.”

hell

1. State of the “fallen angel” affirmed in itself, I-ego, in opposition to the Being in “the Work,” the Man.

2. Total lack of Love, and hard-heartedness impenetrable to Love, second death: state which can be given in the human being evolved in his human nature, who affirms himself in his own I-ego, that is, who affirms his human being in the “fallen angel.”

Holy Spirit *see* Spirit, Holy

“hominoid”

1. Thought-Liberty in the multiplicity of the UNCONSCIOUSNESS, ascending towards the unity of itself carrying with it the free unconscious particles, those which become conscious of the unity when this unity manifests itself in the man: Thought-Liberty.

2. Thinking, rational being, product of an evolution process in whom the Unity, the Divine Reality, has not manifested Itself in himself; he lives submerged in that which is material; he has no immortal soul; he belongs to the Human Nature, anterior to the man, superior to the animal, with capacity to be man; he has disappeared throughout the centuries after the appearance of the adamic man.

3. A state of Unconsciousness of the human being who lives unmindful of his Divine Reality for not having come to know It: “unconscious men.”

“hominoid” state *see* state, “hominoid”

“hominoid”-unconsciousness *see* unconsciousness, “hominoid”

“homo sapiens”

1. The “hominoid” in his maximum degree of evolution, which consists in the coming-to-consciousness of his own human nature outside of himself (individual I-entity); judges and works in manner essentially bound to the earth, attached to matter which he elaborates and utilizes.

2. A state of the human being attached to matter who centers the realization of his I-entity, his personality and that of the others, in the human nature, not having become conscious of the Divine Nature in himself.

“homo sapiens” state *see* state, “homo sapiens”

human being

1. Entity (angel and man), insofar as capable of experiencing and manifesting divine love.

2. Stage of the man in “evolution” process towards the Unity; man who is “becoming made,” passing from the Unconsciousness of the I-ego, his human nature, to the consciousness of the “non-being” with relation to the Being, his Divine Nature. The highest expression of God’s doing in this world which we know: he is body of the Divine Nature.

human nature *see* nature, human

humility

Virtue which consists in the total submission of the liberty to the Will; fruit of the “poverty of spirit”; it appears in the human being who has submitted his own liberty to the Will of God.

I

1. Symbolized in the drawings by the red point: the Being who “Is,” the WILL, the Absolute in the act of manifesting Himself.

2. The Being of the LIBERTY in the different manifestations of the Absolute in Himself and only with Himself.

I

1. Symbolized in the drawings by the red point: the Being who “Is,” the Will, the Active Force of the Absolute, in His different manifestations with relation to the multiplicity. 2. The One in the multiple: the Being of the Liberty in the multiplicity of itself.

I or I-entity

The liberty in the multiplicity of itself, detained in itself: the “entity,” product of the original-UNCONSCIOUSNESS.

I-ego *or* individual I-ego

1. Affirmation of the state of angelic-unconsciousness in the human beings, Adam and Eve's descendants: the personality — the “being,” “knowing,” and “actuating” — becomes fixed in the I-entity, and the liberty orients itself towards the creature as God's Permission; it is a consequence of the Human Nature's first fall, original sin.

2. Re-affirmation of the individual I-entity in the human being: the “old man” (“masculine”) of the Humanity.

I-ego, collective

1. Re-affirmation of the state of angelic-unconsciousness: unconsciousness-ego in the Humanity (multiplicity), work of the “unconscious men” affirmed in themselves, it appears starting from the moment in which the human beings begin to organize themselves into societies dependent on man himself and which alienate the individual I-entities (liberty): the “old man” (“feminine”) of the Humanity.

2. Re-affirmation of the Universal I-ego in the human being: re-affirmation of the “Works” of the angels-unconsciousness in the “works” of the “unconscious men,” image of the third fall of the angel, second fall of the men, the one which gives origin to the confirmation of the fallen man, the man confirmed in the simple human nature.

I-ego, Universal

1. Re-affirmation, in the angels, of the Universal I-entity, second death.

2. Re-affirmation of the angels-unconsciousness through the “Works”; it has its origin in the moment in which the

Unity appeared in the Man, Adam: third fall of the angels (“fallen angel”).

I-entity *or* individual I-entity

1. Product of the angels-unconsciousness, it is the image of the Universal I-entity, the liberty oriented towards itself; it appears since the moment in which the angels affirm themselves in themselves: angelic-unconsciousness.

2. Affirmation in the angels of the Unconsciousness in themselves, “entity” negatively affirmed: second fall of the angels: unconsciousness-ego.

3. In the Human Nature, beginning of unity, neutral product of the “evolution” of the “Thought” in the multiple, under the action of the angels, angelic-unconsciousness which the human beings bear since their birth; it appears since the first stage of the “hominoid”; it becomes aware in the third stage of the “hominoid,” homo sapiens, and becomes realized as unity principle, human being, in Adam.

I-entity, collective

Affirmation of the individual angelic-unconsciousness: “to be,” “to know,” and “to do” independently of the Being; it is product of the “unconscious men”; it appears after the fall of the Human Nature in the Man, Adam, when men begin to project themselves in their “works”: first personal fall of the men descendent from Adam.

I-entity, Universal

1. Manifestation of the original-unconsciousness, the one which gave origin to the multiplicity of the LIBERTY detained in itself: appearance of the angels. This is the fall of the liberty-Work in its “Action” = Angelic Nature.

2. The phenomenal world which we know, manifesta-

tion of the “entity” (existence) of the original-unconsciousness, “illusion,” “nothingness,” “shell” which conceals the real Being of all that exists, the Only Begotten: product of the affirmation of the angels’ desire “to do”: first fall of the free beings, angels.

3. Affirmation in the angels of the “entity” in itself outside of themselves: affirmation of the original-unconsciousness.

image, begotten- *or* engendered-image

1. The Divine Nature, the One, in the Human Nature, the multiple.

2. The Divine Nature, the One, in the human being, the multiple.

Image-Being

1. The Being who “Is,” the Absolute manifested in Himself and only with Himself, Who *annihilates* Himself, giving Being to the “Nothingness,” projection of the “Thought,” “Word,” and “Action” which “the Work” made for itself outside of itself.

2. Manifestation of the Absolute in Himself and only with Himself revealed individually in the multiplicity of Himself: “Thought,” “Word,” and “Action” in relation with the phenomenal world.

3. The One, the Being who “Is,” in identity with His multiple manifestation, “Thought,” “Word,” and “Action”: the Only Begotten.

image, created-

The Human Nature: the manifestations of the Absolute outside of themselves in their multiplicity: “Thought” (“Mineral-Life”), “Word” (“Vegetal-Life”), “Action” (“Animal-Life”), “image” of the Divine Nature.

image, divine-

1. The Divine Nature: the multiple in identification with the Will, the One: “Action” (“Spirit-Light”), “Word” (Soul), “Thought” (Body).

2. “Word” and “Action” (Soul and Spirit) and “Thought” (“Body”) identified in the Unity with the Will, separately considered.

3. The One, the Being who “Is,” the Only Begotten in the Man.

Image, living-

1. The Only Begotten, manifestation of the Absolute: “Thought,” “Word,” and “Action,” in the Work-Liberty.

2. The manifestation of the Only Begotten as “Thought,” “Word,” or “Action,” in a human being; example: Jesus Christ, manifestation of the “Thought.”

Image, Uni-multiple

“Thought,” “Word,” and “Action,” the Absolute manifested in Himself, annihilated in the image which the Work-Liberty makes for itself of the Being which it carries in itself.

immortality

State peculiar to the manifestations of the Being:
LIBERTY:

1. State of “the Work” in the coming-to-consciousness of its components: “Action,” “Word,” and “Thought” multiple images.

