

GOD

Who is God? God is not a proper name, for example, the name of the Being who “IS.” God is that which you adore, that which is the center of your life, that which you worship above all things – that is your God. For the vast majority of people, God is their “I,” because they worship themselves, and the “I” is their center, either in themselves or projected in another, others, or in things; it can be family, one’s complementary opposite, one’s children, friends, one’s Nation, Religion, Power, even money – anything.

Any God foreign to yourself, to your daily living, that does not interfere with your egoism, is a dead god; the “I-ego” and the living God cannot exist at the same time. Therefore, when a person says: “I believe in God,” we must observe his life in order to see who this God is in whom that person believes, since it could be a God contrary to yours, for the identity of this “personal” God depends upon a process of evolution of each one’s conscience. All of us at some stage of our life have been idolaters; we have had many “I”-gods.

There is only one true God, the one and only Being of everyone and everything, He who IS in Himself and with Himself, and nothing exists independently of Himself. But we cannot merely believe in this Living God; faith in Him, as well as “adoration” of Him, manifests in each one’s life through self-denial so that it may be He who manifests Himself in our human being, to the benefit of another, others – one’s family, one’s complementary opposite, children, friends, one’s Nation, etc. There is no greater love than that of giving one’s life for those one loves.

CHRIST

Who is Christ? Christ is the activity of the Living God in the human being and was what became manifested in Jesus. This is why it is said of him that he is “the Christ” – because he died to himself so that the activity of the Living God could manifest itself in him. Jesus is the human, the man; Christ is the Divine, who assumed the Human Nature in the human body of Jesus through his denial of and death to self, submitting himself unconditionally to the Divine Will. This is why he is Jesus Christ, the Word Incarnate, the Only Begotten. And every person who does as Jesus did is Christ and forms part of the Only Begotten. (p.9)

THE ONLY BEGOTTEN

Who is the Only Begotten? The Only Begotten is the Manifestation of the Being who “IS”: Liberty-Work, which has oriented itself irreversibly to its Being but which has not yet manifested itself because a part of itself remains in the unconsciousness of its Being, in the multiplicity of beings....

The Only Begotten, in the Human Nature, “the man,” is the Divine Nature, which is substantially united to the Human Nature and, as a consequence, is in every human being. This is why the human soul is immortal, because it is substantially united to the Divine Nature, in whom the Being who “IS” resides.

So then, according to the Message to the men of the “New Earth” ... God is the absolute – the absolute unmanifested and manifested at the same time...

(pp. 9-11)

THE HUMAN BEINGS

We, the human beings and the whole Creation, form part of this Liberty-Work Manifestation, which has not yet, in its totality, come to consciousness of its Being, God. God is He who “IS,” and without Him we are all nothing; all that we are, all that surrounds us, and our activity, come from Him. God is not a Reality who is outside of us, whom we must adore by offering Him things. The best and only offering we should make to Him is the surrender of ourselves so that He may fulfill His Will in us. He is the very Being of each one of us, and of all things, but He is not any one of us, nor is He any of the things, nor are we He, although without Him we are not; nor are things He, although without Him they are not. When we have come out of this unconsciousness of multiplicity of beings and, “dying to ourselves,” have come to consciousness of our one and only Being, He will manifest Himself in us, and we will be in Him – He Himself – without ever exhausting Him.

Ever since we were created, we find ourselves in the unconsciousness of an “I,” separated from our only Being. This is why we must “evolve,” in order to come to the consciousness of our true Being, who is God Himself. And in this state of unconsciousness in which we find ourselves the only way we can come to consciousness is by “being” in our “doing,” consciously assuming the responsibility for all our actions, however great or small these may be.

(pp. 12-13)

THE BIBLE AND MAN

Because of the unconsciousness in which we find ourselves, we say that God has a history, and we associate Him with it. The history of God in relation to man begins when man comes to consciousness of the presence of the Divine in his life. This history is life itself, the life of men and peoples; and there is a book in which we will find this history – of the consciousness of the Divine in the life of men – narrated in a way we can understand. It is the history of the Hebrew people, who collectively came to consciousness of the one and only God, and resolved to follow His Commandments as the only Law for the whole people, while other peoples adored and offered sacrifices to various and different gods, and dictated their laws according to their own reasonings.

