

## Time, "the times" and the "end of Time"

According to the "Message to the men of the New Earth"

MEDITATIONS

by

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la esclava del Señor

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Time is the *opportunity* that has been given by the Being to His Manifestation Liberty-Work (Thought, Word, and Action, Image of THOUGHT-, WORD-, and ACTION-Being) in order for her to exercise her power of choice: either to affirm herself in herself as an entity separated from her Being or to return to her Being, affirming herself in Him. For the Liberty-Work this opportunity to choose between her Being and herself took place and was fulfilled when in her "faculty"1 Word she totally identified herself with the orientation to the Unity of Liberty in the Will -a choice that had partially taken place in her "faculty" Action—upon orienting herself to the Unity of one Body, her "faculty" Thought-Image in the Will; thus the Work was confirmed in the Unity of Liberty of Word and Action in Thought-Image. This is the Only Begotten: the Work in the Unity of Liberty in the Will, irreversibly oriented to her Being with a view to affirming herself in Him when she totally consummates her power of choice in Action and Thought, that is, Thought-Image and Action-Image, because the Work has not yet exercised her power of choice either in Thought-Image or in the Action-Image particles that remain in the Un-

<sup>&</sup>lt;sup>1</sup> I call it a "faculty" because I don't know what name to give it in this dimension of the Work, and what most resembles it is man's faculty, for instance, of thinking, speaking and acting.

consciousness of multiplicity, multiplicity of free beings.

This *opportunity* that the Work has in order to exercise her power of choice in her "faculties" Action-Image, Word-Image and Thought-Image is what we are wont to call "Time." This Time has split up into "times" due to the Unconsciousness of some particles of multiple Action-Image – the angels – and the human beings have divided it into hours, days, weeks, months, years, centuries and even millenniums. Both the angels and the human beings have disregarded the *opportunity* they have been given to consummate their power of choice, and, getting stuck in their egoistic-self, have made of this "time" a perpetual kingdom of their iniquities.

"Time," therefore, has split up into three "times":

First "time": The opportunity (time) that was given to the Work in her "faculty" multiple Action-Image detained in the Unconsciousness -the angels- in order for them to come to the consciousness of the Unity of their Being in the Only Begotten's Action, the Holy Spirit. This opportunity was consummated when some angels (multiple Action-Image), exercising their power of choice, came to the consciousness of the Unity of their Being in the Only Begotten in "man," affirming themselves in Him, while others affirmed themselves in themselves, appropriating the Work, seeking to realize their ambition to be "like God," in "man": «...you will be like God, knowers of good and evil» (Gn 3:5). Once the power of choice that was at the disposal of multiple Action-Image, the angels, has been consummated, this power of choice -the Liberty- passes on to Thought-Image, the Only Begotten's Body, the Human Nature, "man," Adam, masculine and feminine: «God created man in his image; in the divine image he created him;

male and female he created them»(Gn 1:27).

Second "time": The opportunity (time) that was given to the Work in her "faculty" Thought, the Human Nature, "man," in the moment of Adam, in order to begin to exercise his power of choice in his "masculine" aspect by fulfilling the precept of obedience «...but of the tree of the knowledge of good and evil, do not eat» (Gn 2:17). By Adam's disobedience, this Liberty was oriented to the egocentric action of the angel; as a consequence, the Only Begotten's Action remained inactive in "man," the Human Nature. It was reoriented to God by the obedience of the Israelites who fulfilled the commandment made into a Law -"Fulfill the commandments that I prescribe to you today" – a Law interpreted and transmitted by the angels as precepts, sacrifices and offerings. This reorientation of the Liberty, however, was confirmed only in and by Jesus Christ, since the Law given by Yahweh, God, to the Israelites, was, out of Justice, transmitted through the angels, and this is why it consisted of commandments and precepts, so that "man," in the human being, might acknowledge himself guilty, a sinner, before God, and, once knowing that he was a sinner, might be disposed to fulfill the Will of God, upon seeing that, on his own, he was impotent to redeem himself from the egocentric action that he had accepted and which was inducing him to sin because of the disobedience. This is why he says: «Sacrifices and offerings 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); and the same "man" comes in Jesus to unconditionally fulfill the Will of the Father, renouncing all orientation to the creature, all egoistic action. Let us not forget that "man" is ONE: the same

"man" that in the Israelites, in his "masculine" aspect, fulfilled the Law, living in a consciousness of multiplicity as a consequence of his sin, attains in Jesus, by his fulfillment of the Will of the Father, the Consciousness of Unity, "masculine-feminine": *«He who has the bride is the bridegroom»*(Jn 3:29).

In Jesus, therefore, the Human Nature is liberated from the subjection to the angel and attains the Unity with its Divine Nature, and it is Peter who receives the light to recognize in Jesus the living Christ, the Activity of the Divine in him: «"You are the Messiah, the Son of the living God." And Jesus answered him, "Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. And I tell you, you are Peter, the Rock; and on this rock I will build my Church"» (Mt 16:16-18). This Church will be composed of the human beings who, because of their faith, will, like Peter, come to the consciousness of the Activity of the Divine in the human, the living Christ, the Messiah that liberates each human being from his subjection to the angel.

This is why I say that this orientation to God was confirmed by the same "Man" in Jesus Christ: Jesus Christ, because he is Jesus, "man," Adam, identified through the fulfillment of the Will of the Father with the Activity of the Divine in him, the living Christ, making of the two Natures one –the identification of the Human Nature with the Divine Nature– by renouncing himself, putting to death his egoistic-self.

«Since the law had only a shadow of the good things to come, and no real image of them, it was never able to perfect the worshipers by the same sacrifices offered continually year after year. Were matters otherwise, the priests would have stopped offering them, for the wor-

shipers, once cleansed, would have had no sin on their conscience. But through those sacrifices there came only a yearly recalling of sins, because it is impossible for the blood of bulls and goats to take sins away. Wherefore, on coming into the world, Jesus said: "Sacrifices and offerings you did not desire, but a body you have prepared for me; holocausts and sin offerings vou took no delight in. Then I said, 'As is written of me in the book, I have come to do your will, O God.'" First he says, "Sacrifices and offerings, holocausts and sin offerings, you neither desired nor delighted in." (These are offered according to the prescriptions of the law.) Then he says, "I have come to do your will." In other words, he takes away the first covenant to establish the second. By this "will," we have been sanctified through the offering of the body of Jesus Christ once for all» (Heb 10:1-10).

What does this once-for-all "offering" of Jesus Christ's body consist in? It is his "self-offering," the offering of his "self," the renunciation of his own will in order to fulfill the Will of the Father, renunciation that is made once for all: the death-to-self. This is why in another passage it is said that man dies only once and after this, the resurrection to a "new life." And upon fulfilling his mission in this world, he says to his disciples, to those who have believed in him: «This is my body which is given up for you; do this in memory of me» (Lk 22:19); he is inviting us to give up, as he did, our own will, dying to every egoistic activity proper to the "self" in order to fulfill the Will of the Father. This is why he took as a symbol bread and wine, which are the result of the death of the natural state of the wheat and the grapes, which men themselves crush in order to obtain bread and wine, symbols of their own death-to-self in order to attain a new life: «For if while we were enemies, we were

reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life. But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation. Therefore, just as sin came into the world through one man, and death<sup>2</sup> came through sin, and so death spread to all because all have sinned...» (Rom 5:10-12). Just as the Israelites received the commandment of God, interpreted by the angels, as laws, sacrifices and offerings, so too we Christians have received the commandment and life of Jesus – «If anyone wishes to come after me, let him deny his very self, take up his cross and follow me» (Mt 16:24) – interpreted by the apostles, under the influence of the angels, as rituals and sacrifices performed by the "self."

