

## TIME AS OPPORTUNITY

...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.

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 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.

(pp.17-19)

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 consum-

mate 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 psycho-physical 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.

(pp. 20-23)

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).

(pp. 26-29)

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## QUESTIONS AND ANSWERS

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?*»

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.

*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 service 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.

*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 con-*



*science, 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.

*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...

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.