The foundation of the Hebrew people's history is their faith in the one and only God intervening in all their affairs; this is why it is called "Sacred History," because it is the history of God's intervention in relation to this people. We all have the history of our own people, but we do not have, as foundation, faith in the living God's intervening in that history, because we have not yet collectively come to consciousness of this Divine Reality which is present in all our affairs.

The history of the Hebrew people is narrated in the Bible... [It is] the history of that people who came to consciousness of the one and only God, intervening in their daily living, and who resolved to fulfil His Commandments. It is a living example for all human beings. There, in the history of the Hebrew people, you will come to know all the weaknesses of man and the Omnipotence of God. There you can come to know yourself, come to know the others, and come to know God's acting as men

have perceived it in the events of their lives, according to their state of consciousness and according to the epoch in which they lived.

(pp. 23-25)

INTUITIVE REVELATION

The Biblical writer “intuits,” according to his state of consciousness, the world “conceived” by God, and expresses it according to humanity’s state of consciousness, in keeping with the epoch in which he lives and in relation to the things he knows in the world around him. For this reason, the Word of God is always up-to-date, always new, because each individual, according to his state of consciousness, will be able to discover a more profound meaning of the Divine Word, which no one can ever exhaust.

The direct Word of God is received through “intuitive revelation,” never through knowledge. I say “intuitive revelation” because this Word of God’s directly received, penetrates the soul and the spirit of the person who receives it, transforming his or her life. It is not just any revelation; this is why one must be inwardly disposed to read the Sacred Scriptures to be able to perceive the meaning of the written word that tries to express the inexpressible: the word of God received by “intuition.” Only he who is in syntony with the Spirit will be able to discover this treasure, ever hidden in all the Sacred Scriptures and in every Message received from God through “intuitive revelation”....

Whatever words I use or could use will not express the reality exactly as I have come to know it, for this “know-

ing” has nothing to do with intellectual knowledge; it is beyond all thought, mind or reason; it is, rather, a *lived experience* that takes place in the soul, in the dimension of the inexpressible...

(pp. 28-30)

GOD’S SILENCE AND HIS “ANNIHILATION”

In the Bible, according to what I have received from the Lord, I find something like a gap between the narration of the Creation “conceived” by God in Himself and with Himself– Chapter 1 and the first three verses of Chapter 2 and part of verse four– and the narration of man’s appearance in the Garden of Eden. I have related this “gap” to the time of God’s silence and “annihilation,” when the angels were in the process of coming to consciousness through their Works, and God was “forming the man out of the ground.” I see that this “formation” of the man out of the “ground” takes place through a long process of evolution.

(p.43)

The Bible says that God created man on the sixth day, and that God «*saw that all he had made was very good.*» «*God said [to Himself], “Let us make man to our image and likeness...”*» The MAN was created “in” God, in Himself and with Himself, His perfect “image and likeness,” in whom He would manifest Himself with the different characteristics of His Manifestations: Thought, Word, and Action; that is, the Work in its Being; but this Work “in” God and “of” God had two aspects that had

come about in it – Consciousness and Unconsciousness; the Consciousness, the Only Begotten; the Unconsciousness, the angels. So that the angels might come to the consciousness of their Being in the Only Begotten, the Being “annihilates” Himself *with* and *in* His Work to the point of “non-existence,” submerged in Time and in the guts of the unconsciousness: « ...*and there was evening and morning, the sixth day.*» Here we have the silence of God and His annihilation while He was “forming” man out of the “ground.” The Work, “the man,” will gradually “become” as he is “being” in his “Being.”

(p. 59)

MAN AND THE ANIMALS

It is quite possible that the “hominids” passed through the different animal forms but they were never animal. From their beginning they had the capacity to be man, a capacity that animals do not have. Their state of consciousness would be animal in their initial degrees of evolution prior to their reaching the state of consciousness of the rationality, which is what to all appearances distinguishes man from the animal in his first stage of evolution. I say “to all appearances” because the true difference lies in man’s Divine Origin, and this is why he has the capacity to reason and reflect. Owing to this capacity, which his Divine Origin gives him, there was a progress in the works of the “hominids,” a progress that never came about in the works of the animals....

That essential Reality that makes of the “hominid” a rational being and that distinguishes him from the animal cannot be discovered by Science, for this is a spiritual Reality that cannot be detected by man’s natural faculties – his senses and reason. Seeking through the senses and

reason to come to know the essential Reality that distinguishes man from the animal is like wanting to find out from the fossils of two people the degree of love that united them in their lifetime.