Third "time": The opportunity (time) that has been given to the Work in her particles of multiple Thought-Image – the human beings – who, by not denying themselves, did not come to the consciousness of their Unity as Church, the Body of "man," the Human Nature identified with its Divine Nature in Jesus Christ, Thought in the Unity of the Will; some of them, for not having believed in Him, and others, for having made of the words and life of Jesus precepts and commandments imposed by law without taking into account the denial-of-self in order to fulfill the Will of the Father – the only important thing in Jesus' life. Everything else is a consequence of the fulfillment of, or obedience to, this Divine Will.

The Gentile Christians, like the Israelites, out of Justice, have also interpreted, through the ministry of the

<sup>&</sup>lt;sup>2</sup> It is a "death," because the true Life, the Divine Nature, the Only Begotten, remained inactive in the Human Nature on the account of the sin of "man."

angels, the life of Jesus and his words, making them into a Law of precepts, rituals and commandments in order to save their soul, all this resulting in Religions -"false chrysalids"— wherein the "spirit of the world" shields itself in order to seize the unwary, who, not having a vital, living faith, seek a God who would provide for their needs with a view to their permanence in this egocentric world. Those who have lived these religious precepts with a vital faith, taking into consideration the selfsacrifice, the negation of the egoistic-self, as obedience to the Divine Will, have –like the Israelites in relation to the "masculine" – fulfilled the conditions to transcend this state of unconsciousness, thus making possible the manifestation in a human being of the Consciousness of Unity, the "feminine" aspect of "man," the "Body" that Jesus had left behind, "Body" of "man": «This is my body which will be given up for you» (Lk 22:19). All the human beings who have denied themselves by a vital, living faith comprise the Church of Christ, His Bride, the "feminine" of "man," His "Body," being incorporated into the Body of the Total MAN, the WORK. The Eucharist lived out with faith leads the human being to the "mystical death" (denial-of-self) that took place in Jesus.

The Consummation of the power of choice of the human beings between their Being and their "self" will take place when in a feminine human being there will be manifested the Consciousness of the Unity of her Being in "Man," the Human Nature (Thought in the Unity of the Will, Body of the Only Begotten), affirming her liberty –by the denial-of-self: "If anyone wishes to come after me, let him deny his very self..." (Mt 16:24) – in the Unity of her Being, the Only Begotten in the Man, Jesus Christ. Likewise, those human beings who, by denying themselves, will orient their power of choice to the Unity of Liberty in the Will

present in the "feminine" of "man" will form part of the TOTAL MAN, the WORK; while the other human beings, for not having denied themselves, will remain in the multiplicity of the "self," affirming their power of choice as "beings," entities independent of the Unity. These events mark the consummation of the power of choice that has been given to the Work-Liberty in order either to return to her Being, or to affirm herself in the multiplicity of the "self" or in an apparent unity affirmed in the "self," independent of its true Being: this is the "end of time" or the "end of the times." The Work-Liberty irreversibly oriented to her Being is the Only Begotten, "Man."

The human beings who may remain affirmed in themselves would be entities unconscious of their Being but dependent on Him, in the Work, the Only Begotten Man, abiding in the unconsciousness of the multiplicity of "beings," by then without the liberty to choose. They will be moved by the angels' action, "egocentric spirit," which took the place of God in them, the place of the Only Begotten's Action, the Holy Spirit, whom these human beings rejected when they affirmed themselves in themselves and not in the Unity of their Being.3 This is the state that has been called condemnation, "eternal death." These human beings who have rejected the Only Begotten's Action, the Holy Spirit, will be under the power of the angels who did not come to the Consciousness of the Principle of Unity; these angels will be able to come to the Consciousness of their Being in

<sup>&</sup>lt;sup>3</sup> «Therefore I tell you, people will be forgiven for every sin and blasphemy, but blasphemy against the Holy Spirit will not be forgiven. Whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come (Mt 12:31-32).

the total MAN, consummating their power of choice—together with their works—either in the Unity or in the multiplicity of themselves. Is this, perhaps, the "half time," when all the particles that form part of the Liberty-Work will be gathered together, and the Liberty-Work will affirm herself in her Being: WORK-Being, God ALL in all, in everything and in everyone?

## REFLECTION

From what has been said, it is obvious that in order for the human being to attain his Realization, he has to consciously exercise his power of choice between the One and the multiple, between his Being, denying himself, and the non-being, the "self," affirming himself in himself, before the *opportunity* for choosing comes to an end – the "consummation of time." This choice is

made in the *concrete happenings* of everyday life, and whether time be longer or shorter has depended and continues to depend on man's coming-to-consciousness of his choices.

For some people, therefore, the prophecies, Promises, announcements that refer to eternal life are being fulfilled, while for others they continue to be pending until these persons come to consciousness and make their choice. Since the prophecies, Promises, announcements come from the Spirit for the sake of man's spiritual understanding, they are addressed to human beings; they are not referred to time independently of persons, as is commonly thought. For some people the prophecies, Promises, announcements never come to fulfillment, because they live in Time without taking their liberty into consideration.<sup>4</sup>

No human person, however holy he may be, nor God Himself saves or condemns anyone; it is the human being himself who saves or condemns himself according to his liberty's orientation in the concrete happenings of his life. The human being saves or condemns himself by obeying or disobeying the "voice" of God that manifests itself to him in his conscience. By the presence of this "voice," he becomes conscious of his choices in every act, whether they are egoistic, or in accordance with his conscience, denying himself by the fulfillment of his duties, by discipline, by the acceptance of the circumstances that do not depend on him, etc. He should not expect to belong to the Kingdom of God without having come to the consciousness of his power of choice and without having exercised it in every act, because it is according to each one's

<sup>&</sup>lt;sup>4</sup> Read Pilgrimage of the People of God, pp. 678-684.

choices that the Will of God will be fulfilled, as His Good Pleasure, or as His Permission. In his relationship with other people, he must be conscious of the respect he owes to their freedom, to their state of consciousness, to the differences of temperament; he should harmonize with life, without imposing himself on others with the pretension of changing them, noticing their defects while being ignorant of the fact that he suffers from the same. Thus, by not recognizing his own defects, he affirms his "self" more and more in the ego-unconsciousness, with an increasing blindness that hinders him from seeing in the defects of others his own defects.

When I speak of respecting a person's freedom and conscience, it should be taken into careful consideration that freedom is opposite to licentiousness and conscience is opposite to temerity. Licentiousness and temerity are the product of the "egocentric spirit." Conscience and freedom are the product of the spirit contrary to egocentrism. Therefore, I don't mean that one should respect the temerity or stubbornness of others, or yield to licentiousness – deviations that one seeks to disguise as conscience and freedom respectively.