2. State in the angels, due to their own nature. 3. State to which the Human Nature was elevated by the presence in it of the Only Begotten, Divine Nature, in the moment of the Unity’s becoming realized in “the Man,” Adam.

4. State in the human beings descendent from Adam, due to their own nature.

incarnation of the Verb

The manifestation of the “Thought” in Mary’s womb: affirmation of the Thought-Image in the Unity of the Will, culminating moment of Humanity’s “evolution.”

individual

1. The Liberty affirmed in itself: the term is applied to the “fallen angel,” who does not have a real Personality in relation to the Being, but it has it in conformity with the phenomenal world of the multiplicity.

2. The human beings who have not affirmed their liberty in the Being who “Is,” with a view to the WORK, and live in the Unconsciousness of their own being, I-entity.

“innocence” or “innocent”

State of original-INNOCENCE in which the multiplicity of the “Action” became realized; state of the angels.

innocent-Unconsciousness *see* Unconsciousness, innocent-

“instinct”

1. Faculty in the human being which manifests itself interiorly as an impulse or sentiment superior to the senses. It appears in the second phase of evolution of the Human Nature and corresponds to the “Vegetal-Life”; it prepares the human being for the encounter with his own nature.

2. Second *unconscious* manifestation of the “Thought.”

interiorization

1. Result of the physical and psychic evolution which became realized in the Human Nature in the moment of the appearance of “the Man,” Adam, taking him to encounter himself with himself, up to placing him in contact with the innermost of his being: the liberty.

2. Process which depends on the human being’s endeavour in a reflection effort in himself and only with himself, and which will realize in him the encounter and contact with the inmost depths of his own being, the liberty, triggering, in this way, in himself, the explosion of the Divine: adamic consciousness, state which does not belong to the world of the senses or of the reason.

interiorization, intuitive

Progressive process in the life of the faith by which the human being proceeds to penetrate from the innermost of his being, liberty, up to his identification with his Divine Nature, which places him in contact with the Will.

interiorization of the knowledge

1. Reflection process of the human being which makes him conscious of the “evolution” process which had become realized in himself in an unconscious state.

2. Process which becomes realized in the human being in the innermost of his human nature and not in his Divine Nature. In concerns the Natural Life, in which the Image of the Divine is reflected.

intuition

1. Faculty of the human being who has already evolved in his human nature and in his rational and reflective knowledge, operating in the free man, he who has encountered himself with his liberty.

2. In the human being, clear and immediate knowledge, instantaneous, of Truths which are not elaboration of the reason, or lucubrations of the reflection, but which belong to the Divine Nature, first spark of the Divine which touches the human being.

“in-wards”

1. Refers to the liberty of the human being, and signifies that the latter directs his liberty towards the Divine, his Divine Nature.

2. Manner of the human being’s actuating which triggers the movement of the Divine “from-within.”

Israel

1. Historically, Abraham’s descendants, “people chosen” to represent the Humanity *in the dimension of the faith*, state of adamic consciousness, and *to promulgate with its example* the obedience to the Will of God.

2. The human beings, irrespective of race, nation, or religion, who because of their obedience to the Will, faith, have gathered in themselves the “Thought” particles, preparing the “body” of him who should be manifestation of the “Thought” (Unity), the “Word” incarnate, Jesus Christ, “masculine” aspect of “the Work,” Head of the total MAN.

Jesus

1. Individually, the “son of the man,” who was “evolving” towards the death of the “old man’s” purely natural appetites.

2. “The Man,” “new Adam,” who gives death to Humanity’s “old man” (“masculine”) in a body (human nature) submitted to Sin but He always unconditionally submitted to the Will of the Father. In the moment of His death He redeems the Human Nature (in His body) from the slavery to “Sin,” restoring to the human being through the identification with His sacrifice — death of the “old man” — the possibility of liberty acquired in Adam.

Jesus Christ

The union of the Verb, Divine Nature, the Only Begotten, Christ, with the Human Nature in a human being, Jesus. Represents the Divine Nature of all the human beings.

Jesus Christ Arisen

1. First-fruits of “the Work,” Head of the MAN.
2. The Man, manifestation of the “Thought,” the “Word,” second Person in the Trinity.

knowledge

1. Descendent dimension in “the Work” because of the “desire” to “do”: movement of exiting from the Being: dispersion.
2. Degree of the hominoid’s ascendent evolution towards the coming-to-consciousness of himself.
3. Descendant dimension in the man Adam because of the “desire” “to know” good and bad: movement of exiting from the Being, exit from Paradise.
4. Degree of the human being’s ascendent evolution towards the coming-to-consciousness of himself in the knowledge of good and bad.

knowledge interiorization *see* interiorization of the knowledge

knowledge of good and bad *see* science of good and evil

LIBERTY

1. Signifies the one, manifestation of the Being who “Is,” before traveling the course of its circle and affirming itself in the Will. Its maximum expression consists in being conscious of itself, its “Nothingness,” and conscious also of the Being, its All.

2. Affirmed in the Being who “Is,” the Will, it is Person, it is GOD. Manifestation of the Being who “Is.”
3. The WORK, in its Realization process.
4. When it becomes conscious of itself and detains itself in itself, it is the “Nothingness.”
5. Oriented to and detained in itself it falls in the UNCONSCIOUSNESS and does not become conscious of its true Being towards whom it must orient itself: it is the original-UNCONSCIOUSNESS.

Liberty

1. “The Work” (LIBERTY) after having affirmed the name and having oriented itself towards itself, before the multiplicity, the one.
2. The Only Begotten, “the Work” in the unity of itself and oriented to and identified with the Being, the Will.
3. In a collective sense, the free creatures, angels and men, who have become conscious of their Being in the Only Begotten.
4. Affirmed in the Will, it “is”: the Only Begotten, “the Work.”
5. Affirmed in itself it destroys itself, it “is”-not: condemnation, “abortion,” devil, Satan, etc.

liberty

1. The “entity,” “personality,” of the free creatures, angel and man.
2. Capacity of election in the unconscious creatures, angels and men.

LIBERTY-Action

The third manifestation of the Absolute, manifestation of the Word-Being, before affirming itself in the WILL.

LIBERTY-Thought

The first manifestation of the Absolute before affirming itself in the WILL.

LIBERTY-Word

The second manifestation of the Absolute, manifestation of Thought-Being, before affirming itself in the WILL.

Liberty-Work

The fourth manifestation of the Absolute, manifestation of the Action-Being, before affirming the name and in the unity of its totality.

Life”, “Animal-

1. Third phase of gestation of the Human Nature: pre-“hominoid.”

2. In the Human Nature, it is a degree of rational “Thought.”

3. In the Human Nature, it is the “soul” of the animal kingdom.

Life”, “Mineral-

1. First phase of gestation of the Human Nature: pre-“hominoid.”

2. In the Human Nature, it is a degree of sensitive “Thought.”

3. In the Human Nature, it is the “soul” of the mineral kingdom.

Life, “Thought”

1. Fourth phase and first stage of gestation of the Human Nature.

2. In the Human Nature, it is a degree of “Thought” with unity principle, reason.

3. In the Human Nature, it is the “soul” of the “Mineral,” “Vegetal,” and “Animal” Lives.

Life”, “Vegetal-

1. Second phase of gestation of the Human Nature: pre-“hominoid.”

2. In the Human Nature, it is a degree of instinctive “Thought.”

3. In the Human Nature, it is the “soul” of the vegetable kingdom.

Light

1. In the free creatures, state of consciousness of the “non-being” with relation to the Being.

2. Symbol of the free beings identified with the Will, the Being who “Is.”

“likeness”

1. Dynamic image of the third manifestation of the Absolute, “Action” LOVE, in the multiple: free beings affirmed in the Will.

