

The “NEW EARTH” of the new man

**Questions and answers concerning the drawings
1,2,3,4,5, and their explanations**

Reflections of the person who wrote the book

1st

Notebook

Action and Life Publications

*The conviction of others
contributes nothing to your own Realization.
Don't forget that on your own conviction
depends YOUR Realization.*

Action and Life Publications
1787 East 490th Road
Bolivar, Missouri 65613

- 1 *According to what you have read, what do you think of the unmanifested Absolute, is He static or dynamic?*

He is dynamic; He is Life Itself and the Being of all life.

- 2 *What relation do you believe there is among the Being who "IS," the Absolute, and the Will?*

The relation is one of identity. The Being who "IS," the Absolute, and the Will, is the same Being. The expressions "Absolute" and "Will" are for distinguishing different aspects of the dynamism of one same Being, the One who "IS."

The Being who "IS," unmanifested, is called "the Absolute"; in the act of manifesting Himself He is called "Will"; and manifested He is called the "Being who "IS."

- 3 *What do you think is the manifestation of the Absolute?*

The manifestation of the Absolute is "LIBERTY."

- 4 *What is that which we call Will?*

That which in the book we call "Will" is the Being, the Absolute in the act of manifesting Himself.

- 5 *Do you think that the manifestation of the Absolute, be it “Thought,” “Word,” “Action,” “Work,” affirmed in the Will, is LIBERTY?*

It is not LIBERTY because it has already consummated its election affirming itself in its Being; therefore, it is the manifested Being, be it as “Thought,” “Word,” “Action,” or “Work.”

- 6 *Do you think that the manifestation Thought-Being, Word-Being, and Action-Being, in the act of manifesting Himself, is LIBERTY?*

It is not LIBERTY, it is Will.

- 7 *Which do you think is the Being of the LIBERTY – the Absolute, the Will, the Being who “IS”?*

The Being of the LIBERTY is the Will, the Being who “IS,” the Absolute, which is the only Being of everything and of everyone.

- 8 *Do you think that the manifestation of the Absolute is a free being?*

It is free (in the sense of Liberty: faculty of election between the Being and itself, be it Thought, Word, Action or Work) but it is not a free *being*, it is LIBERTY in the harmony of its Being.

- 9 *The manifestation of the Absolute Action-Being, in what state do you think it finds itself according to drawing 5?*

Its state is the “Nothingness,” LIBERTY exempt from any

conditioning, in the harmony of the unity of itself in its Being.

10 *What do you think is the original state of the LIBERTY?*

The “Nothingness,” LIBERTY exempt from any conditioning, in the harmony of the unity of itself in its Being.

11 *What do you think is the state of the LIBERTY before affirming itself in its Being but oriented towards Him?*

State of election: LIBERTY in the harmony of the unity of itself in its Being and conscious of itself, its Nothingness, and of its Being, its All.

12 *What do you think is the state of the LIBERTY after having affirmed itself in its Being?*

The LIBERTY after having affirmed itself in its Being is the Being manifested in Himself. Its state is the CONSCIOUSNESS itself, like the drop of water that has returned to the ocean.

13 *Do you think that the manifestation of the Absolute, LIBERTY, could detain and moreover affirm itself in itself?*

Yes, otherwise it would not be LIBERTY, but upon detaining itself in itself it would lose its unity which depends on the harmony with its Being, the Will; upon affirming itself in itself it would lose, besides the unity in its Being, its own dynamism of election.

14 *When the manifestation of the Absolute LIBERTY-Action affirms itself in its Being, with whom do you think it identifies itself? With Word, Thought, or Will?*

It identifies itself with its Being, the Will, in all His manifestations.

15 *Whose manifestation do you think LIBERTY-Action is? of Thought, of Word, of Will, or of the Being, the Absolute?*

It is manifestation of the Being who "IS" (the Absolute, Will) manifested as Thought and Word.

16 *What name do we give to the Being in the act of manifesting Himself?*

To the Being in the act of manifesting Himself we give, in the book, the name "Will."

17 *What do you think happens with the LIBERTY after it affirms itself in its Being as manifestation?*

It is the Being manifested in Himself and with Himself and it provokes a new manifestation of Himself; this manifestation is: LIBERTY.

18 *What name do we give to the manifestation of the Being?*

To the manifestation of the Being we give the name "LIBERTY."

19 *In how many periods of time do you think the manifestations of the Being took place up to drawing 5?*

One cannot speak of Time in relation to the Being or in

relation to His manifestations, for in Him time and space do not exist.

20 *Do you think that the Being, having manifested Himself, is no longer unmanifested?*

No, the Being remains eternally unmanifested and manifested.

21 *Do you think there is multiplicity in the Being after having manifested Himself as Thought, Word, Action?*

There is no multiplicity in the Being; everything “in” Him realizes itself in unity of Himself and with Himself even if the multiple is present in Him as a possibility.

22 *What do you think is the dynamism of the LIBERTY?*

Its power to elect between itself and its Being, the One who “IS.”

23 *From where do you think the LIBERTY’S dynamism proceeds?*

It proceeds from the Will, the Being who “IS.”