When I speak of respecting a human being's freedom and conscience, I am referring to his fallen nature's genuine, natural tendencies, which the human being cannot correct on his own, because they are proper to the angelic action with which he is kneaded; he can and should master these tendencies by refusing to give in to them, but only the Holy Spirit can eliminate them. I am not referring to the deviations produced by the

<sup>&</sup>lt;sup>5</sup> By "temerity" is meant the attitude of a person who, out of pride, obstinately persists in imposing his own opinion without taking into account his own conscience or the conscience of others.

human being's attitudes that are based on his egoistic-self: hereditary deformations of a psychic nature, acquired bad habits, deviations due to a defective upbringing or to a lack of evolution caused by selfish excesses. All this must be corrected in time, by one another and in one another, through love and understanding in human relationships, which will be a true help for those who receive these corrections with humility, objectivity and openness.

The aforementioned "times" are manifested in the human beings according to their state of consciousness. There are people whose point of reference is the physical or chronological time that is marked by the events of history, without in any way taking into account the opportunity they have been given to exercise or consummate their power of choice through these events. Others relate time with the cultural, scientific, technological, economic progress manifested in humanity, and they as well fail to take into account the *opportunity* they have been given to exercise or consummate their power of choice through these events. Both the former and the latter remain in a psycho-physical state of unconsciousness, awaiting the fulfillment of the events, prophecies, announcements, Promises, thinking that these will bring about adverse or favorable consequences for their subsistence in this world, wherein they have centered their life, and they do not perceive that these events are putting an end to the exercise of their free will, what they call "time." For those who believe with a vital faith in the prophecies, these are fulfilled, in due time, in accordance with their living and operative faith.

Others, who perceive a reality beyond their psychophysical existence and believe in a spiritual life, relate the prophecies, announcements, Promises or signs of the times with the salvation or perdition of their soul, with

the hope that someone –God or a special being – may save them. But not even they take into account the *opportunity* they have been given to exercise their power of choice between the Being and the non-being (salvation or perdition of their soul).

Only a minority of people, in the process of knowing themselves, are confronted with the emptiness of their nothingness and discover in this emptiness, in this nothingness, their human impotence and their true Being, to Whom they orient themselves in the conviction of His Presence and Assistance in each human being who *believes* and trusts in Him, and they renounce every form of egoism in the concrete acts of their lives, exercising their power of choice until consummating it in their true Being, in Whom they put all their trust beyond the prophecies, announcements, Promises or signs of the times, up to giving to the Being who "IS" the place that had been taken over by the "self" because of the human being's pretension to resolve the problems of his fellow human beings, to save souls, etc.

True faith is the faith oriented to the only one who "IS," the Being of everyone and everything. This is the living and operative faith of those who, though believing in the prophecies, Promises, announcements, and though fulfilling all the conditions that are being asked of them in order for these prophecies, Promises, announcements to be realized, their trust and hope do not reside therein but in the One who is the center of their lives and who is beyond our way of conceiving these signs which we relate with our "time." It is faith, because they believe in what has been announced to them; it is a living and operative faith, because they fulfill the conditions that are required of them for the realization of these prophecies, Promises, announcements. In this way they will see realized in the dimension of the "spirit" – through their obedience or disobedience, fulfillment or non-fulfillment,

either positively or negatively—what was announced to them; the important thing is one's obedience to the Word received from God, without setting one's sights on its realization.

An example of disobedience could be the attitude of Jonah before the Word received from Yahweh.

Many examples of obedience can be found in the Sacred Scripture: When Abraham received the "call" to go forth from his home, his land, his kindred, he did not think about where he would go, he blindly obeyed the Word of Yahweh: «...to the land I will give you» (Gn 12,1). He trusted in this Word and resolved to obey. When he receives the Promise of his son Isaac, with whom God would establish His eternal covenant – as He would do later on with Isaac's descendants - Abraham does not set his sights on his son but rather on the Word of God. This is why, when Abraham is ordered to sacrifice his son, he does not think about the fulfillment of the Promise but about his duty to fulfill this Word, which he believes has come from Yahweh, and, out of obedience, he prepares to put his son to death. Abraham did not see fulfilled in this world any of the Promises made to him. Why? Because these Promises are not fulfilled in this state, in which the center that moves the human being is the egoistic-self; Abraham must certainly be enjoying all those Promises in the presence of the One who had been his center here on earth.

Neither did Moses see the realization of the promise of entering the promised land, even though he had accomplished what was asked of him.

Neither did the Israelites enjoy the promise of a land *«flowing with milk and honey»*; they came to an arid land, and, even to the present day, those who have believed in that Promise have not seen its realization, but

quite the contrary.

Have those who have put their faith in the Word of Yahweh God been a failure? No, they—those who have had the faith of Abraham—are enjoying the realization of that Promise in the presence of God.

And what can be said about Jesus and about those who believed in him and identified themselves with his life? Did they see fulfilled in this world any of the Promises that were made to them about the Kingdom of God? None of these Promises did they see realized in this world, and Jesus, even to the present day, is made a victim of mockery and scorn, by being presented to the world as a king enthroned on the altars and as a dead image carried around in processions, certainly the work of his "enemy," the "prince of this world" who has nothing in him and of him: "My kingdom is not of this world. If my kingdom were of this world, my servants would fight, so that I should not be delivered to the Jews; but now my kingdom is not from here" (Jn 18:36).

What could we say about the announcements of the prophets, for example the prophecy of Isaiah: "The calf and young lion shall browse together, with a little child to guide them" (Is 11:6)? What then are we to expect in this world? The only thing left for us to do in this egocentric world is to purify ourselves, dying to every form of egoism in order to make God—the Being who "IS"— our center and enjoy in Him, in due time, all His Promises.

<sup>&</sup>lt;sup>6</sup> «The king shall do as he pleases, exalting himself and making himself greater than any god; he shall utter dreadful blasphemies against the God of gods. He shall prosper only till divine wrath is ready, for what is determined must take place» (Dan 11:36).

The only "help" we can offer our fellow human beings is to guide them in making their choice between the Presence and Assistance of the Being within them -God- and their egoistic-self.

Seeing God outside of ourselves is a consequence of Original Sin and therein lies the origin of Religions, of the adoration of God outside of us, a "god" who provides for all our temporal needs. Religions were a help for us in order to become conscious of our choice between "Good" and "Evil," just as the Law was a help for the Israelites. Because of God's Justice to the angels, we human beings had to evolve in the "knowledge of good and evil," as a consequence of the orientation of the first man, Adam, exercising our free will between "good" and "evil," in the unconsciousness of free beings, oriented by the angels.

When the "fullness of time" arrived and the human being was able to exercise his power of choice between God and the creature, God sent his Son, the Only Begotten in "man," the Human Nature; the same "Man" who was called Adam is now called Jesus. It is in Jesus that God redeemed "man," the Human Nature, from the sin of disobedience that brought about as a consequence his orientation to the angel; God redeemed "man" through Jesus' obedience to the "Will of the Father," even to dying for Him on the cross. In the "man," Jesus, the Being who "IS" in the Only Begotten makes Himself accessible to the human beings.

When the Consciousness of the Unity of Liberty in the Will – Consciousness of a unique Being, the Divine, and of the non-being of the "self," the human– appears in a feminine human being, there will be manifested the Unity of the Church with its members, the Body, the "feminine" of "man," the Bride.