2. The Spirit which moves the human being in confor-

mity with the Will.

“living being” *see* soul”, “living-

MAN, the *or* “the MAN”

1. “The Work,” essence of the cosmos (LIBERTY in the unity of itself oriented to the Will).

2. The WORK, LIBERTY affirmed in its Being: the Only Begotten, Jesus Christ with all the free creatures (angels and men) affirmed in the Will and all the redeemed creation.

Man, the *or* “the Man”

1. Adam before the sin as soon as he reaches the coming-to-consciousness of the Divine Reality.

2. Jesus Christ Arisen, Head of the total “MAN,” synthesis and manifestation of the conquest of all the Humanity, irrespective of time, race, nation, or religion.

man”, “the

State of consciousness of the unrealized human being: Adam after the sin.

man

1. Creature (entity) who in his initial evolution was thinking, rational, distinct from the animal, without immortal soul: “homo sapiens.”

2. The human being who, besides the reflective capacity (human nature), has an immortal soul (Divine Nature) substantially united to the human nature and capable of

experiencing and manifesting the Being who “Is,” Love, the Will.

3. The fallen human being, Unconscious of his Divine Nature; the present humanity, “men.”

man, adamic

The human being descendent from Adam, thinking, rational, who has the Divine Reality in himself (immortality) even though he may not have consciousness or knowledge of it.

man, fallen

The human beings descendent from “the man,” Adam; they carry in themselves Life and Death, the Being and the “non-being”, the One and the multiple, the CONSCIOUSNESS and the UNCONSCIOUSNESS, the Light and the Darkness, “Good” and “Bad.”

man”, “old

1. The human being detained in himself, in the Unconsciousness of his own I-ego: believing himself “knower of good and bad,” possessor of his own will, capable of ordering his disorderly passions, his insatiable appetites or his uncontrollable impulses, product of a biological necessity, be it physical or psychic. Needs to be subject to the Law in order to evolve towards the “denial of himself. “

2. The human being of carnal or simply natural appetites, who discovers himself, his ego, in the observance of the Law.

3. Negative “masculine” aspect of the Humanity, dead

in Jesus Christ (mystical Death), death which each must make a reality in himself through the “self-denial.”

4. Negative “masculine” and “feminine” aspects of the Humanity: “masculine,” individual I-ego, product of the angels-unconsciousness, and “feminine,” collective I-ego, product of the “unconscious men,” which must be immolated in each human being through the self-sacrifice.

5. “CADAVER where the vultures will gather,” “spirit of iniquity,” second death.

manifestation

1. LIBERTY, fruit of the encounter of the Absolute in Himself with his “LOVING Reality,” WILL.

2. LIBERTY, fruit of the encounter of the THOUGHT, WORD, and ACTION with the WILL.

3. Liberty, property of the Being, revealed in the multiple: Angelic Nature.

4. Liberty, property of the Being, revealed in the Human Nature in the moment in which the Divine Nature reveals Itself in “the Man,” Adam.

5. Liberty, property of the Being, revealed in the conscious-unconsciousness affirmed in itself through the affirmation of the free creature in himself, I-ego.

Mary

Historical person, manifestation in the Human Nature of that Soul (Divine Nature) which chose the Giver, the Being who “Is,” before the “gift,” the body.

The Soul par excellence who, having taken flesh (human nature) and being under the veils of the original-unconsciousness, ratified her election, orienting her liberty to the Being, self-denial.

The human being in whom the Active Force, Will of God, becomes flesh of her flesh, reunifying in her the conquest of the human beings who had gathered in themselves the “Thought” particles which, after Adam, had become diffused in the multiplicity of the “wills,” thus setting the condition necessary for the manifestation of the “Thought” in the unity of the Being who “Is”: the Verb made flesh.

Woman par excellence: in her the “Eternal Feminine,” the Will, the Active Force, made Itself present in the Incarnation of the Verb.

Mother par excellence: from her are born the children of God, the human beings, irrespective of race, nation, or religion, who form part of the Only Begotten Son, members of the Mystical Body and brothers of the Firstborn, Jesus Christ.

Virgin (free), uniquely immaculate since her conception: original state since eternity, liberty oriented to the Being, state which she did not lose upon entering the phenomenal Time (human nature) as did the rest of the souls since the moment in which “the Man” prostituted himself acceding to the solicitation of the “fallen angel,” “wills”: original sin.

Virgin (liberty) par excellence, even in the flesh, who remained incorruptible before the allurements and seductions of the “wills,” spirit of iniquity, conserving the integrity of her condition of “free-being” (liberty), virgin.

“Masculine”

One of the characteristics of the “duality in the unity” which exists in the Being:

1. The unmanifested Absolute.
2. The different manifestations of the Absolute affirmed in the Will.

“masculine”

One of the characteristics of the “duality in the unity” which exists in the Being and which becomes revealed in His manifestations:

1. The Being with relation to the LIBERTY, “Work.”
2. The Spirit, “Action,” the “likeness,” in the multiplicity of “the Work” (Gnl,26).
3. God, the One, with relation to the human being, the multiple.
4. The Divine Nature in each woman personally.
5. Represented by “the Man,” “Thought,” Adam, in Paradise.
6. Represented by the man, Adam, after the original sin.
7. Represented by the “male” in the Creation: «*God created man in his image; in the divine image he created him; male and female he created them.*» (Gnl,27.)
8. Represented in the Human Nature in the Unity of the Will in “the Man,” Adam.
9. Represented by the man in the human being individually.
10. Represented by the “People of Israel,” as image of the one, with relation to the “Gentility,” image of the multiple.
11. Jesus Christ, “the Man,” with relation to the Church.

Masculine, Eternal *see* Eternal Masculine

material world

The world in which we live, manifestation of the original-UNCONSCIOUSNESS.

Matter

1. Manifestation of the original-UNCONSCIOUSNESS; perceived by the simple human reason; man, even though he may not have consciousness of his Divine Reality, can dominate it with his intelligence, assisted by God.
2. The Body which conceals the “Heart” of the Man, the “Dynamic Force” of the Being.

Matter, Heart of

The Active Force of the Being who “Is” (Heart) manifesting Itself in a corporal being, a concrete person (matter), each time that in the “evolution” of the human beings the step from the multiple to the “One” is given.

meekness

Virtue which consists in the docility of the liberty; fruit of the obedience; it appears in the human being who decides to “become detached” from himself in order to orient himself to the Will.

men

The human beings who have not yet evolved towards the Unity of the Being in the Man and are to be found in a “hominoid” or “homo sapiens” state of Unconsciousness, in the multiplicity of beings (egos).

“men of the ‘New Earth’”

1. The human beings who because of their evolution and decision are to be found in syntony with the Divine Will, disposed to deny themselves, to die to the “old man,” I-ego.

2. The human beings who have arrived at the conviction of their own helplessness and are capacitated for taking the leap towards the “new birth.”

3. The human beings who because of their “human failures” reach a higher degree of “evolution”: conviction of their own helplessness, and find themselves in capacity to live in syntony with the Divine Will.

“men of this world”

Human beings *evolved in their human nature* who are to be found in a state of consciousness unconscious of the Divine Reality: for not cooperating with the demands of their Divine Nature, they do not evolve towards the supernatural, remaining in a wild state, I-ego, immersed in what is material.

men”, “unconscious

1. Human beings who have not yet evolved in their natural life and do not have consciousness of their Divine Nature.

2. Human beings who are to be found in a degree of natural evolution capable of discovering the Image of the Divine in Nature, and instead of searching for the Divine through perceptible Nature, they appropriate it, affirming

their Unconsciousness, I-ego, thus extending over themselves and over the Humanity thick veils which hide the truth from other generations.

mental power

1. Psychic faculties of the human being, property of the Human Nature, under the steerage of the “negative energy” (ego) since the moment in which man himself, obeying the temptation, submitted himself to the will of the “fallen angel” in opposition to the Will of God.

