

## QUESTIONS AND ANSWERS

20. *What difference do you think there is, in practice, between the free being in whom the Activity of the Being is manifested as Will and the free being in whom it is manifested as Permission?*

The difference, in practice, between the free being in whom the Activity of the Being is manifested as Will and the free being in whom the Activity of the Being is manifested as Permission is that, in the former case, the self is at the service of the Being, and the free being does not have any personal desire: the Activity of the Being in him is Will; and in the latter case, the Being is at the service of the self, permitting the free being to carry out his desires so that he may evolve and consummate his power of choice; these desires are multiple and will never satiate him, thus getting him to become aware of his own impotence, of his nothingness.

24. *According to you, how can human beings consummate their power of choice?*

Human beings consummate their power of choice when, due to the Being's manifestation to them, they come to the consciousness of the nothingness – the nothingness of themselves and of everything around them. They affirm the orientation that they have assumed in their acts during their lifetime: orientation to conscience, their Being, or to convenience, their self.

27. *What happens when the Liberty denies herself and identifies with the Activity of the Being? Can you give an example?*

When the Liberty, after having been detained in herself,

denies herself and identifies with the Activity of the Being, the Being manifests Himself in her as Will. In human beings this would happen in a person who, denying himself in all the acts of his life, behaves according to an upright conscience, not satisfying the egoistic appetites of the self; in this way he identifies with the Activity of the Being. An example of this would be Jesus of Nazareth: *“My food is to do the will of him who sent me”* and *“Father, if it is possible, let this cup pass from me; yet, not my will but yours be done.”*

32. *What does the power of choice of human beings consist in? What do they have to choose?*

The power of choice of human beings consists in the faculty they have to choose, in their practical life, between the demands of their inferior self, the natural faculties of senses, instincts and reason, and their higher self, the supernatural faculty of conscience. In short, they have to choose between their “self” and their Being.

36. *According to you, when do human beings submit themselves, in practice, to the Activity of the Being?*

Human beings submit themselves, in practice, to the Activity of the Being when they submit their convenience to their conscience.

42. *According to the world in which we live, what, in your opinion, is the entity-self? And what is the difference between entity and entity-self?*

The entity-self is the entity conscious of himself, that is: the free being conscious of himself in the unconsciousness of his true Being.

The difference between entity – self and entity is that an entity is everything that exists but is not conscious of itself, nor is it conscious of its true Being; and an entity-self is the

entity that is conscious of himself as a self but is not conscious of himself in relation to his true Being.

43. *According to the world in which we live, what, in your opinion, is the ego-self?*

The ego-self is the entity-self detained in himself, submitted to himself – to the “self” – without orienting himself to the Being who “IS,” his true Being.

44. *According to the world in which we live, what, in your opinion, is the Nothingness?*

The Nothingness is the state that takes place in the entity-self, the free being, when he becomes conscious that, of himself, he is not and that his being and his activity do not lie in the self but in the Being who “IS,” and, denying himself, he submits himself to His Will in thought, word, action and work.

45. *Do you think that the free being who attains the state of the Nothingness does not have a self?*

The free being who attains the state of the Nothingness certainly has a “self,” but a “self” that is conscious of its nothingness and is at the service of the Being, unconditionally submitted to Him.

49. *It is said in the book that the entity-self appears when the Liberty, Manifestation of the Being, knows herself and comes to the consciousness of herself, orienting herself to herself and not to her Being. How does this happen in the human being?*

The human being knows himself when, though being a child, is able to say “I am,” “this is mine,” etc., that is, when he realizes that he is an individual independent of others. He comes to the consciousness of himself, and orients himself to

himself and not to his Being, when he begins to choose between conscience and convenience, and he detains himself in his convenience.

50. *In the book it is said that the Liberty, Manifestation of the Being, "...upon becoming wrapped up in herself, submits herself to herself and not to the Being who "IS," her true and only Being." In relation to the human being, how do you understand, in practice, this "becoming wrapped up in himself and submitting himself to himself"? Can you give a practical example of this in yourself?*

In the human being, this "becoming wrapped up in himself and submitting himself to himself," would, in practice, be an attitude contrary to the denial of himself; it is a question of being stuck in oneself, by pitying oneself, or by nourishing feelings of resentment or vengeance against another person.