This event will provoke the consummation of the power of choice at the disposal of the human beings after Jesus Christ. This consummation of the power of choice will take place in all the human beings individually, that is, in each one of them: both in those human beings who, having oriented themselves to the "Good" and having become conscious of their egoism, choose the self-denial in order to affirm their "self" in their Being, the Only Begotten in "Man," thus receiving the Holy Spirit who will confirm them in the Unity of the Total MAN; and in those human beings who, having oriented themselves to "Evil" and having affirmed their egoism, remain in the unconsciousness of the "self" and, affirming themselves in themselves, receive the egocentric spirit of the angel who will confirm them in the multiplicity of the egoistic-self, the Wicked One. This is the end of the "knowledge of good and evil" and of the action of the angel in the human beings, according to their acceptance of "Good" or "Evil." The angelic action, out of justice, was bringing to fulfillment in the human beings the temptation accepted by man in Paradise, which made them believe that they would get to be "like" God, "knowing" good and evil; it was the god of this egocentric world, as St. John said: «The entire world is under the power of the evil one»(1 Jn 5:19).

Only then will we see the fulfillment of all the Promises, prophecies, announcements that have been given to us as the firstfruits of this New Life, in a World according to the Heart of God.

«But, in accordance with his promise, we wait for new heavens and a new earth, where righteousness is at home» (2 Pt 3:13).

«No eye has seen, no ear has heard, and no mind has imagined the things that God has prepared for those who love him»(1 Cor 2:9).

*«We do not fix our gaze on what is seen but on what is unseen. What is seen is transitory; what is unseen lasts forever»* (2 Cor 4:18).

Granja Hogar Los Peregrinos September, 2000

## QUESTIONS AND ANSWERS

1. What does the "Time" that has been given by the Being to His Manifestation Liberty-Work consist in?

The "Time" that has been given by the Being to His Manifestation Liberty-Work is the *opportunity* she has to exercise her power of choice between remaining in herself as an entity, a "self," separated from her Being, and affirming herself in the Being, who is her true Being, coming to be the Being Himself.

2. According to you, what is the difference between the Manifestations of the Absolute in Himself and with Himself, THOUGHT-, WORD-, and ACTION-Being, and Thought, Word and Action in the Manifestation Liberty-Work? In which Drawings of the book The "New Earth" can you see these two aspects represented?

The difference lies in the fact that THOUGHT-, WORD-, and ACTION-Being is the Reality, because THOUGHT and WORD as well as ACTION are affirmed in their Being, He who "IS," while Thought, Word, Action is the Manifestation Liberty-Work as Image, in her process of choosing between her Being and herself.

I see that the Reality is represented in Drawings 2 to 5 of the book *The "New Earth,"* and that the Image is represented in Drawing 6, the Unconsciousness of the Work, and in Drawing 7, the self-annihilation or self-emptying of the Being in order to give "being" to the

Image, and this self-annihilation is prolonged up to Drawing 31 in Action, the angels, and in Thought, the human beings.

3. According to what is said in the text, in which Drawing do you see represented the realization of the opportunity of the Work to choose between her Being and herself?

The realization of the opportunity of the Work to choose between her Being and herself —as irreversible orientation to the Unity of Liberty in the Will— is represented in Drawing 11. It took place when the Liberty-Work, in the totality of "Word," identified herself with the orientation to the Unity of Liberty in the Will that had partially taken place in "Action," upon orienting herself to the Unity of a single Body, Thought-Image, in the Will, thus the Unity of Liberty of Word and Action in Thought-Image being confirmed in her. But her affirmation in her Being has not yet taken place because some free beings have not consummated their power of choice.

4. Why is it said in the text that the Work-Liberty is irreversibly oriented to her Being with a view to affirming herself in Him, and why, according to you, doesn't she affirm herself in her Being right away?

The Work-Liberty is still only oriented irreversibly to her Being with a view to affirming herself in Him but she does not affirm herself right away, because she has not consummated her power of choice as Thought-Image. Up to the moment here considered, neither has she totally consummated her power of choice in Action-Image because some Action particles, the angels, remain in the unconsciousness of multiplicity, as beings in the unconsciousness of their true Being. The Action and Thought particles as free beings – angels and human beings – have not consummated their power of choice, free will.

5. According to you, into how many parts, and why, did the Work split up when she fell into the Unconsciousness? With which Drawing of the book The "New Earth" can you relate this moment, and what difference do you see between this Drawing and the following one? Read the explanation of these Drawings in The "New Earth" and form your own conclusions, giving a concrete example of this in our behavior as human beings.

The Liberty-Work, upon falling into the Unconsciousness, split up into three parts: Thought, Word and Action (Drawing 6) because she remained in herself, as regards her dynamism of "doing" – for being the manifestation of Action – and not in her "self," as regards her "being," Liberty, in order to exercise her dynamism of choice, thus "being" in her "doing."

The difference I see between Drawing 6 and Drawing 7 is that Drawing 6 represents the Image that the Work makes of herself in her Unconsciousness, and this is an illusion of the Work who believes that she "is" in herself, without attaining the consciousness of what she really is —Liberty— and of what she is-not—Work— because she has not yet made her choice. The following Drawing, No. 7, represents the moment in which the Liberty-Work feels divided in herself, empty, and comes to the consciousness of the Nothingness—the non-being of her image— and the Being annihilates Himself in her, giving "being," existence, to His Manifestation Work as His own Image, an entity, a "self," dependent on the

Being —«My Father and I are one»— for the purpose that the Work may awaken and come to the consciousness that even to this Image, her Self, she must die, affirming herself in her Being. She must disappear as a "self," consummating her power of choice as Liberty, choosing either the Being or the false self of the image that she has made, so that the only one who "IS," the Being of everything and everyone, may manifest Himself in her as Work: WORK-Being.

6. What is the name that men have given to the opportunity that the Work has in order to exercise her power of choice? And what is the true meaning of this opportunity for the human beings?

The name that men have given to the *opportunity* the Work has to exercise her power of choice is "Time," Time which they have divided into hours, days, weeks, months, years, centuries and even millenniums. The true meaning of this *opportunity* for the human beings is the capacity they have to choose between their ego-self and the entity-Self of the Unity of Liberty in the Will: free choice or free will.

7. Into how many parts has the opportunity that has been given to the Work in order to exercise her power of choice split up? And why?

The *opportunity* that has been given to the work in order to exercise her power of choice has, because of her own unconsciousness, split up into three parts, in accordance with the fractioning that had taken place in her: Action, Word and Thought Image.

8. Do you think that the "time" of the angels is the same as the "time" of the human beings? Give the reason for your answer. How have we human beings divided the time of the unconsciousness, and why?

The "time" of the angels is not the same as that of the human beings, because the former is in relation to the world of the spirit and has more to do with the different states of consciousness that were taking place in the angels. Whereas the "time" of the human beings is related to the psycho-physical laws of Nature: morning, evening, night, gestation, birth, growth, old age, death; and it has been divided into hours, days, weeks, months, years, centuries and even millenniums. This division has been made in accordance with man's physiological needs: eating, sleeping, working, resting, etc. In all these needs a choice is being made, which in the majority of cases goes unnoticed by the human beings, because they are not conscious of their acts and they fall into self-centeredness, putting their soul in jeopardy. For example: in his eating habits, the human being falls either into gluttony or into an excessive abstinence in order to maintain his "figure"; in his sleeping habits, he falls either into sloth or into not sleeping because of his vices, etc; he always falls into a kind of unbalance, if he is not centered, following the "voice" of his conscience.