24 *If the LIBERTY orients itself towards itself instead of towards the Being who “IS, “ do you think it does what is right or what is wrong?*

It does neither right nor wrong, it is becoming conscious of its power of election.

25 *Do you think that the manifestations of the Being can become exhausted?*

They can never become exhausted; the manifestations of the Being are infinite.

26 *Do you think that when the Being manifests Himself as THOUGHT, the THOUGHT ceases to be in Him?*

No, the Being who “IS” cannot be deprived of anything, since He is the Being of the THOUGHT and of all His manifestations.

27 *Do you think that the manifestation of the Being, LIBERTY, can exist independently of the Being?*

Nothing can exist independently of the Being.

28 *What do you think is the manifestation of the Will?*

It is the same as the manifestation of the Being: LIBERTY.

29 *What relation do you think exists between the Will and the LIBERTY?*

The relation is one of origin and of essence, since the Will is the Being of the LIBERTY. The LIBERTY is Her manifestation.

The “NEW EARTH” of the new man

**Questions and answers concerning the drawings
6,7,8,9,10,11, and their explanations**

Reflections of the person who wrote the book

2nd
Notebook

*You can live with your back to the Being
but you will always be facing yourself.*

*What's important for you
must not be what the book says
but your own conviction after having read it.*

*Don't let yourself be convinced by others, you
convince yourself.*

*The truth – you have to discover it in yourself
since that one is the only one you can live.*

- 1 *According to what you have read, what to you is “the One” and what is “the Multiple”?*

The One is the Being and everything that identifies itself with Him in the unity of Liberty.

The Multiple is all that which in the unconsciousness of its Being does not identify itself with Him and lives as entity separated from the Being who “IS” but depends on Him, is sustained by Him.

- 2 *Which do you think came first, “the One” or “the Multiple”?*

About the Being one cannot speak in terms of first or last for He has neither beginning nor end. But we will say that first is the Being, the One, and then is everything which proceeds from Him which in the unconsciousness of its Being considers itself as entity separated from Him; this is the Multiple.

- 3 a) *What relation do you think there is between “the One” and “the Multiple”?*

The relation that exists between the One and the Multiple is one of dependence, since the One is the Being of the Multiple.

- b) *Can one exist without the other?*

The One can exist without the Multiple, but the Multiple cannot exist without the One, in any way.

- 4 a) *According to you why is “the One” one and why is*

“the Multiple” multiple?

The One is one because in Himself He “IS” and He identifies Himself with Himself, and the Multiple is multiple because in itself it “IS” not, it does not, therefore, identify itself with itself.

b) *Could you give an example from your life of when you are in “the One” and of when you are in “the Multiple”?*

I am in “the One” when I identify myself with the Being or with His manifestations in me, as, for example, when I act according to my conscience .

I am in “the Multiple” when I identify myself with that, internal or external (feelings, thoughts, attitudes, persons or things), which is not in harmony with my conscience, because of convenience, or because of unconsciousness.

5 *In what moment do you think that the multiple Action-Image free beings exercise their liberty? Can you give the number of the drawing?*

In the same instant in which the multiplicity of the Action-Image (drawings 8 and 9) becomes realized; some free beings become conscious of their Being in the unity of Liberty in the Will and orient themselves to the Will; others become conscious of their free being in multiplicity and orient themselves to themselves affirming in this way the original Unconsciousness.

6 *In what moment do you think that the multiple Word-Image free beings exercise their liberty? Can you give the number of the drawing?*

In the same instant in which is realized the multiplicity of the Word-Image in identity with multiple Action-Image in unity of Liberty and all of them except one orient themselves to “Thought” Image. It is represented in drawings 10,11.

- 7 *When the Souls, according to drawing 11, oriented themselves to the Body, Thought-Image, does it seem to you that they did right or they did wrong?*

They did neither right nor wrong, they exercised their power of election orienting themselves to the Body.

- 8 *From where do you think the Work-Liberty proceeds?*

It proceeds from the Will, the Being who “IS.” Work-Liberty is Liberty-Work made image as consequence of having affirmed the name and of its desire of “doing” instead of “Being,” and it proceeds from the Being who “IS” manifested as Thought, Word, and Action (as we read on page 126) .

- 9 *Why do you believe that the Work on making an image of the Being which it carries in itself projects it as “Thought,” “Word,” and “Action”?*

Because the Being has manifested Himself in Himself and with Himself as Thought, Word, and Action, and this is what it carries in itself. This is the image that the Work projects since it is manifestation of Action-Being.

- 10 *Which manifestation of the Absolute do you think has*

affirmed itself in its Being and which has not?

The manifestation of the Absolute, “Thought,” has affirmed itself; the manifestation of Thought-Being, “Word,” has affirmed itself; the manifestation of Word-Being, “Action,” has affirmed itself. The manifestation of Action-Being, Liberty-Work, has not yet affirmed itself.