(p. 60-61)

FORMATION AND EVOLUTION OF MAN

Over many millenniums, God has been “forming” the man through the doing of the angels, during which formation the man has passed through different phases and stages of “evolution” starting from the “pre-hominid” state when the first phases of the formation of his psychic body began: *Mineral-Life*, *Vegetal-Life*, *Animal-Life* and *Thought-Life*, which constitute the sensitive, instinctive, creative and rational faculties... passing through the “hominid” state: *sensitive*, *instinctive*, and “*creative-rational*”... to the point of reaching the higher natural faculty of Thought-Life: reflection, the state of “*reflective hominid*”: “homo sapiens.”

The hominid-homo sapiens individuality who attains the Unity of Thought-Life is the man, who receives the image of God and can take the leap from the natural to the supernatural, communicating with the Divine, because of his having attained the supernatural faculty: the intuition – all this impelled from within by the Being, the only one who “IS” and who accomplishes all things: «*Then the Lord God formed man out of the dust of the ground and breathed into his nostrils the breath of life and man became a living being.*»

The formation and evolution of “the man” has come about in his physical body, similar to the way the egg –

which is to become a bird – forms and evolves in its shell. Man, too, has built his nest out of Nature’s “leavings” but, unlike the birds, he runs the risk of remaining in his “shell” and “nest,” because he has the precious gift of liberty, which gives him the capacity for coming to consciousness of his Being, and on him himself depends his “flight,” according to his cooperation with the ONLY ONE who can make him spread his wings: the Active Force, the Being whom he carries in himself.

(p. 81-82)

ENCOUNTER WITH THE DIVINE

This state of interiorization and encounter with the Divine that took place in the “homo sapiens,” the man, has similarly taken place in many people, men and women, and will yet take place in every evolved human being who *in his daily doing*, actively cooperates with the demands of his conscience. Sooner or later the contact with the Divine will take place in that person, and he will feel, in the innermost of his being, the exigencies that this “gift” entails: the death of the “I,” concretely manifested in the denial of all that which in his past life served to strengthen his egoistic I.

The person who has been touched by the Divine cannot find help in anyone or anything that does not put him in contact with “That” which has “touched” him. Hence, an abyss begins to open between this person and those others who do not yet aspire or strive to attain a Higher Reality. Not only the people but all that world that formerly filled him – the things that previously attracted his attention – cease to have resonance in his life: war is declared, not

only internally but externally as well, between the appetites of the flesh – inordinate human appetites, which are strongly rooted inside and outside of us and which buffet and overwhelm our will, our freedom – and the demands of the Divine who at first suggests, ever so gently, and later with firmness and extraordinary force, like a blazing fire, what the necessary, indispensable conditions for His subsisting in us, utterly respecting our personal liberty, which to Him is untouchable: *«I came to cast fire upon the earth (upon your human nature), and would that it were kindled: There is a baptism that I must still receive (with your death...); and how I am constrained until it is accomplished! Do you think that I came to bring peace to the earth! (Do you think I came to bring peace to your human existence based on the balance of egoistic interests?) No, I tell you, but division. For henceforth in one house five will be divided, three against two, and two against three (in your very self, the tendencies toward the human and the tendencies toward to the Divine will be divided; they will be divided in you and in those who are united to you through human egoistic affections); they will be divided, father against son and son against father, mother against daughter, and daughter against mother, mother-in-law against daughter-in-law and daughter-in-law against mother-in-law»* (Lk 12:49-53). God is the same from the beginning and will be the same until the end; for man the circumstances change, but God continues being what He IS: The One and Only. The “I” and God cannot co-exist.

(pp. 84-85)

THE MOMENT OF ADAM

I cannot relate the appearance of man to any geological or chronological age; it is when the “homo sapiens” came to the consciousness of himself in relation to Someone superior to him: God. I have associated this moment with the “Adam” of the Bible and I interpret that what is narrated in the Bible has as its point of departure the moment in which the writer of Genesis received the “intuition” of this fact.