9. According to you, what is Time for the Being and for the Liberty-Work irreversibly oriented to her Being: the Only Begotten?

For the Being, there is no "Time"; all is Eternity for Him, and all is He Himself, an eternal present, without a beginning, a past or a future.

For the Only Begotten, "Time" is related to states of

consciousness. Neither for Him does chronological time exist; what exists are states of consciousness in relation to the Liberty's orientation and the Will of the Being.

10. The text says that both the angels and the human beings, disregarding the opportunity they have been given to consummate their power of choice, have made of this "time" a perpetual kingdom of their iniquities. How do you understand this? What do these iniquities consist in?

In the text it is said that both the angels and the human beings, disregarding the opportunity they have been given to consummate their power of choice, have made of this "time" a perpetual kingdom of their iniquities. What is meant by this is that they, after having come to the consciousness of their responsibility as free beings, have gotten stuck in their egoistic-self and have not become conscious of their choices, giving priority to their selfish desires out of lust for power, with all that this involves, according to the desires and appetites of their own nature -both of the angels and of the human beings - carrying out works of injustice and wickedness. All those works were impelled by the egocentric spirit, which kept them stuck in and with themselves, with the pretension of taking the place of God. They are works of iniquity because they keep the free being stuck in himself, impeding him from making his choice in his Being. By detaining and even affirming themselves in their egoistic-self, the free beings interfere with the Activity of the Being in themselves, and, in this opportunity or "time," they eternize injustice. This is why the angel and the human being who affirm themselves in this state are called "the Wicked one."

11. Do you think that the text that speaks of the first "time"—the opportunity given to the Work in multiple Action-Image, the angels—refers to the particles of multiple Action-Image that came to the consciousness of the Unity of Liberty in the Will and form part of the Only Begotten? Would they also be angels?

No, because the particles of multiple Action-Image who came to the consciousness of the Unity of Liberty in the Will form part of the Only Begotten and are called Holy Spirit.

By angels is meant a state of unconsciousness of the particles (multiple Action-Image) that remained in the unconsciousness of the multiplicity of their being: those who did not come to the consciousness of a Principle of Unity and created Worlds and Worlds in their image and likeness as well as those who came to the consciousness of the Principle of Unity and affirmed themselves in themselves, the ones who are called fallen angels. There are also other angels, who are guardians of the human beings but whose action is in harmony with the Holy Spirit; they are "holy spirits" and, in relation to the human beings, they are angels of light.

12. Do you think that the angels still have an opportunity, "time," in order to exercise their power of choice so as to form part of the Only Begotten? In which Drawing of The "New Earth" are the two states of Unconsciousness and Consciousness that took place in Action-Image represented? Read the explanation of these Drawings in the book The "New Earth" in order to better explain your answer.

The angels who came to the Consciousness of a Principle of Unity had the *opportunity* to consummate their power of choice, either by affirming themselves in the Unity of their Being in the Only Begotten in "man," or by remaining in the unconsciousness of the multiplicity, affirming themselves in themselves. The two states of Unconsciousness and Consciousness that took place in multiple Action-Image are represented in Drawings 9, 10, and 11. The upper part represents the state of Consciousness: Unity of Liberty in her Being, the Will; the lower part of the Drawings represents the state of Unconsciousness: multiplicity of beings, the angels.

The angels who did not come to the Consciousness of a Principle of Unity will have the *opportunity* to consummate their power of choice when the Only Begotten made Man –Jesus Christ and his own– manifests Himself among them, putting an end to "Time."

13. What would be the Unity of the angels who affirmed themselves in their Being in the Only Begotten in "man"?

The Unity of the angels who affirmed themselves in their Being in the Only Begotten in "man" would be the Holy Spirit, since they form part of multiple Action-Image who, together with multiple Word-Image, came to the Consciousness of the Unity of Liberty in the Will, orienting themselves irreversibly to their Being in Thought-Image.

14. What do you think happened to the angels who affirmed themselves in themselves, in the multiplicity of beings, in relation to the Only Begotten in "man"?

The angels who affirmed themselves in themselves,

in the multiplicity of beings, do not form part of the Only Begotten in "man," because they did not deny themselves. Seeking to be "like God" by taking the place of the Only Begotten, as Holy Spirit, in "man," they offered him the possibility to be a "knower of good and evil," the good and the evil that, through their egocentric action, had been generated in their Works – including the creation of man as far as his Human Nature is concerned. They make "man" a knower of the effects of these evils, but not of their cause, which they themselves are unaware of, since this cause is their egoistic orientation, which culminated in their self-affirmation in themselves, believing themselves to be the center of the whole Creation by taking the place of God as Holy Spirit, thus affirming themselves, not in their Being, the only one who "IS, " but in their "self": self-centeredness. This is the angel's temptation of man in Paradise, whereby the angel consummates his power of choice.

15. Why is it said that the power of choice that was at the disposal of Action-Image, once it has been consummated, passes on to Thought-Image, "man"?

It is said that the power of choice that was at the disposal of Action-Image, once it has been consummated, passes on to Thought-Image, because the Liberty is one: the very power of choice that the Being gives to His Manifestation in order for her to choose between herself and her Being; in this case it is the Liberty-Work, Liberty which affirms herself in her Being when the human beings consummate their power of choice in "Man": the Human Nature identified with its Divine Nature

16. According to you, how was the faculty of choosing manifested in Adam, thus passing from "homo sapiens" to man? With which Drawing or Drawings of The "New Earth" do you relate this moment in which "man" receives the faculty of choosing, passing from "homo sapiens" to man? Read the explanation of these Drawings so that you may have a greater clarity in your answer.

The Liberty in the Unity of the Will, as we have said before, is the Only Begotten, the Divine Nature, in Whom the Being is annihilated. Therefore, the Being in the Only Begotten is there, at the disposal of the angels, giving reality to all Creation: nothing exists, nothing "is," without Him. Thus, the Only Begotten, the Divine Nature, was present in the "homo sapiens," who, as if he were asleep, was not conscious of this other Presence in him, because during the time of the Creation or formation of man the Liberty was at the disposal of the angels. When the Scripture says that God «breathed into his nostrils the breath of life; and the man became a living being», it is as if man had awakened, becoming aware that he was able to choose between the intimate "Voice" of his being – his conscience – and the "voice" coming from his reason. This "Voice" – the conscience, supernatural conscience – was the manifestation of the presence in him of the faculty of choosing; in this way he received the command of God: «From any tree of the garden you may eat freely; but from the tree of the knowledge of good and evil you shall not eat, for the day that you eat from it you shall surely die», and he began to exercise his power of choice by obeying the "voice" of his reason, which was coming from the angel, while for the angels it was the moment to consummate their power of choice between their Being, the Only Begotten in "man," and themselves – their self– according to the attitude they would assume toward "man": orienting him to God, or

orienting him to himself through his acceptance of the angel's temptation.

The moment in which "man" receives the power of choice, thereby passing from "homo sapiens" to man, is represented in Drawings 24 and 25.

17. Since the Being, God, the Being of everything and everyone, is more powerful than all the creatures, why do you think that His Action in the Only Begotten remains inactive in "man," making way for the action of the fallen angel instead of impeding him from acting in "man"?