An example would be when someone touches my ego and I keep turning it over and over again in my mind, feeling hurt or victimized; or when I hold a grudge because of what the other person has said to me, and I wait for the chance to take my revenge by hurting him in his ego.

51. *According to you, how can a human being, when touched in his ego, submit himself to the Being who "IS" instead of "becoming wrapped up in himself and submitting himself to himself"?*

A human being, when touched in his ego, instead of "becoming wrapped up in himself and submitting himself to himself," can submit himself to the Being who "IS" by denying himself in not dwelling on his touched ego, recognizing that if he has been offended or hurt by what the other person has said to him, it is because he is stuck in himself.

89. *How are the "old earth" and the "New Earth" manifested*

*in the human being?*

The “old earth” is manifested in the human being inside and outside of himself, in that state of egocentric unconsciousness in which, by considering his own self the center of himself without BEING in himself, he lives, detained in his self, in a state of torment and enslavement due to his own reactions and feelings, fruit of his disordered passions; and, as a consequence, all his surrounding world, even Creation itself, manifests the state of disequilibrium that he experiences within himself, always tormented by insatiable desires, chasing after a happiness, joy and peace that he is not able to attain.

The “New Earth,” likewise, is manifested in the human being inside and outside of himself, in the state of liberty that he attains as a consequence of his self-denial, centering himself in his Being, from Whom he knows he is receiving everything, thereby experiencing an inner peace and harmony. Little by little everything around him changes according to what he is living within himself in harmony with his Being, and in this way the “old earth” is gradually transformed into the “New Earth.”

*92. According to you, how can we verify, in our practical life, the state of consciousness in which we are to be found? Can you give some examples?*

We can verify, in our practical life, the state of consciousness in which we are to be found, through our relationships with others and in our internal and external reactions that show up in regards to our “self”; also in the way of doing our work, in the reaction we have with respect to the fulfilment of our duties and the awareness of our rights. The more the self reigns, the less consciousness we have, and the lower is our condition, because we do not experience the strength that consciousness provides in order to subdue the self.

For example, when you make a mistake and you become annoyed at yourself for having made a bad impression on others, or, on the contrary, you humbly accept the fact, recognizing that we all can make a mistake. Or when other people point out your defects and errors, and you react by giving priority either to the truth or to the self. Or when you fulfill your responsibilities to get them out of the way without being in your doing, or you are being in fulfilling them, etc. Also, according to how you react in the face of the adverse circumstances that life presents to you, like sicknesses, deaths, etc.: whether you receive them as a matter of justice or as God's Will for you, accepting them as a purification, or, instead, you rebel against these adverse circumstances, receiving them as an injustice you do not deserve, putting the blame on God or on others.

Conclusion: the “self,” egoic state, enslaves you; the consciousness makes you free. The consciousness-self sees everything objectively; the egoic self sees everything subjectively.

*93. Why is it only in our practical life, in its different circumstances, in our reactions to other people, that our state of consciousness can be verified? Could it not be ascertained through the knowledge we possess and through what we see in ourselves, without having any contact with others?*

It is only in our practical life, in its different circumstances, in our reactions to other people, that our state of consciousness can be verified, because mere intellectual knowledge does not get the human being to know himself in his “self,” but rather in his intellectual capacity, thereby reinforcing his ego-self. It is in one's contact with other people that the genuine reactions of the self show up.

For example, when someone points out to you an error or a fault, and you react subjectively instead of considering the matter objectively so as to see where the defect lies, and you

make your ego-self the center of attention instead of concentrating on the error in order to discover the defect. Consequently, you feel annoyed, depressed or hurt because of what has been said to you, without trying to see where the defect lies; rather, you become wrapped up in your self, feeling that you have been victimized; in this way, your defects and errors continue to increase and multiply. Or when you are the one who sees the defects of others, and you dwell on your criticism instead of recognizing that you have the same defects and helping the other person to overcome them. Or when you are flattered by others, when they praise you or express their admiration for you, and this provokes in you a reaction of pride or vainglory, making you believe that you are better than everyone else, and you appropriate, as your own work, what you are receiving as a grace.

94. *What does it mean to drop the “shell,” and why do you think it is said that this is not our concern?*

To drop the “shell” is the definitive death of the “self,” and this is not our concern because the “self” does not commit suicide; other people or the circumstances of life will kill it when Divine Justice puts an end to our “pilgrimage” in this state of Unconsciousness, outside or inside this psycho-physical world.