2. Belongs to man, but he should not use it while he himself is not liberated from the submission to the “fallen angel,” liberation which is obtained only by subjecting himself freely and consciously to the Will-God.

3. It is inherent in the Human Nature, inseparable from it, but man cannot exercise it directly; it must be activated by the “Dynamic Force” of the Being who “Is,” Will (God) or “Permission” (“wills”), accepted by his liberty.

4. Prolongation in the human being of the “power” of GOD, the Being who “Is,” exercised by the “fallen angel” through the liberty of the “unconscious man,” while the latter has not given death to the “old man,” liberating himself from the Unconsciousness upon making the Redemption of Jesus Christ a reality in himself.

5. Faculties of the human being used by the “fallen angel” for realizing *in the man* his desire to be “like” God: affirm the liberty of the human being in the angel himself inducing him to do the same as he did: “do works,” impeding, in this way, his “being” in “the Work”; it was the triple temptation which Jesus rejected in the desert and thus He Himself, Jesus Christ, turned out to be the “Reality” of the shadow which the “fallen angel” was promising to give

him.

micro-cosm

Man, insofar as containing in himself the essence of everything created.

“Mineral-Life” *see* Life”, “Mineral-

Moses

The historical person in whom the collective coming-to-consciousness of the Humanity, as People, was given in order to begin the return to its Divine Reality.

MOTHER

“LOVING Reality” which triggers the explosion and the diffusing of the ENERGY of the Being who “Is,” of the Absolute in Himself and only with Himself: the WILL, the “Eternal Feminine,” the “Spouse of the Eternal.”

Mother

1. The Will, the “Feminine” of the Image of the manifestations of the Absolute: “Thought,” “Word,” “Action,” in “the Work,” the Only Begotten.

2. The Will, the “Feminine” of everyone and of everything.

3. Represented in Mary, who identified herself since always with the Will, the unique I, remaining in her Nothingness: Mother of the Only Begotten-God.

mother nature

Perceptible Nature, insofar as in its interior it hides a perfect, live image of God’s performing, the Permission.

multiple Action-Image *see* Action-Image, multiple

multiple Thought-Image *see* Thought-Image, multiple

multiple Word-Image *see* Word-Image, multiple

Mystical Body *see* Body, Mystical

Nature, Divine

1. “The Work,” Image of the manifestations of the Being who “Is”: “Action” (the free beings, “multiple Action-Image,” who became conscious of their Being and Actuating in the Will), “Word” (free beings, “multiple Word-Image,” correspondent to this “multiple Action-Image”), and “Thought” (the “Body,” Thought-Image Liberty) centered in the Will: the Only Begotten.

2. The Soul of the Human Nature collectively and of each human being individually.

Nature, Human

In a collective sense: image and “Body” of the Divine Nature, in which the Trinity is reflected in the multiplicity of Itself outside of Itself: “*Thought*,” “Mineral-Life”; “*Word*,” “Vegetal-Life”; and “*Action*,” “Animal-Life”; in order to reach the unity in the Will it must center itself in the Divine Nature, its Soul, the Only Begotten.

nature, human

In an individual sense: the human being who carries in himself as much as has been said of the previous concept (Human Nature).

negative descendent egoism *see* egoism, negative descendent

negative energy *see* energy, negative

“new creature”

The human being who, having died to his “old man” of purely natural appetites (ego), born of wills, through *his own choosing* is re-born of the WILL to the supernatural Life.

“New Earth”

1. State of superior consciousness which transcends the values esteemed and maintained by this world of the senses and reason; its values belong to the order of the faith.

2. Place where God’s “Action” will manifest Itself when “the Work” will reach its reality, putting an end to the state

of affairs which we know now; manifestation of the children of God who will live in the Spirit of Jesus Christ Arisen; corresponds to the forty days lived by Jesus among his apostles after the Resurrection.

new world

The Kingdom of God, kingdom which each man begins to live and to enjoy in the measure in which he denies himself, giving the Being who “Is” the possibility of manifesting Himself in him.

“non-being “

State of the creatures, free or not, who do not yet have consciousness of their Being, He who “Is.”

“Nothingness”

1. Mode of existing in which a given reality does not have the plenitude of the being which it should have.

2. In the dimension of “the Work”: mode of existing of the LIBERTY, manifestation of the ACTION, which, in the act of springing forth from the Being, the WILL, orients itself towards itself and, becoming detained in itself, is ignorant of its Being, the WILL, and projects outside of itself the manifestations of the Absolute in Himself: “Thought,” “Word,” and “Action.”

State of Unconsciousness in which “the Work” falls when it becomes conscious of itself and orients itself towards itself. In this moment it is as non-existence; it comes to existence when the Being immerses Himself in it.

The LIBERTY oriented to and detained in itself which gives origin to the primary “desire” of “the Work”: “to do.”

3. In the dimension of the free beings on the pathway of return:

It is the closest thing to the Being and is what we are. With the conscience placed on the Being, it “is,” and in it we were begotten by the Being.

It is beyond the thought, it is above the understanding.

It is a state which is arrived at through the renunciation of the I-ego: void through which one must pass in order to arrive at the Being: when one reaches it, the “liberty” is recuperated and is oriented towards the Being. Its I is the Being who “Is.”

nothingness, refractory

1. State of the free being who affirms himself in his I-ego.

2. State in the human being who, consciously, affirms himself in the want of a will which is not the Will of God: “sin,” “perdition,” “hell.”

obedience vow *see* vow of obedience

“old man” *see* man”, “old

Only Begotten

1. “The Work” as totality, the Divine Reality, God, which took the Human Nature in Adam, but which became “flesh,” Man, “in” Jesus. It had to be freely accepted by the

human being through the fulfillment of the Divine Will, step which Adam did not take.

2. Jesus Christ individually affirmed His own liberty in the Will, reunifying in Himself the “Thought,” the “Word,” and the “Action”; He is “the Work,” first-fruits of the totality.

original sin, man’s *see* sin, man's original

original-unconsciousness *see* unconsciousness, original-

“out-wards”

1. Refers to the liberty of the human being; it signifies that the latter is directed towards what is human, or towards the natural.

2. Actuating which depends on the “evolution” of the liberty of the human being, who is impelled “from-without” by the “angels,” God’s Permission.

participate “in” the Being

1. State in the unconscious free beings who have become determined to die to the I-ego, orienting their liberty to the Will, the Being who “Is,” and experience Life in themselves: “Heaven.”

2. State in the conscious free beings who affirmed their liberty in the Will, the Being who “Is,” and are compenetrated by Life: Glory.

participate “of the Being

1. State of the unconscious free beings sustained in the existence of the I by the Being who “Is,” without experiencing Life in themselves: limbo, Unconsciousness.

2. State of the “Conscious” free beings affirmed in the I-ego, sustained in existence by the Being who “Is,” without being compenetrated by Life: hell, Satan, Conscious-Unconsciousness.

particle”,” ‘Earth’

Multiple liberty (free beings) in the multiplicity of the Unconsciousness and in the process of coming-to-consciousness towards the unity.

particle, free “Thought”

Liberty in the unity of the Will, in the multiplicity of the UNCONSCIOUSNESS, attracting to itself, to the unity, the multiple free particles: the angels.

parturition of the Divine Will

“Effort” of the Active Force, the Will, for giving birth in Herself, in the Being who “Is,” to the LIBERTY-Work, the total MAN: birth begun with Jesus Christ Arisen, Head of the Only Begotten.