- 11 *Do you think it can be said that the manifestations of the Absolute, “Thought,” “Word,” and “Action,” are free beings?*

It is not correct to say that the manifestations of the Being, Thought, Word, and Action, are free beings, for it would mean that they would be in a state of Unconsciousness since no other being exists than the Being who “IS,” manifested or unmanifested. The manifestation of the Being is Liberty, therefore, it is free, in the sense of Liberty, inasmuch as it can affirm itself in itself or in its Being, but it is not a “being” different from the Being who “IS.” This Liberty affirmed in its Being is the manifested Being, be it as Thought, Word, Action, Work, etc.

- 12 a) *What do you think the angels are?*

The angels are particles of multiple Action-Image, free beings who did not become conscious of the unity of Liberty in the Will; they remain in the state of Unconsciousness of their Being.

b) *Do they belong to any one of the manifestations of the Absolute?*

They belong to the manifestation of Action-Being, Liberty-Work.

- 13 *The Liberty affirmed in itself, do you think that it “IS” or “IS” not?*

Affirmed in itself, it “IS” not, it ceases to be Liberty; closing itself in itself it loses its own dynamism, the power of election, and it also loses the power of manifestation which it has affirming itself in its Being, the Will. It “IS” not, but it exists as entity separated from the Being, sustained by Him; this is a refractory entity: the Being sustains it, but He does not penetrate it.

- 14 *When do you think the Liberty “IS”?*

When it becomes conscious of its “Nothingness” and affirms itself in its Being, the Will.

- 15 a) *When do you think the Work makes itself an “image” of the Being?*

When it *detains* itself in itself.

- b) *In which drawing is this moment represented?*

In drawing 6.

- 16 *What do you think is the state of the LIBERTY-Work before becoming conscious of itself as entity separated from the Being, according to drawing 5?*

Its state is the “Nothingness,” LIBERTY exempt from conditioning in the harmony of the unity of itself in its Being.

a) *What do you think is the state of the LIBERTY-Work after having become conscious of itself as entity separated from the Being?*

It is a state of Unconsciousness.

b) *Which drawing represents this moment?*

Drawing 6.

c) *Can you give an example of this state in the world in which we live?*

The entire fallen humanity.

d) *In the Sacred Scriptures, for example the Bible, do you find an example or description of this state in the human being?*

Gn 3,23-24. When the man Adam lost the consciousness of the unity of himself “in” his Being , God.

“Therefore the Lord God put him out of the garden of Eden to till the ground from which he was taken. He drove out the man; and at the east of the garden of Eden he placed the Cherubim, and the flaming sword, which turned every way, to guard the way to the tree of life.”

18 a) *According to you, when did the harmony of the manifestation of the Being, LIBERTY, break?*

When the manifestation of Action-Being, LIBERTY-Work, detains itself in itself making itself an image of its Being.

b) *Do you think that this break caused disharmony in the Being?*

No. Nothing can cause disharmony in the Being.

19 *Do you think that the attitude of any of the manifestations of the Being can condition the activity of the Being?*

The Being cannot be conditioned by anything or by anyone. The manifestations of the Being, LIBERTY, can condition themselves according to their election.

20 *Do you think that the Being has ceased manifesting Himself because the Work detained itself in itself and has not affirmed itself in its Being as LIBERTY?*

No. The Being continues to manifest Himself in the Work-Liberty; the one who has not manifested itself is the Work.

21 *What do you think are the multiple Action-Image free beings (represented in the upper part of drawing 9) who become conscious of their Being in the unity of the Liberty?*

They are pure spirit in the unity of Liberty in the Will, the ones who are called “holy spirit.”

22 *What do you think are the multiple Action-Image free beings (represented by the blue arabesques) who did not become conscious of the unity of Liberty along with the others?*

They are pure spirit in the unconsciousness of multiplicity

of beings dependent on the Being. We call them angels.

- 23 *According to you, what was it that the multiple Action-Image free beings affirmed upon not becoming conscious of the unity of Liberty?*

They affirmed the original UNCONSCIOUSNESS.

- 24 *From where do you think “the Darkness” is born? What is its origin?*

The darkness is born from the affirmation of the angelic UNCONSCIOUSNESS in the free beings, as affirmation of the Image independent of the Being. Its origin is the affirmed original UNCONSCIOUSNESS.

- 25 *From where do you think “the Light” is born? What is its origin?*

The Light is a state of Consciousness that was born when the multiple Action-Image free beings became conscious of the unity of Liberty in the Will. Its origin is the coming-to-Consciousness of the unity of Liberty in the Will.

- 26 *What do you think is the product of the affirmation of the original UNCONSCIOUSNESS of the Work?*

The Darkness

- 27 *Who do you think affirmed the original UNCONSCIOUSNESS? Was it by chance the Work itself?*

It was not the Work itself, but it was a consequence of its original UNCONSCIOUSNESS. It was the multiple Action-Image free beings that did not become conscious of the unity of Liberty in the Will. This state is called here Angelic Nature, the angels.

28 *What do you think is the Will of Permission?*

The Active Force of the Being at the service of the Liberty, accommodating the desire of the free beings.

29 *In the book, what do we call the Active Force of the Being?*

The Will.

30 *When the Active Force of the Being submits itself to the free beings, what name do we give it in the book?*

Will of Permission.