Let us not forget that the Being in the Only Begotten is at the service of the Liberty; therefore, when "man" orients his liberty to the egocentric action of the angel, the Being's direct Action in man, out of justice, remains inactive, submitted as it is to the choice of man who has oriented himself to the angel. God, therefore, would guide man through the egocentric action of the angel, which "man" has chosen by orienting himself to him, putting his power of choice at the disposal of the angel, who will always orient him to his "self" and not to his Being.

18. Why do you think it is said in the text that man's liberty was reoriented to God by the obedience of the Israelites who fulfilled the commandment made into a Law, but that this reorientation was confirmed only in Jesus Christ?

In the text it is said that man's liberty was reoriented to God by the obedience of the Israelites who fulfilled the commandment made into a Law but that this reorientation was confirmed only in Jesus Christ, because those commandments, precepts and offerings were the angel's interpretations transmitted to Moses, and the Israelites, including Moses, fulfilled them as God's Will. This is why it is said that they oriented the liberty to Yahweh God but that this orientation was not confirmed until "man" himself consciously oriented himself to the Will of the Father, denying himself as a "self," even to dying on the Cross for the sake of this same Will: "Sacrifices and offerings 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)

19. Why do you think it is said in the text that the Law «consisted of commandments and precepts, so that "man," in the human being, might acknowledge himself guilty, a sinner, before God», and why did "man" have to recognize himself as such in the human beings and not in himself?

It is said that the Law «consisted of commandments and precepts, so that "man," in the human being, might acknowledge himself guilty, a sinner, before God», because it was through the Law and the precepts that the human being, in his efforts to fulfill them, would realize that he was impotent to do so, recognizing in himself a stronger orientation that made him break the Law, even though he wanted to fulfill it. In this way man would discover the orientation he had accepted when he obeyed the angel rather than the Will of God.

It is said that he had to recognize himself guilty in the human beings and not in himself, because the human beings are the same man in the multiplicity in which he fell after the sin, and in this way he was able to become conscious of the consequences of his disobedience, and this is why he says: "Sacrifices and offerings 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", and the same man comes in Jesus with the Consciousness of Unity, the "Body" that was "prepared," acquired, by the obedience of the human beings, Israelites, who endeavored to fulfill the Law.

20. According to you, how could the human beings, Israelites, come to the consciousness of their Unity in the Human Nature, "man," in Jesus Christ?

It all depended on their fidelity to the Word received from Yahweh and their cooperation with the grace that each one was receiving in his contact with the deeds and words of the Christ in Jesus. Any selfish attitude that would come between their faith and the grace received constituted an obstacle, impeding the confirmation of the graces that conveyed the force to put the egoistic-self to death and to give the primacy to the living Christ in their lives. It is the Christ—the Activity of the Divine—that orients each human being to the Unity of his Nature by means of his obedience to, and fulfillment of, the Will of the Father.

21. According to you, what constitutes the falsity of the chrysalids – Religions – that have resulted from the interpretation made by Christians of the life and words of Jesus?

The falsity of the "chrysalids" consists in the fact that a person's religious knowledge does not become one with his life: a person lives a falsity by pretending to have a faith, a religiousness, that in reality does not exist, because the true religiousness is that which becomes one with his life, getting him to transcend this state of unconsciousness proper to the "spirit of the world." Just as some caterpillars are wont to make their chrysalids independent of their body, which they enter and leave at will while they remain independent and do not get to experience the metamorphosis that transforms the caterpillar into a butterfly, so too the persons who do not live their faith enter and leave the Temple while remaining alien to the faith that they are displaying, without realizing that they themselves must be the "temple" of the living God, as Jesus said: «Why do you call me "Lord, Lord," and do not do what I tell you?»

22. Why do you think it is said that this choice of the Liberty will be consummated when in a feminine human being is manifested the Consciousness of the Unity of her being in "Man"? Upon whom does it depend that this Consciousness of Unity take place in a human being?

This Consciousness of Unity has depended on the human beings who have confirmed their choice between God and the creatures, just as it took place in Jesus through the obedience of the Israelites who fulfilled the Law, which meant for them the Will of God, and through others who did not fulfill it, affirming themselves in themselves. When, according to Divine Justice, the conditions for this same choice are fulfilled in the human beings after Jesus Christ, the Consciousness of Unity will be manifested in a human being as it was manifested in

Jesus, thus completing what is lacking of the Total Man. The "masculine aspect" of "man" was fulfilled in Jesus; what's lacking is the "feminine aspect," which must be fulfilled, thus completing what is lacking of "man's" sacrifice as far as his "members" are concerned – what is lacking of Jesus' sacrifice – putting to death their "self" for the sake of the fulfillment of the Will of the Father. It is then that the choice of the Work will be consummated, the Liberty thus returning to her Being.

Israel represented the "masculine" of "man" and the gentiles represent the "feminine."

23. It is said that the human beings who, by the denial of their "self," orient their power of choice to the Unity of Liberty in the Will present in the "feminine" of "man" will form part of the Total MAN. Do you think that these human beings referred to here must have contact with, or believe in, the person who represents the Unity, "masculine" and "feminine"?

The human beings who, by the denial of themselves, orient their power of choice to the Unity in the Will present in "man" do not necessarily need to have contact with the "masculine" or with the "feminine" individuality, since what incorporates them into the Unity is precisely their self-denial, the renunciation of the individual-self, in order to identify themselves with the Unity of Liberty in their true Being.

24. According to you, how can this apparent unity —in the affirmation of the "self"—which is spoken of in the text, manifest itself? Can you give some examples?

This apparent unity in the affirmation of the "self" can manifest itself when the human beings, in their

efforts to attain a unity of opinions, agree to unite among themselves without denying their egoistic-self. For example: the Institutions, even the religious ones, the European Union, the New World Order, the United Nations, Communism; in the Religions: Ecumenism, Syncretism, etc.; and other movements or tendencies that will arise as a logical and reasonable aspiration of human beings to find peace, which they will never attain by seeking the balance of selfish interests.

## 25. Why do you think the text speaks of "eternal death" in reference to persons who are alive?

The text speaks of "eternal death," even though it refers to living persons, because they indeed exist but have lost the True Life, because they do not have the Activity of the Divine Life, which sustains them, but does not penetrate them. It is "death" because Life is not active in them. For example, after original Sin we are all born "dead," in a state of unconsciousness, unmindful of our Divine Nature, until Jesus Christ came and, through his life, made known to us the presence of God the Father in himself: "This is eternal life: to know you, the only true God, and the one whom you sent – Jesus Christ" (Jn 17:3). "Eternal death" occurs when the human being affirms himself in himself, going against his conscience out of convenience, consciously disregarding the living God, the Activity of the Divine, which he bears in himself.

26. Do you think that during your lifetime you have made your choices consciously and that you are now prepared to consummate your power of choice, in God, your Being, or in your "self"? Whether your answer is affirmative or negative, explain the reasons

that move you to answer that way.

Personal answer, according to each one's experience.

27. What do you think would be the choice that would lead you to your Realization as a man or as a woman? And which choice would get you to nullify yourself as a man or as a woman, and why? Explain your answer.

The choice that leads the human being to his Realization, integrating him into the Work, "Man," masculine-feminine, is the denial of the egoistic-self in order to make way for the Activity of the Divine, which will assume his humanity. Just as the Christ in Jesus says: «He who loses his life for love of me will find it and he who loves his life more than me will lose it.»