(p. 86)

THE MAN “ADAM” AND THE HOMINIDS

The whole sensible Creation has been made for cooperating with man’s evolution, and when the Divine appears in him the Creation also receives the benefits, since nothing exists independently of God’s Work, and everything will be gathered together in it. In the “hominids,” a “natural awakening of consciousness” takes place which marks the stationary highpoint of their evolution. By this I mean to say that they will no longer continue the evolutionary line as it became realized in the man, for in him all the Energy that impelled them to evolve has gathered. They are, in relation to the man, something like the sperm cells that become discarded, once the “privileged” sperm cell orients its nucleus to the encounter of the nucleus of the egg cell, becoming one with it. In the “man,” “male and female,” as God decreed it – in relation to this image we have used – there would be two “privileged” sperm cells; just as a “male” hominid reached the state of consciousness of the Divine – Someone superior to himself – so too a “female” hominid, according to the

Divine plan, reaches a higher degree of evolution than the other hominids and makes contact with the Energy that emanate from the man and drawn by this “Energy,” she separates from the other hominids in order to go in search of the man in whom she will find the “nucleus” of the Divine, the Will, who will make out of the two, “one.”

(pp. 86-87)

EMERGENCE OF THE VOICE OF CONSCIENCE

«From every tree of the garden you may eat; but from the tree of the knowledge of good and evil you must not eat.»

The man reaches the state of “intuition,” supernatural faculty: he has perceived in himself, in the innermost of his being, the “voice” of God; he is a conscious being and can make use of all his natural faculties, now consciously so, but he must govern himself by his intuition, not by his reason, in order to be liberated from the action of the angels, who influence his natural faculties. This is what is meant: *«...but of the tree of the knowledge of good and evil you must not eat; for the day you eat of it, you will certainly die.»* Certainly he would cease to be oriented directly by God, from his Divine Reality, God who reveals Himself to him through his “intuition.” Man thus falling under the action of the angels who remain in the unconsciousness and who would orient him in his psychic evolution, through his reason, making him a knower of and responsible for the effects of his actions, effects which are produced as a consequence of the action of the angels – who are really the responsible ones – effects that can only be redeemed by the direct Action of God, through man.

(pp. 88-89)

MAN AND WOMAN

In Paradise, while “the man” – “male and female” – is evolving he sees his “help,” his counterpart, separate from himself; it is she who can, while his evolution lasts, fill the void left in him by the absence of the Divine Activity. She fills it through their mutual love, which is a spark of the Divine. No other creature that doesn’t carry in itself the image of God can fill the void which can only be filled by the Divine.

(p. 93)

Man and woman will be truly ONE, «*and the two will become one flesh*», when each one, denying self, affirms his and her liberty in the Will, their only Being....

When Yahweh God shows Abraham the “promised land” Abraham asks Him: «*Lord God, whereby may I know that I shall possess it?*» And Yahweh God makes known to him the sacrifice that man should offer before possessing the land. God’s “gifts” and “promises” are eternal, and for Him time does not count. Man lives in the unconsciousness of time, and he sees his life limited by it; this is why he gets ahead of himself and suffers the consequences, but God in His eternity awaits him with His gifts, faithful to His promises. If caterpillars could mate, butterflies would be very scarce. Let him who can, understand.

If “the man” remains faithful to God’s command – even if through unconsciousness he has gotten ahead of himself by taking God’s gifts before He gives them to him – he can reach the state of perfect liberty, freeing himself totally from the persecution of the angel, on being moved directly by the Action of God. That was the state that “the

man,” the Human Nature, did not attain *in* Adam because of Adam’s disobedience to the Divine command, and which he did attain later *in* Jesus through Jesus’ obedience to the Will of the Father.

Every human being who, in each of his actions, conscientizes his nothingness and the ALL, in constant obedience to the Divine Will through his self-denial will reach this state of perfect liberty in “the man,” his Human Nature, and can apply to himself the words of Jesus: *«I and the Father are one.» «...The words I speak are not spoken of myself, it is the Father who lives in me accomplishing His works. Believe me that I am in the Father and the Father is in me, or else, believe because of the works I do.»* This man does nothing of himself, for he has ceased to be he in order that God may be in him. In this way, God assumes his nature: *«and the Word was made flesh...»*

(pp. 117-118)

TEMPTATION AND FALL

«Now the serpent was more cunning than any beast of the field which the Lord God had made. He said to the woman...»