31 a) *What do you think is the state of the multiple Action-Image according to drawing 8?*

Its state is the Nothingness, multiple Liberty in the harmony of its Being.

b) *What do you think is the state of the multiple Action-Image free beings who do not become conscious of the unity of Liberty and remain in the original UNCONSCIOUSNESS according to drawing 9?*

It is a state of innocent-Unconsciousness.

32 *What do you think is the origin of the Universal I-entity?*

It is the original Unconsciousness, affirmed by some particles of multiple Action-Image, the angels.

33 *Up to drawing 10, how many “veils” “states” do you think have been given in the Work which separate us from the Being who “IS”?*

Two veils: one is product of the original Unconsciousness of the Liberty-Work, which is the multiplicity of the Liberty that gives origin to the coming-to-consciousness of a free being dependent on the Being; and the other is the affirmation of the original Unconsciousness realized by the angels.

34 *When the multiplicity of the Word-Image becomes realized, do you think that the same attitude is given in the free beings as when the multiplicity of the Action-Image became realized?*

No, because the multiplicity of the Word-Image becomes realized in the unity of Liberty in the Will in conformity with the coming-to-Consciousness of multiple Action-Image. And the multiplicity of Action-Image becomes realized in the multiplicity of Liberty, free beings.

35 *Do you think there is some relation between multiple Word-Image and multiple Action-Image?*

Yes, there is a relation of identity, state of consciousness of unity of Liberty in the Will.

36. *Who do you think realizes the multiplicity of the Action-*

Image and Word-Image? they themselves? the Work? the Being? the Will?

The multiplicity of the Action-Image and Word-Image is realized by the Being who “IS,” manifesting His manifestation Liberty-Work as Image of Himself manifested in Himself and with Himself, making a reality in the Work of the Image that the Work made of itself; giving “Being” to the Image in the Work-Liberty, He realizes the multiplicity of the Liberty: free beings.

- 37 *At what moment do you think the unity of the Multiple in the One becomes actually realized? Can you tell in which drawing this moment is represented?*

When the Being, the Will, realizes in the multiple Action-Image and multiple Word-Image free beings the unity of a single Body in Thought-Image (drawing 11-4), the manifestation of the Liberty becomes realized as Thought-Image in the Will. It is the Only Begotten.

- 38 *Of the Image of the Absolute manifested in Himself and with Himself –“Thought,” “Word,” and “Action” – which do you think become multiple?*

Action-Image and Word-Image become multiple.

- 39 *What is the Soul? Action-Image? Word-Image? or Thought-Image? What do you think about this?*

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

40 *In whom do you think the unity of the Soul becomes realized? And what name do we give to this unity in the book?*

The unity of the Soul, multiple Word-Image and multiple Action-Image, becomes realized in the unity of Liberty in a single Body, Thought-Image, in the Will. We give it the name of Divine Nature; it is also the Only Begotten.

41 *In the book what do you think is called Divine Nature? the “Thought”? the “Word”? or the “Action “?*

What is called Divine Nature is multiple Action-Image and multiple Word-Image in a single Body, Thought-Image, in the unity of Liberty in the Will.

42 *What relation do you think the Divine Nature has with the Work?*

The relation is one of identity, for the Divine Nature is the Work itself realized as Image of the Being manifested in Himself, which carries in itself the Being manifesting it (the Work) from Image to Image in its return towards the affirmation of itself in its Being as manifestation of Action-Being.

43 *What relation do you think exists between the Only Begotten and the Liberty-Work, and between the Only Begotten and the Divine Nature?*

The relation between the Only Begotten and the Liberty-Work is one of identity since the Only Begotten is the same Liberty-Work realized as living image of the Being who “IS” manifested in Himself and with Himself,

Liberty-Work which travels its circle of Realization as manifestation of Action-Being. The relation between the Only Begotten and the Divine Nature is also one of identity; we call Only Begotten the totality of free beings in the unity of Liberty in the Will, and we call Divine Nature the individuality of the multiplicity of free beings in the unity of Liberty in the Will, for the Only Begotten is One and multiple at the same time.

Example: Jesus Christ in the Eucharist.

44 *How many Souls do you think compose the Soul?*

The Soul (Divine Nature) is one and multiple at the same time; it is the Only Begotten in the Human Nature and in the human beings. One cannot speak of number, for number does not exist in the Being and His manifestations. Example: the Eucharist.

Different names which we give to the Liberty-Work, living Image of the Being manifested in Himself and with Himself:

- | | |
|------------------------|--|
| <i>Work-Liberty</i> | – in relation to the manifestations of the Being. |
| <i>“Only Begotten”</i> | – in relation to the Being manifested in Himself and with Himself. |
| <i>“Divine Nature”</i> | – in relation to the Human Nature. |
| <i>“Soul”</i> | – in relation to the human being. |
| <i>“the Man”</i> | – in relation to the Universe. |
| <i>“the One”</i> | – in relation to the multiple . |

45 *In this state of the world in which we live, can you find an Image of multiple Action-Image and multiple Word-Image in the unity of a single Body (Thought-Image) in the Will?*

The man and the woman in the unity of Liberty, united by Love, identified with the Will of God, could be an image.