What would get the human being to nullify himself would be for him not to choose, surrendering his liberty to another creature, without being aware of his choice. It could also be that he believes he can attain his realization on the human level by affirming himself in himself as a "self"; he would thus exercise his liberty with negative consequences for himself, since he would nullify himself as a person, by failing to attain his Realization in his Being, in the Work, "Man."

28. How do you think you can delay or accelerate the time for your choice?

Since it is only by choosing that the human being becomes Realized, he delays the time of his choice and Realization each time he acts unconsciously, without being aware that he is actually exercising his power of choice, that this *opportunity* to choose can come to an

end at any moment, and that he will be confirmed in those "unconscious" choices, which can be contrary to what he would have really wanted to choose.

The human being can accelerate the time of his choice and Realization by becoming conscious of his acts, being aware that he is exercising his power of choice between his Being and the "non-being," the egoistic-self. And when the consummation of the "time" for choosing arrives, he will receive the place that corresponds to him according to what he has consciously chosen, being satisfied with the choice that he has made; afterwards he will live out the consequences of his choice. Whereas the opposite attitude would leave him with a feeling of dissatisfaction, upon realizing that he had chosen what he would not have wanted to.

29. According to you, how do the Will of Good Pleasure and the Will of Permission come about in the human beings? What is the meaning of this distinction that is made in God's acting?

When the human being orients his liberty to the Will, acting according to the demands of his conscience, this Will is, for him, Will of Good Pleasure. It is Will of Permission when the human being makes a choice without taking his conscience into account, and God makes his choices a reality. According to the human being's orientation, this Permission can be, for him, positive or negative: if he has not yet come to consciousness, and his choices are made according to what, for him, is necessary or good, this Permission is positive; if, on the contrary, he makes choices that go against his conscience, consciously accepting evil, this Permission is, for him, negative.

This distinction means that, since God is at the ser-

vice of the Liberty and the Liberty at the service of the human beings, He permits their choice, realizing their desires according to their orientation: in conformity with, or in opposition to, their conscience. But each human being will have to assume the consequences of his acts. The difference does not lie in the Will but in the orientation of the free being.

30. In your "time," have you seen any prophecy fulfilled in you or in someone else? Explain your answer.

Yes, I have seen in me the fulfillment of some prophecies that I have learned about in the Scriptures, as well as of some Promises and warnings that I have personally received.

I have also seen how some prophecies addressed to humanity are in the process of being fulfilled, prophecies which are of interest to all. For example: the changes that have taken place in the human beings' behavior, the coming of entities from other planets, and other particular things that have been announced for a long time and which have been made known in order for us to personally choose the orientation we want to follow, like, for instance, the New World Order, the new habits accepted by society: immorality, fashions, the moral decay on all levels, etc. All this reveals our orientation, and we run the risk of choosing what "is-not," without being aware of the consequences.

31. Do you think that God, a saint or some special person can save your soul if you yourself have not consummated your power of choice? What choice do you think you should make in order to attain your salvation? What does this salvation consist in, and why?

I never thought about the salvation or condemnation of the soul, since I regarded the human being as a whole and saw that my happiness depended on my acting in accordance with my conscience. I would indeed turn to God or to some of my favorite saints to ask for help in order to fulfill my obligations in this world or to satisfy some desire. I did so before I received the Message; now I have no other desire than to fulfill the Will of God.

As far as I am concerned, my choice has always been in relation to my conscience, without thinking of a future salvation but only of a present peace and happiness.

I believe that our salvation consists in being in peace and inner harmony with our conscience, free of any reproach, and in acknowledging at each moment the faults and errors we have committed, disidentifying ourselves from them.

The salvation of the soul consists in the identification with our Divine Nature – the living Christ in each one of us – and this identification is attained through the denial of the egoistic-self, which each one can carry out only by choosing the activity of the Divine.

32. How have you fulfilled your duties? Have you accomplished them as a duty of conscience, or have you just tried to "get them over with," not attaching any importance as to whether you have done them well or not?

Personal answer, according to each one's experience.

33. How do you think you can put into practice the respect for the freedom and the conscience of others according to their state of consciousness? Give some

practical examples.

In order to respect the conscience and freedom of others, you should be authentic, truthful, free of egoism, and very objective so as to see the other independently of your conditionings.

34. How do you think you could harmonize with life in your relationship with others, without imposing your own criteria and, at the same time, being faithful to your conscience, not imposing yourself on others with pretensions of changing them? And what would the contrary attitude be like?

This may be done by being authentic, truthful, free of any egoistic conditionings, in order not to have the pretension of wanting to change the other, even though you may manifest your opinion according to your conscience, while respecting the other's freedom according to his state of consciousness and his life-circumstances, in the conviction that each one must act in conformity with his own and not another's conscience. The opposite attitude would be to have the pretension of changing the other, out of the pride of believing that you know what's best, and that is why you try to impose your criterion. The sign of this attitude is the feeling it leaves within you: if you feel uncomfortable, annoyed, it is because you have acted selfishly, wanting to impose your opinion, and such feelings go against your own and the other's freedom.

35. How do you think you can recognize or discern the difference between freedom and licentiousness, conscience and temerity, when a person wields these words as an argument to convince you of the rightness of his behavior?

By their fruits you will know them. By observing this person's way of acting you can easily realize whether or not he is acting in conscience and freedom, above and beyond his errors and defects. It's up to you to be objective and free of conditionings in order to have the necessary sensibility that enables you to perceive and discern the other's orientation in his way of acting.

36. What do you think would be the genuine natural tendencies proper to the fallen human nature? And what would be those deviations produced by the egoistic self: hereditary deformations of a psychic nature, acquired bad habits, deviations due to a defective upbringing and to a lack of evolution caused by selfish excesses? Give your answer in relation to each one of these aspects, which are generally found in the human beings. How do you think they can be corrected?

The genuine natural tendency proper to the fallen human nature is the orientation to one's self, self-love, egoism, the ambition to be greater, etc.; this is due to the angelic action with which our nature is kneaded and which is the cause of all the harmful effects and deviations that take place in the human being. He can indeed master these tendencies proper to his nature, as God said to Cain: "Sin is lurking at the door; its desire is for you, but you must master it" (Gn 4:7). The force that produces disorder, violence, irascibility, etc. in the human being is proper to the angelic action, which the human being must master so that this force may not be converted into acts that harm him and others, as happened in the case of Cain, who killed his brother.

The task of the human being would be to struggle against this force, mastering it before it is converted into acts; he is not responsible for this force, but certainly for the acts that he commits impelled by it. We have many examples in the Scripture: David, who was unable to master his passions, thereby provoking the death of Uriah in order to satisfy his disorderly passions with this man's wife. The passions are legitimate when they are set in order by reason; it is their disorder that turns them into sin. Every one should observe himself and recall the times he has acted like Cain. David and others, giving a free rein to the disorder of the energy that has taken possession of him, and he should learn how to be attentive so as not to give way to this disintegrating energy, which identifies him with the Wicked One, even to the point of inducing him to desire to be "like God" in order to have power over all the other creatures, which he considers inferior to himself, including his own fellow human beings.

The best correction for all these deviations is the good example of adults among themselves, of parents with their children, of teachers, etc.