Person

In the strictest sense of the word and in its genuine meaning, it indicates the LIBERTY, manifestation of the Absolute as THOUGHT, WORD, ACTION, affirmed in its

Being, the WILL.

person

The free creature who affirms his entity, liberty, as thought, word, and action, in conformity with the Being, the Will.

Person, fourth (to become realized)

LIBERTY-Work affirmed in the WILL: the “Action” and “Word” multiple Images (free beings who became conscious of their Being in “the Work” — Spirits, Souls, and angels); the multiple Thought-Image, the Man (the saints, human beings who have and will become conscious of their Divine Reality) and the Universe (creatures lower than Man).

Peter

1. The first of Jesus’ apostles who became conscious of the Divine Reality, the Only Begotten of God, “in” the Man, Jesus.

2. State of consciousness in the human being, Conscious of the Divine Reality, the Only Begotten, in the Human Nature, the Man: every person who reaches this state of consciousness is Peter, “Rock,” and in him the “Church,” of which he is “live rock,” is built.

physical body *see* body, physical

“placenta”

Image of the original-Unconsciousness in relation to the

“evolution” of the human being.

plenitude of the Times *see* Times, plenitude of the

positive ascendent egoism *see* egoism, positive ascendent

positive energy *see* energy, positive

poverty vow *see* vow of poverty

“Promised Land”

Image of the Divine Reality, to which the People of Israel direct themselves obeying the collective coming-to-consciousness of return which was given in Moses.

psychic body *see* body, psychic

purgatory

The state of the human beings who, having evolved as far as the Unity and having chosen the Being in the Only Begotten, die physically without having realized in themselves the death of the “old man,” I-ego, and must realize it through suffering.

purity

1. Virtue of the human being who does not participate in the “Works” of the “fallen angel.”

2. Fruit of the true chastity, virtue which consists in the orientation of the liberty towards the Will, it appears in the human being who begins to renounce himself, his ego, and orients himself to the Will.

“realization”

State of the man or the woman evolved in their human nature, who become conscious of the Unconsciousness in which they live and consciously deny themselves, renouncing all forms of egoism so that the Being may manifest Himself in their own nature.

reason

Faculty of the human being by means of which he discovers his own nature, discourses with himself, and judges over his own acts; manifestation of a principle of unity triggered by the realization of the third phase of his evolution: “Animal-Life.”

rebel angels *see* angels-unconsciousness

red point

1. Sign representative of the unmanifested Absolute: signifies He who “Is,” outside of Whom nothing exists.

2. In the creation, sign which represents the Being, the Will, Life or internal Divine Force which actuates in the beings, submitted to the liberty, first of the angels, and afterwards of the men, permitting them to realize their desires.

3. In the Man, sign which represents the Unity, his true Being, the Divine Reality.

reflection

1. First degree of the conscious “Thought.”

2. Faculty of the rational being, homo sapiens: interiorization of the reason; by means of it, the rational being places himself in contact with the “Thought” as unity principle.

refractory nothingness *see* nothingness, refractory

Religions

Manifestation of the different forms which men, according to their degree of “evolution,” have given to the “*search*” for God. Through them, Humanity proceeds to pass from the state of Unconsciousness, a God outside of themselves, to the state of Consciousness of the Being (God) in themselves.

Resurrection, first

1. In the dimension of “the Work”: the affirmation of the “Thought,” “Word,” and “Action,” multiple Image in the unity of the Liberty, according to the Will: the Only Begotten.

2. In the dimension of the angelic beings, angels-consciousness or angels-Light: the affirmation of the liberty in the Will, with a view to the Only Begotten in the Man, Jesus Christ Arisen.

3. In the dimension of the Human Nature: the affirmation of the Liberty in the Will, realized in Jesus Christ.

4. In the dimension of the human beings: the affirmation of the personal liberty in the Will, by means of the denial of oneself, mystical death, participation in the Only Begotten, Jesus Christ Arisen and His triumphant Church.

Resurrection, second

1. In the dimension of the Human Nature, the One: the manifestation of the Only Begotten in the psychic Body of Jesus, the Man: Jesus Christ Arisen (masculine).

2. In the dimension of the human beings, the multiple: the manifestation of the Only Begotten in the psychic body of a member of the Church, the Woman: the Church Arisen (feminine).

return

The way of the fallen man’s perfect evolution towards the lost “Paradise,” coming-to-consciousness of his Divine Nature, way which is traveled in three stages:

« *First stage: the material work* which leads the fallen man to the recognition of his own helplessness and of his dependence on God;

Second stage: the subjection to the Law which takes the fallen man to the confirmation of his own helplessness, recognizing himself an offender before God;

Third stage: the renunciation of his own will (Will of Permission, creature will) which makes the fallen man live in the faith in the Will of the Father “who is in heaven.”»

Rock

In the human being it is a state of consciousness of the Divinity outside of himself; the Divinity in the Man; that state which in Peter manifests itself in the moment in which he recognizes *in* Jesus the Divine Reality: «You are the Messiah (the Christ), *the Son of the living God.*»

science of good and evil *or* knowledge of good and bad

States of “consciousness” and affirmation of the “Unconsciousness” realized in the free beings before “Time,” and latent in the Human Nature before being redeemed from the UNCONSCIOUSNESS and from Sin.

self-denial *or* denial of oneself

Continuous renunciation of all forms of egoism: individual, collective, and Universal ego.

senses

Faculties of the human being by means of which the impressions of the exterior objects are perceived through the body organs; in the human being’s evolution it is the first phase of evolution and correspond to the “Mineral-Life”: first expression (“unconscious”) of the “Thought “-Image in the world of the UNCONSCIOUSNESS.

shadow *or* shadow-image

Matter, manifestation of the original-UNCONSCIOUSNESS, image of the Human Nature: thought, word, and

action.

shell

1. The physical body, necessary while man’s evolution in Time lasts.

2. Body, from which the human being gradually becomes detached through his unconcern for himself as he evolves towards the Divine through the “renunciation.”

3. “Physical body,” manifestation of the original-UNCONSCIOUSNESS, as everything physical.

sign of the Times

Event in the Spirit world which can only be known by intuition and accepted in the faith: when the Unity emerges making itself present in a human being, this fact produces a cosmic revolution which overturns all the values in what is physical, psychical, and spiritual.

signs of the times

Events in the phenomenal world which reveal the presence of the transcendent: the “One,” which is emerging through a coming-to-consciousness, manifesting itself in the human being.

“Sin”

The spirit of iniquity in man.

sin against the Holy Spirit

The acting of the human being against that which the coming-to-consciousness of the Will of God induces him to “be” and to “do.”

sin, man’s original

1. Humanity’s sin: *disobedience*. Because of the disobedience of “the Man,” Adam, to the demands of his Divine Reality, God, the “fallen angel,” “the Sin,” came to form part of the Human Nature as a negative *egocentric* force inherent in it, egocentrism which separates the human being from his true center, the Being who “Is.”

2. Fallen state in which the human being is born, Unconscious of his Divine Nature, oriented exclusively to his human nature, and which places man in the condition of looking for the realization of his personality in “being,” “knowing,” and “acting” according to the demands of his rationality.

sin, mortal

1. The liberty oriented towards the I-ego in conscious opposition to the Will.

2. It is committed when, knowing what the conscience demands of one (Will of God), one does the will of the creature, one’s own or that of another person.