The Human Nature in Jesus Christ.

46 By whom do you think the Only Begotten is “Created”?

The Only Begotten is not created; He is begotten, for He has the same Nature of the Being who engendered Him.

47 *Does it seem to you that there is any relation between the Only Begotten and Jesus Christ, and between the Only Begotten and the other persons, for example ourselves?*

Yes, the relation is the coming-to-consciousness of the Unity; the Only Begotten is taking on the Human Nature, first in Jesus Christ (head of the Mystical Body) and then in each person who like Jesus denies himself identifying himself in the unity of Liberty in the Will, in a single body, Jesus Christ and His Church.

48 *In the pages you have read, have you found the “Evil,” the “Sin,” the “Darkness”? If you have, in which drawing have you seen them?*

Neither the “Evil” nor the “Sin” can be found because they do not yet exist as such. The “Darkness” does exist as a possibility of reaffirmation of the I: in drawings 9, 10 and 11.

49 *Do you believe that the human being has Divine Nature besides his Human Nature?*

Yes, the human being has Divine Nature besides his Human Nature, for otherwise his human soul or human “being” would not be immortal.

50 *Up to this moment, according to what you have read, what relation do you think exists between the Only Begotten and the angels?*

The relation that exists up to this moment between the Only Begotten and the angels is one of dependence, since the angels depend on Him, for the Being of everything and everyone is in the Only Begotten.

51 *In the pages you have read, have you found the Good or the Light? If you have, in which drawing have you seen them?*

One can only find the “Light” in relation to the “Darkness.” It is represented in drawing 9,

52 *What relation do you find between the Light and the Consciousness?*

The relation is one of identity; Light is the manifestation of a state of Consciousness.

53 *Why do you think the One is Light and the Multiple without the One is “Darkness”?*

Because the One is the Being, the CONSCIOUSNESS itself; this is why It is called LIGHT.

The “Multiple” without the One cannot exist; to believe that the Multiple can exist independently of the One is the Unconsciousness; the affirmation of this Unconsciousness is Darkness. Thus then, the One is the Light, the Darkness, the Multiple.

54 *What do you think is the One and what is the Multiple in the human being?*

In the human being the One is his Divine Nature, the Being; and the Multiple is his human nature, the entity.

55 *According to you, when in the human being does the unity become realized?*

In the human being the unity becomes realized when he denies himself and oriented to his Divine Nature he identifies himself with the Will.

56 *According to you, towards what do the Souls, multiple Word-Image, orient themselves in the moment of exercising their liberty (drawing 11)?*

All except one oriented themselves to the Body, Thought-Image, which the Being was presenting to them.

57 *Does it seem to you that all the Souls, multiple Word-Image, in the exercise of their Liberty (drawing 11) made the same election?*

All the Souls, multiple Word-Image, realized their election identifying themselves with the Will in the unity of one single Body, Thought-Image, but one oriented

itself to the Being manifested in Himself and with Himself, while the others orient themselves to Thought, “Body.”

- 58 *Since the totality of the multiple Word-Image free beings while only a part of the multiple Action-Image free beings have oriented them-selves towards the Unity, do you think that there are more of the former than of the latter?*

No, because the multiplicity of the Word-Image becomes realized according to the coming-to-Consciousness of the multiple Action-Image in the unity of Liberty in the Will; besides, the quantitative number does not exist in that state; one can be equal to a thousand, and a thousand can be equal to one.

- 59 a) *In what state do you think the Liberty-Work finds itself in front of the Image that it made of the Being which it carries in itself (drawing 6)?*

It finds itself in a state of Unconsciousness.

- b) *Can you give an example of the attitude that the human beings who find themselves in this state of the Work, represented in drawing 6, assume before God, the Being?*

All human beings find themselves in a deeper state of Unconsciousness than that of the Work, some more so, others less.

The attitude that the human being in this state of Unconsciousness assumes before the Being, God, depends on the degree of Unconsciousness in which he finds himself according to his evolution; it can be that of a total rejec-

tion of all that is transcendent: God, Spirit, Soul, etc. The less unconscious ones direct themselves to a transcendent Someone whom they consider superior to themselves, and this is their God.

- 60 a) *In the human being, according to you, how does this state of UNCONSCIOUSNESS (represented in drawing 6) of the Liberty-Work which makes an Image of the Being which it carries in itself (its Being) manifest itself?*

It manifests itself in the cult to themselves, to the living and to the dead; in the projection of images of themselves: photographs, movies, portraits, statues, etc., of the living and of the dead.

- b) *Do you find an example of this in the Sacred Scriptures?*

Wis 14, 15-21:

“For a father, afflicted with untimely mourning, made an image of the child so quickly taken from him, and now honored as a god what was formerly a dead man and handed down to his subjects mysteries and sacrifices. Then, in time, the impious practice gained strength and was observed as law, and graven things were worshiped by princely decrees. Men who lived so far away that they could not honor him in his presence copied the appearance of the distant king and made a public image of him they wished to honor, out of zeal to flatter him when absent, as though present. And to promote this observance among those to whom it was strange, the artisan’s ambition provided a stimulus. For he, mayhap in his

determination to please the ruler, labored over the likeness to the best of his skill; and the masses, drawn by the charm of the workmanship, soon thought he should be worshiped who shortly before was honored as a man. And this became a snare for mankind, that men enslaved to either grief or tyranny conferred the incommunicable Name on stocks and stones.”