From this natural genuine tendency of the human nature – the orientation to oneself, egoism – much good has been derived for the human being's evolution. Man's sentiments, though being egoistic, turn out to be very positive: for instance, the mutual affection between parents and their children and among all human beings in general, altruism, patriotism, etc. It has been the impulse for the human being's evolution, which is what we have lived from the first man, Adam, to our days. Now, at the end of man's evolution, the human beings already have the capacity to orient themselves to their true Being in order to receive the Spirit who will free them from the subjection to this egocentric energy, as it hap-

pened in Jesus Christ in whom the Human Nature has been liberated.

There is also the negative aspect of egoism, which has engendered wars, all kinds of conflicts, all sorts of deviations because of the uncontrollable disorder of the passions, and this converts into acts the capital sins: gluttony, lust, anger, avarice, envy, pride, sloth. All this happens when self-mastery is lacking, which is indispensable for attaining one's integral evolution, so that one's true personality, as a man or as a woman, may be revealed.

37. Can you say how you see the "times" that are marked by the events of history and by the cultural, scientific, technological progress that takes place in humanity? What do you think about this? How can you take into account the opportunity that is being given to you through these events in order to make your choice? Give some examples.

These "times," as the text says, are manifested in the human beings according to their state of consciousness.

There are people whose point of reference is the physical or chronological time, marked by the events of history, for instance, the Independence of Venezuela. They memorize the dates of these events without taking into account the opportunity that they, in learning this history, marked by the behavior of the persons involved, are being given in order to exercise their power of choice according to their conscience. Rather, we should reflect objectively, for instance, on the different attitudes of the people involved in these events, in order for us to discern the orientation of our own liberty, by seeing clearly with which of those

attitudes we identify ourselves, trying to be true to them in our practical life, since such attitudes will be taken into account at the moment of consummating our power of choice.

The same occurs in relation to the cultural, scientific, technological progress that takes place in humanity. These events reveal the evolution and the growth of consciousness that take place in humanity and which correspond to the choices made by their protagonists. We should not look at these events with indifference, as if they were alien to us, even though we have not participated in them; but we must indeed be conscious of the orientation of our liberty in what we accept or reject. For example, if you accept pornography, cloning, the genetic advances, etc., be aware that by your acceptance or rejection of these things you are making your choice, since in such an orientation you receive the same energy that was used in those "advances," given that man is one, and nobody is independent of anybody else.

38. Have you awaited the fulfillment of some prophecy, hoping that it would bring about favorable consequences for you, or fearing the opposite? If this is so, have you made your choice in relation to such a prophecy?

At the present time I do not guide myself by the prophecies, rather I set my sights on the Will of God.

39. Can you say if any prophecy has been fulfilled in your time and if you have made a choice in regard to these events?

Yes, I have seen that some prophecies are being fulfilled in me, and the choice that I have made is to always accept the Will of God as He determines it.

40. Have you believed with a vital, living faith in some prophecy that has had its fulfillment according to what you have believed?

Yes, especially the prophecies related to the "end of time" and the Kingdom of God.

41. Have you believed in a spiritual life connected with the prophecies, announcements, Promises, signs of the times, etc., relating them to the salvation or perdition of your soul, with the hope that God or some special being might save you?

I have never thought about the salvation or perdition of my soul because I have always seen myself as a whole, in the conviction that the only thing I have to do is to live in accordance with an upright conscience; I have never been able to go against my conscience, and even though I may have wanted to do something opposed to it, I have never been able to carry out my wish.

42. Do you have any concrete example of those who believe in the prophecies, announcements, Promises, etc., relating them to the salvation or perdition of their soul, with the hope that God or someone else may save them, without taking into account the opportunity they have been given in order to exercise their power of choice? What is your position in regard to this question?

Yes, many people in the Catholic Religion, who are the ones I am acquainted with for having practiced the same Religion, believe that it is God or a saint who will save their soul without taking into account their choices, because we have never been actually taught that everything depends on our liberty.

43. Can you give any example of such a minority of people who, confronted with the emptiness of their nothingness and with their impotence to transcend the human condition, discover in this emptiness their true Being and orient themselves to Him? Have you ever had such an experience?

I believe that it refers to the minority of people who have retired from the world, fleeing from its spirit, because of having experienced the emptiness of all the human prerogatives that it offers. The example I can give is my own experience after having come to the consciousness of the All and the nothingness, and this is not my achievement but a grace of God.

44. Do you think that a person who truly believes in God and in His Assistance can presume to save others who have not come to the consciousness of this Presence and Assistance of God in themselves?

If a person presumes to save others who have not come to the consciousness of this Presence and Assistance of God in themselves, it is because he himself has not believed in God, who is the only one who can enlighten souls so that they may choose between God and their "self," between their conscience and their selfish convenience: salvation or perdition.

The only thing the human being can do for others is to be a good example with his life and help them discover their deeper self so that they may be able to make their choices with full consciousness.

45. How do you think this living faith, which is oriented to the one and only Being who "IS," beyond the prophecies, Promises, etc., is manifested in the human being? Give some concrete examples of your own and of other persons, other than the examples mentioned in the text.

This living and operative faith is the one that is oriented to the Will of God, without hoping for anything but what He determines, always accepting this with love, no matter how painful it might be, but without ceasing to believe in the prophecies, Promises, announcements, etc., in the conviction that we can always be mistaken in our way of conceiving the form in which they are fulfilled. For example: On a certain occasion, while I was, by the Lord's Will, in Holland, in the city of Amsterdam, it was made known to me that I had to see the Queen on that very day. I did not know how this could happen, and whom I had to ask in order to obtain an audience. Following an inner impulse that was in harmony with my conscience, I left my hotel without knowing where I was going. Suddenly, while being on a certain street, I saw a motorcade and a great crowd coming in my direction; I asked what was happening and I was told: "The Queen is coming." No one was expecting her that day, for she lived outside the city and did not frequently visit it. She was coming along in a carriage and at one moment I found myself face to face with her; we gazed at each other, and I felt that what was announced to me had been fulfilled. I had thought that everything would

be quite different, that I would have an interview with her without knowing what we would talk about. I have had other experiences similar to this.

46. Have you had any experience in regard to Religions, in the sense that you have worshiped a God outside of yourself, asking Him for favors that would meet your temporal needs? Were you granted these favors? Do you believe that the Religions, rituals, prayers, sacrifices, etc., were, or still are, a help for you?

Yes, when I used to practice the Catholic Religion, I adored a God outside of myself, asking Him for favors, which were frequently granted to me.

Religion, with its rituals, prayers, sacrifices, etc., was a help to me while I was still evolving in the knowledge of myself, until the moment arrived in which all of this began to lose its significance for me, as I increasingly felt the Presence of the living God within myself, along with inner demands that, for me, were His Will.

On the basis of what I have experienced in my life, I can say that Religions, practiced with true faith, are a help in leading the human being to encounter the living God in himself. On the contrary, when true faith does not exist, Religion turns into a routine that keeps the human being stuck in a habit that becomes a vice, impeding him from experiencing the life that Religion offers: the encounter with the living, personal God. For example, the Mass, the Eucharist, prayer, devotion to the Virgin Mary and certain saints, the Rosary, the Way of the Cross, etc. were very important for my spiritual life in order for me to make contact, in my inmost being, with the Divine Life that throbs in every human being.

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