Sin, the origin of

The re-affirmation of the angel in the Unconsciousness of being in front of the Being and not in the Being, the Only Begotten in “the Man.” Man’s sin is a consequence of this.

Son of God

1. The Divine Nature, “the Work,” the Only Begotten.

2. Israel, insofar as people which represented the Human Nature of the Firstborn, masculine reality, of all the Humanity.

3. Jesus Christ Arisen, the Head, and the Church, His Body.

Son of the Man *or* Son of Man

Jesus Christ, the human being in whom all the Human Nature conquest became synthesized and in whom the “Thought” manifested Itself, that state of Consciousness which did not attain manifesting itself in Adam. Represents the Humanity, the One.

son of the man *or* son of man

1. State in the human beings who are evolving towards their Divine Nature through the death of the natural appetites, dying to the “old man,” I-ego.

2. The prophets, according to Scripture.

3. Signifies in the human being a state of consciousness of the Divine Reality conceived outside of himself.

son of perdition

The “fallen angel,” and the human beings who may identify themselves with it through the affirmation of the I-ego.

sons of God

The human beings who identify themselves with their Divine Nature, affirming their liberty in the Will.

SOUL

The “Divine Nature,” IMAGE of the Being who “Is,” “the Work,” the Only Begotten, in the “Human Nature,” “the Man.”

Soul

Multiple Word-Image in “the Work-Liberty.”

soul

1. Image of the Divine Nature in the human being; the “feminine” of the angels-consciousness, those who became conscious of their Being in the Only Begotten, “the Work” in the Man.

2. The simple “human nature” (psychic body) united to the physical body, and it is “soul” to the man unconscious of his Divine Nature. This is “the soul” which can become condemned, that is to say, remain in its simple human nature (human being) without evolving towards the coming-to-consciousness of the Divine Nature.

3. Every human being, regardless of his degree of spiritual evolution.

“soul-body “

The Human Nature, the psychic body substantially united to the Divine Nature, the Soul. The new supernatural life, manifested in Jesus Christ Arisen.

soul”, “living- *or* “living being”

1. The human being after having received the Divine Nature: Adam and his descendants.

2. The present-day man, the psychic man limited by his phenomenal body. So was Jesus while he lived in flesh in the world of the senses.

Spirit, Holy

1. “Living Image” of the third manifestation of the Absolute in Himself and only with Himself: the ACTION.

2. Manifestation of the WORD, the third Person in the Unity of the WILL, the Being who “Is,” in the Only Begotten.

3. The “One” with relation to the angels, the multiple.

spirit of iniquity

1. Angels-unconsciousness affirmed in themselves, in opposition to the Only Begotten in the Human Nature, the Man.

2. The “fallen angels” which, having been left outside of “the Work,” the Only Begotten, aspire to realize their personality affirming the human being in their own angelic nature.

3. The “fallen angels” who, manipulating the liberty of the “unconscious men,” incline them to their I-ego so as to have the Will of Permission at their disposal.

Spirit”, “vivifying

The Risen Man, liberated from the caducity of the

physical body, transformed by the force of his Divine Nature, exceeding all limits, physical as well as psychical.

spirits, holy *or* Spirits

1. The multiple Action-Image, free beings affirmed in the Will, the Being.

2. The angels-consciousness who, having affirmed their personality in “the Work,” the Only Begotten, direct the human being to affirming his liberty in the Only Begotten, the Man.

3. The angels-consciousness who influence in the “unconscious men” so that they incline their liberty to the Will.

spirits of light *see* angels-consciousness

spirits “, “unconscious

“Fallen angels” who actuate in the men who have not yet “evolved” in their human nature or in the knowledge of good and bad.

Spouse *see* Bride; Groom

state, the adamic

Condition of the human being “evolved” in his natural life, who finds himself capacitated to deny himself and to take the leap towards the Divine: from the encounter with himself in his complementary opposite, up to the coming-to-consciousness of the Divinity outside of himself. Self-

denial.

state, the Christic

Condition of the human being “evolved” in his natural life and in whom the coming-to-consciousness of his “Nothingness” and of the “All,” the “non-being” with relation to the Being, has been given, and who becomes determined to “die” to himself so that the Being “be” in him: from the coming-to-consciousness of the Divinity outside of himself, up to the death of the “old man,” of all his I-egos. Self-Death.

state, “hominoid”

Condition of the human being who is “evolving” in his natural life towards the knowledge of himself outside of himself: from the interiorization of the senses, up to the interiorization of the reason. “Positive ascendent egoism” “with relation to things and to events outside of himself.

state, “homo sapiens”

Condition of the human being who is “evolving” in his natural life towards the knowledge of himself in himself: from the interiorization of the reason, up to the encounter with himself in his complementary opposite. “Positive ascendent egoism” with relation to himself and to his fellow men.

state of grace

In the human being, it is an active and progressive state which proceeds from God but depends on the human

being's liberty. It begins since man becomes conscious of the Divinity outside of himself.

state of UNCONSCIOUSNESS *see* death, first

state, wild

Condition of the fallen human being who is to be found imbibed in matter without taking into account his spiritual reality: "hominoid" or "homo sapiens" states.

take flesh *or* become flesh

Action which proceeds from God, the Being, Who takes on the Human Nature. It is work of the Being's "annihilation."

temptation

The actuating of the egocentric "negative energy" which, as an antagonistic force between good and bad, manifests itself in the human nature arousing in the man an uncontrollable disorder in his passions and incites him to do that which, at the same time, in the knowledge, he presents him as something bad, sin: it is the knowledge of the Law, which the "fallen angel" uses in order to enslave the man himself, making him an "offender" before God. This "negative energy" is the "Sin" or "fallen angel" which man carries in himself and from which he cannot liberate himself by himself.

tempter *or* evil spirit

"Fallen angel" (spirit of iniquity) which, for man's having accepted being "knower of good and bad," *now* induces the human being to do bad *consciously*.

THOUGHT *or* Thought-Being

1. The first manifestation of the Absolute in Himself and only with Himself, affirmed in its Being, the WILL.

2. Before orienting its wave to the WILL, its BEING, it is simply LIBERTY. In the moment of affirming its entity, LIBERTY, in the Will, it "Is."

thought

Shadow of the "Image" of the first manifestation of the Absolute in "the Work," gradual appearance of the unity in the multiple.

"Thought-God"

First manifestation of the Absolute, LIBERTY affirmed in the WILL.

Thought image, created

The Human Nature, the man, "Body" of the Divine Nature.

Thought-Image, multiple

Third multiplicity of the Liberty-Work: the "Body" in the Divine Nature.

Thought” Life *see* Life, “Thought”

Thought” particle, free *see* particle, free
“Thought”

Time”

Dimension of the original-UNCONSCIOUSNESS, initiated in the moment in which the LIBERTY-Work became detained in itself and desired “doing” instead of Being; it is a dimension outside of the time which we know and which gave origin to the time which we know.

“time of trial”

1. Duration of existence in the Unconsciousness, opportunity which the free creatures, angel and man, have had in order to become conscious of the Unconsciousness through their “works.” This duration persists so long as the “One,” the Will, remains immersed in the multiple at the service of the free beings, creatures-unconsciousness.

2. For the angels, this opportunity had its beginning when the Will, the “One,” in “the Work,” immersed Herself in the multiple at the service of the unconscious free beings multiple-Action (angels) and ended when the “One,” the Will, appeared in the Man, Adam.