Also in Wis 13,1-9;14,22-31;15,7-17; Ex 20,1-6.

- 61 *According to you, when does the human being assume before God, the Being, an attitude similar to the state of UNCONSCIOUSNESS of the Liberty-Work detained in itself, which is represented in drawing 6?*

The human being assumes before God, the Being, an attitude similar to the one represented in drawing 6, the Work detained in itself, when he adores a God through images, seeking from Him his own advantage (health, material goods, long life, etc.) instead of identifying himself with Him through his works, trying to fulfill His Will.

- 62 a) *In what state do you think the Liberty-Work finds itself when it becomes conscious of its Nothingness?*

The Liberty-Work when it becomes Conscious of its Nothingness its state is the “Nothingness” (what it is in itself) and it becomes conscious of the Being who “IS,” being able now to elect between the Nothingness and the ALL. Its state is of election.

- b) *Can you find an example of a similar state in the*

Sacred Scriptures?

Jesus, Mary; John the Baptist: “*He must increase, but I must decrease*”; Moses before the burning bush.

- 63 *In the human being, according to you, how does a state similar to the state of the Liberty-Work when it becomes conscious of its Nothingness manifest itself? Can you give an example?*

The human being finds himself in a state similar to the state of the Work, when it becomes conscious of its Nothingness, when he realizes that of himself he is nothing and he cannot do anything by himself and he denies himself so that the Being who “IS” may act in him.

Example: Paul: “*It is now no longer I that live, but Christ who lives in me*” (Gal 2,20).

- 64 *According to you, when does the human being assume before the Image of God, the Being, an attitude similar to the state of the Liberty-Work which is represented in drawing 7? Can you give an example?*

When the human being directs himself to the images with faith in the living God whom he carries in himself and this living God “annihilates” Himself presenting Himself in this image because of the faith of the one who invokes Him and in this way He possesses him.

Example: St. Francis before the Christ of St. Damian; St. Rita of Cascia before the Crucifix.

- 65 *What do you think is the Image (represented in drawing*

6) *that the Liberty-Work made of itself?*

An illusion, a dream, a mirage; it is not.

66 a) *The Image that the Liberty-Work made of itself, what do you think it is in the moment in which Liberty-Work becomes conscious of its Nothingness?*

It is the reality: Liberty-Work made image, for upon becoming aware of its nothingness the Being annihilates Himself possessing it as Image and this state is realized in it.

b) *According to you, when in the human being does a similar state, image of this state of the Image of the Liberty-Work (drawing 7), manifest itself? Can you give an example?*

When the human being comes-to-consciousness of his nothingness, denying himself, and the Being who “IS” reveals Himself to his human being.

Example: Jesus, Mary, the saints, St. Francis of Assisi, etc.

67 a) *What do you think the Work-Liberty Image is in the moment in which the Being annihilates Himself possessing it (drawing 7)?*

The Work-Liberty Image in the moment in which the Being annihilates Himself possessing it, we could say, speaking in our way, that first of all it is multiple Action-Image because Work-Liberty first (although in this dimension we cannot speak of first or last, of before and

after) becomes Conscious of *its* Being as “Action” and the Being realizes in it the multiplicity in “Action,” according to its election, “to do,” and according to its coming-to-consciousness, Action-Being, which is given successively in Word-Being and Thought-Being, realizing in itself the coming-to-consciousness of the manifestations of *its* Being: “Action” (drawings 7 and 8), “Word” (drawings 7 and 10), and “Thought” (drawings 7 and 11–3) multiplicity in the Unity, what we call Holy Trinity; this becomes realized in Work-Liberty and it is the Only Begotten (drawing 11–4) .

b) *According to you, when in the human being does a state similar to the one represented in drawing 7 manifest itself? Can you give an example?*

This state in the human being similar to the state of the Work-made-Image would be when the human being after having denied himself begins to act moved by the Holy Spirit and orients his liberty to the unity in the Will.

Example: Jesus during his life and the apostles after Pentecost, etc.

68 *In Sacred Scriptures (i.e. the Bible), is the Only Begotten mentioned? If so, in which part of the Old Testament? In which part of the New Testament? Can you give some texts?*

Yes, not only in the Bible but also in other Scriptures, the Only Begotten is mentioned.

Old Testament:

1 Sam 2,10; Ps 2,7-8; 22,4; 110,2-3; Sir 42,21-25; Is 44,6;

57,15; Zech 9,9; Mic 5,1ff.