This fact is presented as a reality outside of the man, as if the serpent, the animal, had talked to the woman. What I have understood in the Lord is that the tempter-angel manifests himself in “the man,” and today in the human being, through thought and reason, employing man’s senses and instincts as well, since he has a right over man’s natural faculties, while man has not rejected his action through self-denial so as to be directed by the Action of the Divine, which is what can oust the angel who acts through man’s natural faculties.

(p. 129)

«But the serpent said to the woman, “No, you shall not die, for God knows that when you eat of it your eyes will be opened and you will be like God, knowing good and evil.”»

This is the most subtle temptation accepted by man through the centuries: to imitate God, seeking to be His image, remaining in their I – “to be like God,” man and God abiding at the same time, as the angel has done and God has *permitted*. This has been the temptation into which all Religions have fallen: imitating God from the perspective of the I and in the knowledge of good and evil.

The Christian religions induce their followers to imitate God through “imitating” Christ, when in fact the example that Jesus Christ has given us with his life is all to the contrary – not “imitating” God, for God cannot be imitated, but rather denial of self, death to the “I”: *«Whoever wishes to follow me, let him deny himself»* – self-denial so that the Father’s Will may be fulfilled “on earth” (men), “as it is in heaven” (as it is fulfilled in the angels who have affirmed themselves in their Being, God).

God’s image cannot be independent of Him; man is image of God when he lets God act in him, in his liberty (his simple impersonal I, free of any content), through the denial of himself, of his “I” (the personal “I” oriented to itself), and God assumes his human nature.

(p.130)

MAN’S LOSS OF CONTACT WITH HIS DIVINE REALITY

God says to the man: *«From the tree of the knowledge of good and evil, you must not eat; for the day you eat of*

it, you will certainly die.» He would certainly die to the contact with his Divine Reality, he would not communicate with it; this is the only true death: the absence of the Divine Activity in man. The man who does not communicate with his Divine Reality is dead. This is why it is said that “the man,” Adam, died because of sin and, as a consequence, his descendants are born dead; but his descendants are not responsible for this death while they do not experience, as Adam did, this disobedience to the command that they may personally receive from God, as the Apostle says: *«...sin indeed in the world before the law was given, but sin is not counted where there is no law. Yet death reigned from Adam to Moses, even over those whose sins were not like the transgression of Adam, who was a type of the one who was to come.»*

But this death of the man, “Adam,” is not definitive, as it is for the angel, for the man had not evolved in the knowledge of himself, nor did he have any awareness of the tempter. This death would be, as is said in the Bible, the “first death,” and man can resurrect anew to the Divine Life. In the evolved human being, who can be called “man,” being assisted by the Divine Reality but because of attachment to himself goes against the command of the Divine Reality active in him, consciously accepting the temptation, this would mean his second “death,” the sin against the Holy Spirit.

(p. 131)

After “the man” lost contact with God in himself, he oriented his descendants to the search for God outside of themselves; it was the most he could do. This is how ritual worship and Religions are born. In order to justify their remoteness from God and to soothe their consciences, men, induced by the angel to be “like” God,

have invented rituals and religions, making a god to the image and likeness of their “I,” toward whom they can project their greed for power and dominion over other men, attributing to God the ambitions of their “I,” instead of they themselves being – through the elimination of their “I” – the real “image and likeness” of God.

All of us, in one way or another, in this life or in another, have been on board this ship of self-worship whose pilot is the angel, and all as a consequence of the disobedience of “the man.” This is why there is no return without self denial and obedience to the Divine Will.

(p. 136)

DEPARTURE FROM PARADISE

The man and the woman, upon departing from Paradise, must have felt a deep emptiness, as deep an emptiness as is left by death: they are no longer assisted by Life, the Activity of the Divine; Life surrounds them but it does not penetrate them. Not having contact with God in themselves, they sense Him outside of themselves, and His Presence produces fear and shame for them, intensifying in them the feeling of guilt, and instead of seeking His Presence, they hide from it. Nevertheless, the yearning for the ETERNAL hounds them like an obsession they cannot do without.

These emotions in the human being extend down to our time. Man tries to lose himself in many things, insatiably looking for the peace and happiness he left in Paradise, but the more he looks for them outside of himself, the further away he gets from them.

*The way of return is not outward but inward.
Not in the projection of our egoistic-I
but in the elimination of all forms of egoism.
Not in “doing” without “being,”
but in the Being, “being” in our “doing.”*

(p.148)