3. For the human being, this opportunity had its beginning when the Man (Adam and Eve) oriented his liberty to the creature (the “fallen angel”) obeying it against God’s command, and the Will (Permission) placed Herself at the service of the free beings, unconscious multiple Thought-Image (men). It becomes realized in two periods:

“Masculine” aspect: duration of existence in the Unconsciousness after the original sin to the end that the Humanity (Human Nature) become Conscious of the Will, the Being, in the Divine Nature, the Only Begotten, and direct its Liberty to Her, submitting to Her its natural faculties and so be able to exit from the Unconsciousness in which it was to be found under the action of the angel. It ended when a human creature (Mary) identified herself totally with the Divine Will, triggering the appearance of the “One” (the Only Begotten) in the Man, manifestation of the “Thought”: the Verb made flesh, Jesus Christ Arisen, and in Him the “Word” manifested Itself.

“Feminine” aspect: duration of existence in the Unconsciousness after the manifestation of the Man, Jesus Christ Arisen, to the end that the human beings become Conscious of the Divine Nature, the Only Begotten, their Being, in the Man. It will end when a human creature identifies itself totally with the Divine Will, triggering the appearance of the “One,” and the “Action” manifests Itself.

Times, the

Time which God gave the fallen man for his return to the state of Consciousness of the Divinity in himself.

Times, consummation of the *see* consummation of the Times

Times, end of the *see* end of the Times

Times, plenitude of the

Peak moment in Humanity's history, manifestation of the "Human Nature conquest" initiated in Adam, realized in the incarnation of the Verb, the "Word," manifestation of the "Thought."

Times, sign of the *see* sign of the Times

times, signs of the *see* signs of the times

"tree of the science of good and bad"

1. Represents the human nature, "body" of man, in which there is good and bad.
2. The human reason separated from the Will of God.

Trinity

1. The Absolute manifested in Himself and only with Himself, the Being: THOUGHT, WORD, and ACTION, annihilated in His "Image."
2. The multiple manifestations of the Absolute in Himself and only with Himself: "Thought," "Word," and "Action," three Persons in the identity of the unique Being.

Trinity on earth

"Thought," "Word," and "Action," origin and manifestation of everything created. Manifestation which is gestating on earth, from image to image, and which will all take place together on the last day, the Parousia: Jesus Christ (the Man), manifestation of the "Thought": "Word"; the Church (the Spouse), manifestation of the "Word":

"Action"; and the Kingdom of Christ (the children of God), manifestation of the "Action": "the Work."

unconscious-consciousness

Responsible state of the human being evolved in his human nature who becomes conscious of his Divine Reality outside of himself, but who does not deny himself, his ego, in order to become conscious of the Divine Reality in himself.

unconscious, ego-State of existence in the human being detained in his individual I-ego, without even intellectual knowledge of the immaterial.

"unconscious spirits" *see* spirits", "unconscious

UNCONSCIOUSNESS

State of the LIBERTY-Work when it became detained in itself and conceived the multiplicity of beings in itself.

unconsciousness, angelic- *or* angelic-innocence

1. State of existence of the multiple-Action, the angels, before becoming conscious of their free being, of the Liberty.
2. The state of existence of ignorance of the essence of their entity (Liberty) in which the "hominoids" were born and from which Adam had to be redeemed; state affirmed by Adam and transmitted to his descendants.
3. State of existence in which the human beings descendent from Adam are born and in which they remain until

the moment of becoming conscious of their free being in the unity: Liberty.

unconsciousness, angels- *see* angels-unconsciousness

Unconsciousness, conscious-

State of existence in the free creatures affirmed in themselves (I-ego), state which manifests itself to them in the moment of the collective coming-to-Consciousness of the Being and of everything which in Him “Is,” they themselves remaining outside of the Being in the affirmation of the egos: condemnation, hell.

unconsciousness-ego

State of existence in the human being in which the liberty is detained in itself (I-ego); the human being has knowledge of this state in other persons (outside of himself) but has not become conscious of this state in himself even though he may know this state intellectually, and he does nothing about detaching himself, therefore, knowing this state, he is detained in himself.

unconsciousness-entity

The state of existence into which the humanity fell upon losing the consciousness of its human nature with relation to the Being: collective I-ego.

unconsciousness, “hominoid”-

State in the human being ignorant of the Divine Reality;

in it Adam and Eve’s descendants are born, with tendency towards the natural and towards the knowledge of good and bad.

Unconsciousness, innocent-

State in which the multiplicity of the “Action,” of the “Word,” and of the “Thought” becomes realized. State of the free beings.

unconsciousness, original- *or* first unconsciousness

The state of existence in which the Work-Liberty affirms the name, does not become Conscious of the Being, and detains itself in itself; state affirmed by the angels.

Unity

1. Exclusive property of the Being who “Is.” It is always in reference to the One, the Being, the WILL. In the human being it is given by his Divine Nature.

2. The Liberty which becomes conscious of the Unity of “Thought,” “Word,” and “Action,” in the Will, the Being who “Is,” present and confirmed in “the Work,” the Only Begotten, from the moment of the coming-to-consciousness of the free beings, multiple Action-Image.

3. Present to the angels in the multiplicity of the “Thought,” multiplicity in which they affirm their desire “to do” dispensing with the One.

4. Present in the Human Nature in “the Man,” Adam, who fell into the multiplicity because of the desire “to know.”

5. Present and confirmed in the Human Nature in the

Man, Jesus Christ, because of His fidelity to the Will.

6. Present in the Church by the action of the Holy Spirit. Confirmed in each member who, in the example of Jesus Christ, may be faithful to the Will.

7. Will manifest itself in all the free creatures who may have affirmed themselves in the Will, when the separation of the spirits is given.

“Vegetal-Life” *see* Life”, “Vegetal

Virgin

The Soul (Divine Nature, image of Word-Being, in “the Work”) which, from the instant in which it is “begotten,” orients its Liberty to the Being and not to itself, to the “Body,” Human Nature. This Soul, in Time (in the Human Nature), is Mary.

virgins

Human beings who identify themselves with their Divine Nature, choosing the Will of God and renouncing their own will, “wills,” creature will, “women”: they are those who follow the Lamb wherever It might go: they will be rescued from the earth as first-fruits for God and for the Lamb.

“vivencia”

Constant endeavour in the human being to make a reality in himself, in Time, of the Life and the “death” which the “experience” carries with it.

“vivifying Spirit” *see* Spirit”, “vivifying

vow of chastity

Necessary sacrifice, free and conscious, publicly accepted by the Church representing the Humanity, and which the human beings realize individually, to the end that the human being may reach the purity of a sexual life directed totally by love in the unity of the Will of God in order to give body to the Children of God; prolongation of the purification rite, circumcision, given by God to Abraham, representing the Humanity, to the end that the latter might reach the unity of a single Body, “masculine-feminine,” in the Will of God: realized in Jesus Christ, new Adam.

vow of obedience

Free and conscious promise, publicly accepted by the Church representing the Humanity, and which the human beings realize individually; it consists in using one’s own liberty in dependence on other creatures, to the end that the human being may renounce his own ego and may be able to orient himself to the Will, God; prolongation of the faith of Abraham who, accepting Isaac’s sacrifice, represented the Humanity, to the end that the latter might be able to give death to the individual ego, “old man,” sacrifice realized by the Man, Jesus.

vow of poverty

1. Self-denial which the free beings who become Conscious of their “nothingness” and of the ALL, the “non-being” with relation to the Being, realize, and they orient

themselves to the Will.

2. Self-denial which the free beings, multiple Action-Image, “Light,” realized, affirming their entity (liberty) in the unity, in conformity with the Will, the One in “the Work “-IMAGE, the Only Begotten.

3. Self-denial which the angels who affirmed their entity (liberty) in conformity with the Will, the Only Begotten in the Man, realized.