*“Perennial is his almighty wisdom;
he is from all eternity one and the same,
with nothing added, nothing taken away;
no need of a counselor for him!
How beautiful are all his works!
yet all that we see is but a flash.
God lives and remains forever,
and to meet each need all things obey him.
All of them differ, one from another,
yet none of them has he made in vain,
for each in turn, as it comes, is good;
can one ever see enough of their splendor?”*

(Sir 42,21-25)

New Testament:

Jn 1,1ff; 3,16; 3,35-36; 5,19-21; 11,25-26; 16, 13-15; 17,5;
1 Jn 1,1ff; 4,9; 5,11; Rom 8,3; Heb 1,1-14; Eph 1,9-23;
Col 1,15-16; Rev 1,4-5; 1,8; 12,5; Lk 3,21-22.

*“He is the image of the invisible God,
the first born of every creature.
For in him were created all things
in the heavens and on the earth,
things visible and things invisible,
whether Thrones, or Dominations,
or Principalities, or Powers;
all were created through him, and for him.”* (Col 1,15-16)

69 *In the Sacred Scriptures (i.e. the Bible), are the Souls, Divine Nature, mentioned? Can you give texts from the Old and New Testaments?*

Old Testament:

Wis 7,5-26; 10,1-2; 8,13ff; 7,22; 8,3-4; Is 6, 1-8; 11,2;
Sir 4,13ff; Ps 45,13; 23,6-7; Prov 8,22ff; Gn 2,7;
Dan 12,2.

*“She preserved the first-formed father of the world
when he alone had been created;
and she raised him up from his fall,
and gave him power
to rule all things.”* (Wis 10,1-2)

*“The King’s daughter is all glorious within;
Her clothing is interwoven with gold.”* (Ps 45,13)

*“He who holds her fast inherits glory;
wherever he dwells, the Lord bestows blessings.
Those who serve her serve the Holy One;
those who love her the Lord loves.
He who obeys her judges nations;
he who hearkens to her dwells in her inmost chambers.
If one trusts her, he will possess her;
his descendants too will inherit her.”* (Sir 4,13-16)

New Testament:

Mt 10,28; 16,26; Heb 10,39; Jn 1,4; 8,12;
1 Cor 3,16; 13,1ff; 14,25.

*“...the secrets of his heart are made manifest,
and so, falling on his face,
he will worship God,
declaring that God is truly among you.”* (1 Cor 14,25)

70 *In the Sacred Scriptures (i.e. the Bible), are the free beings, the angels, mentioned? Can you give texts from the Old and New Testaments?*

Old Testament:

Gn 3,24; 19,15; 22,11; 28,12; 32,24; Tob 5,4; 12, 15;
Jgs 2,1; 1 Kgs 22,19-27.

*“An angel of the Lord went up
from Galgal to Bochim and said,
‘It was I who brought you up from Egypt
and led you into the land
which I promised on oath to your fathers.
I said that I would never break my covenant with you...’”*
(Jgs 2,1)

New Testament:

Lk 1,26; 12,8-9; Mt 2,19; 18,10; 22,30; Heb 1,5;
Rev 1,20; 5,11; Jude 1,9.

*“Yet when Michael the archangel
was fiercely disputing with the devil
about the body of Moses,
he did not venture to bring against him
an accusation of blasphemy...”* (Jude 1,9)

71 *In the Sacred Scriptures (i.e. the Bible), are the multiple Action-Image free beings spoken of as spirits? Can you give texts from the Old and New Testaments?*

Old Testament:

Num 11,25-26; Ezek 2,2; Joel 2,28; Wis 1,5; 1 Kgs 16,14.

*“For the holy spirit of discipline flees from deceit
and withdraws from senseless counsels;
and when wickedness occurs it is rebuked.”* (Wis 1,5)

*“But the spirit of the Lord departed from Saul,
and an evil spirit from the Lord troubled him.”*

(1 Sam 16,14)

New Testament:

Rom 8,9-16; Lk 1,67; 2,26-27; 1 Pet 3,18-19;

Eph 6,10-19; 1 Cor 3,16; 1 Jn 4,1-3.

*“And Zachary his father was filled with the Holy Spirit,
and prophesied, saying...”(Lk 1,67)*

*“Beloved, do not believe every spirit,
but test the spirits to see whether they are of God,
because many false prophets
have gone forth into the world.
By this is the spirit of God known:
every spirit that confesses
that Jesus Christ has come in the flesh,
is of God.*

*And every spirit that severs Jesus,
is not of God, but is of Antichrist,
of whom you have heard that he is coming,
and now is already in the world.” (1 Jn 4,1-3)*

72 *Do you think that the LIBERTY, manifestation of the Being, could return to the Being in order to affirm itself in Him in a regression instead of realizing its election by traveling its circuit? What do you think of this?*

Neither in the Being nor in His manifestations can a regression take place. The LIBERTY must travel its circle of Realization according to the first election it made in the moment of knowing its power of election, affirming the name, as it happens in LIBERTY-Work.

The “NEW EARTH” of the new man

**Questions and answers concerning the drawings
12,13,14,15,16, and their explanations**

Reflections of the person who wrote the book

3rd
Notebook

*If God is a Being foreign to you,
what does it avail you to know this God?
God and your “Being” are one same thing
discover Him in yourself
so that you may be He.*

- 1 *Who do you think immerses Himself in the angelic Unconsciousness? the Will? the Being? the Only Begotten?*

The one who immerses Himself in the angelic Unconsciousness is the Being who “IS,” the Will, in the Only Begotten.