4. Annihilation of the Only Begotten upon becoming flesh (Phil 2, 5-11), “annihilation” transported to the Human Nature through the denial which Jesus realizes in His human being: conscious acceptance during all His life orienting His liberty to the Will (the Father), realizing in Himself the crucifixion and death of Humanity’s “old man.”

5. The Risen Jesus Christ’s annihilation upon determining to remain with men in the form of bread and wine: the Eucharist.

6. Self-denial which the human beings (the multiple) realize, orienting their liberty (entity) to the Will and identifying themselves with the coming-to-consciousness of the “non-being” with relation to the Being, which became realized in Jesus.

“warfare”

1. Process of struggle between good and bad through which “the Man” in Adam’s descendants had to pass after the sin of disobedience to the Divine Will.

2. Process of struggle between good and bad fulfilled collectively in the Humanity and represented in the People of Israel as manifestation of Unity of the “masculine” reality.

3. Process of struggle between good and bad which is being fulfilled collectively in the Humanity and represented in Christianity as manifestation of Unity of the “feminine” reality.

4. Process of struggle between good and bad which must become realized individually in each human being.

Wedding

1. Personal act which becomes realized in the human being when a person, denying himself (of living selfishly in his human nature), identifies himself with his Divine Nature and is confirmed in “holy spirit.” State of consciousness correspondent to the free beings, “Light”; (personal judgment).

2. Union of Jesus Christ (masculine) with His Bride, the Church (feminine); instauration of the Kingdom of Christ, realizing the collective re-unification of all the human beings who may have realized in themselves the individual Wedding, for having become identified in the Will, the Being who “Is”; (universal judgment).

3. State of Consciousness of the Work-LIBERTY irreversibly oriented towards the WILL.

Whirlwind, man’s

Explosion of the Divine Force, Will of Permission, which, gratifying the desire and the want of the angels-unconsciousness, through the “evolution” in the original-UNCONSCIOUSNESS, triggers the appearance of the Man, manifestation of the Absolute in Time, “Thought”; vortex which envelops man all the time of his “evolution,” up to taking him to the coming-to-Consciousness of the Being,

the Only Begotten.

wild state *see* state, wild

WILL

1. The Absolute in the act of manifesting Himself.
2. The Being of the LIBERTY in the different manifestations of the Absolute in Himself and only with Himself: THOUGHT, WORD, and ACTION.

Will

1. Center of the “evolution,” real and transcendent, Substantive Force with its own dynamism which impels every action; the actuating Active Force of the Absolute, the Being who “Is.”
2. The Being of the “Nothingness.”
3. The Being of the Image of the manifestations of the Absolute in the multiple: “Thought,” “Word,” “Action”: the Only Begotten. Unique I, I of the Father, of the Son, and of the Holy Spirit, the Trinity on the earth. She has no parts, She “Is.”
4. She manifests Herself in the created sensible world as “Eternal Feminine,” Spouse of the Eternal Absolute and Mother of the Only Begotten. She is since ever in the Eternal Absolute. Without Her nothing exists, and everything exists through Her. The Mother of the Earth, the Soul of the Earth, the Universal Soul.
5. The Mother of the Verb incarnate, She who was once called Mary. The Spouse of the Only Begotten, the Spouse of the Firstborn,
Jesus Christ. She is also the Spouse of each member of

the Mystical Body.

6. The vital principle, the primordial energy of all that exists. She is unknown to the man who lives in the Unconsciousness of his I-ego and who believes he possesses a will of his own.

The essential “One,” principle come forth from God as a single Body (“Thought and Will”) in order to take a Body manifesting Herself.

She is what “Is,” the choice of the creatures can alter nothing in Her. She is the “Bride” of the “Son of the Man.”

7. The unique principle of all the Sacred Scriptures and the diverse Religions.

will

Capacity which the human being has to choose between one thing or another; is equivalent to “liberty.”

will, creature (human, etc., will)

The simple use of the “capacity to choose,” liberty which the human being has and which the Will of Permission, which is at the service of the “unconscious men,” sets in activity.

Will of Permission

1. The LIBERTY Activity at the service of the free beings, impelled by the WILL.
2. God’s Active Force which, annihilating Itself, places Itself at the service of the free beings, “unconscious angels” and “unconscious men,” so that they might take to effect the realization of their desires. It cooperates positively in

the evolution of the man up until the moment in which the latter knows the Will of God.

3. She elaborated matter immersing Herself in the UNCONSCIOUSNESS of the “non-being” and became servant of the angelic creatures in order to give birth to “the MAN,” the LIBERTY-Work, in its Being.

4. Active Force of which, through God’s “Permission,” the “unconscious angels” and “unconscious men” serve themselves for realizing “Works” opposed to “the Work” of God.

“wills”

Will of Permission at the service of the unconscious human beings manipulated by the rebel angels, “fallen angel.”

Woman, the

1. Represents the Will, Promise of Redemption in Paradise.

2. Represents the liberty of “the Man.”

3. Is the “new Eve,” redeemed, the Church, the “feminine” of the Man, in a positive sense.

4. Signifies the “Eternal Feminine” (the Will), manifested in the human being, the “one.”

woman, the

1. Represents the liberty of the human being.

2. The “feminine” of Humanity’s “old man,” “the great harlot,” in a negative sense.

women

Has a negative meaning: “harlots,” “wills,” Will of Permission at the service of the “unconscious men” manipulated by the “fallen angel.”

WORD *or* Word-Being

1. The second manifestation of the Absolute in Himself and only with Himself, manifestation of the Thought-Being, affirmed in its Being, the WILL.

2. Before orienting its wave to the WILL, its BEING, it is simply LIBERTY. In the moment of affirming its entity, LIBERTY, in the WILL, it “Is.”

“Word”

1. The IMAGE of the second manifestation of the Absolute in Himself and only with Himself, contemporaneously multiple and One: the multiple the Souls, the “One” the Son.

2. Second manifestation of the Being who “Is” in the multiplicity of the Liberty, “Work,” IMAGE of the manifestation of the Thought-Being.

3. It is the Soul in the multiplicity of “the Work” (the multiple in the One).

word

Shadow of the “Image” of the second manifestation of the Absolute in “the Work”; gradual appearance of the manifestation of the thought in the multiple.

Word-Image, multiple

Second multiplicity of the Liberty-Work: it becomes realized in conformity with the coming-to-consciousness of the multiple Action-Image, Spirits-Light: the Souls.

WORK *or* Work-Being

The fourth manifestation of the Absolute *in Himself and only with Himself*, manifestation of the Action-Being affirmed in its Being, the WILL.

“Work”, the

The multiple Liberty which has become conscious of the unity, the multiple in the one: consciousness.

work

Product of the activity of the “unconscious men.”

Work-Liberty

The manifestation of the Action-Being after the LIBERTY affirmed the name and after the multiplicity and the partial unity became realized in it; multiplicity: angels; Unity: Spirits-Light.

“Works” *or* free-Works

1. Product of the activity of the Will (Permission) at the service of the Liberty, in the multiple — unconscious free creatures (angel and man).

2. The realizations of the Liberty in the multiplicity of the unconsciousness of free beings, realization of the desire of the angels-unconsciousness, product of the angels’ doing, multiple image of the Work-Liberty, the “shell” which hides in its interior the reality which is the unity.

3. Product of the angels-unconsciousness: the EGO in all its forms, that which sustains matter.

4. Product of the responsible acts freely elected by the free beings, angels and men, who are to be found in the multiplicity of the UNCONSCIOUSNESS.

“works of Permission”

1. The created sensible Universe, inclusive of the human nature, imperfect product of the desire of the angels-unconsciousness, which must “evolve” towards the Will of God, in whom it will reach perfection.

2. That which prepares man to come to know the Will of God: they are “precursors,” not “redeemers.”

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