- 2 *What difference of concept do you think exists between the expressions Work-Liberty and Liberty-Work?*

The difference of concept that exists between the expression Work-Liberty and Liberty-Work is the following:

Liberty-Work is the manifestation of Action-Being before detaining itself in itself, affirming the name and making an image of the Being;

Work-Liberty is the same manifestation of Action-Being after detaining itself in itself, affirming the name and making an image of its Being, it itself becoming “living Image” of the Being, the Only Begotten.

- 3 *In the concept represented in drawing 12, what do you think is the One, and what is the multiple?*

The One is the Being who “IS” in the Only Begotten, the Work, who is represented in the red point.

The multiple are the free beings particles of multiple Action-Image who remain in the Unconsciousness of their Being: the angels; they are represented by the blue arabesques.

- 4 *According to you, why does the Work-Liberty, after having become conscious of its Nothingness, not affirm itself in its Being like the previous manifestations – Thought, Word, and Action – but descends to the Angelic Unconsciousness?*

Because any manifestation of the Being – LIBERTY – after having affirmed its power of election, must travel its circle of realization according to the affirmation it has made, realizing it. The Work-Liberty, for having affirmed the name “I-entity,” must first realize itself as “entity” attracting all its “free particles” so that they may consume in themselves their possibilities of election; this is why it immerses itself in the Angelic Unconsciousness in order to travel afterwards its circle of realization as manifestation of Action-Being.

- 5 a) *When the Active Force of the Being, the Will, places itself at the service of the Liberty, what name do we give it in the book?*

When the Active Force of the Being, the Will, places itself at the service of the free beings through the Liberty, in the book we call it Will of Permission.

- b) *Can you give an example in the human being of when the Will is at the service of the Liberty?*

The religions – in all of them the Will is at the service of the Liberty in the free beings, human beings.

- c) *Do you find an example in the Sacred Scriptures?*

1 Sam 8,4-7:

«Therefore all the elders of Israel came in a body to Samuel at Ramah and said to him, 'Now that you are old, and your sons do not follow your example, appoint a king over us, as other nations have, to judge us.' Samuel was displeased when they asked for a king to judge them. He prayed to the Lord, however, who said in answer: 'Grant the people's every request. It is not you they reject, they are rejecting me as their king...'»

Ex 32,31-34:

«...So Moses went back to the Lord and said, 'Ah, this people has indeed committed a grave sin in making a god of gold for themselves! If you would only forgive their sin! If you will not, then strike me out of the book that you have written.' The Lord answered, 'Him only who has sinned against me will I strike out of my book. Now go and lead the people whither I have told you. My angel will go before you. When it is time for me to punish, I will punish them for their sin.'»

- 6 *Do you think that the Unconsciousness is an evil or a good? Or, when it is good, and when is it evil according to you?*

It is neither a good, nor an evil. It gets to be good when, becoming conscious of his Unconsciousness, the free being orients his liberty to the Being who "IS."

It gets to be an evil when, becoming conscious of his Unconsciousness, the free being affirms himself in himself, affirming in this way his own Unconsciousness, with responsibility.

- 7 *When the One, the Will in the Only Begotten, places Itself at the service of the free beings, the angels, who do you think acts in them, the Will or the Only Begotten?*

The Will in the Only Begotten acts in them.

- 8 *For what purpose do you think the Will, the Being, in the Only Begotten immerses Herself in the angelic Unconsciousness?*

For the purpose of attracting to the Unity the multiple Action-Image particles that remain in the Unconsciousness of “being,” independently of the Being, giving them the opportunity to exhaust in themselves their possibilities of election.

- 9 a) *In what state do you think the free beings find themselves when they have the pretension of “doing” works for God?*

They find themselves in a state of Innocent-Unconsciousness.

- b) *Can you give an example of this state in the human being?*

It is when we have the pretension of gaining souls for God, of doing works for God, etc., without identifying ourselves with Him through these works.

- 10 a) *What do you think would be the work or works that the free beings, angels, should realize after having affirmed the desire to do?*

To do their works orienting their liberty in conformity with the Thought particles in the unity of Liberty in the Will. It was the best the angels could do after having affirmed themselves in their election: “to do.”

b) *Can you give an example of these works treating now not of the angels but of the human being?*

To do the works that in conscience they believe would be pleasing to God.

- 11 *What other attitude do you think the free beings, angels, could take instead of the one of “doing” works for the Being-God?*

I think they could not take any other attitude since they had exercised their first election in “doing.” They were oriented to “doing.”

- 12 *When the multiplicity of the Thought, according to drawing 13, is realized, what do you think these Thought-Image particles are with respect to the Liberty?*

They are the Liberty itself: multiple Thought-Image in the unity of Liberty identified with their Being, the Will.

- 13 a) *How do you think the free beings, angels, could choose «Light or Darkness, Consciousness or Unconsciousness, Being or “non-being,” One or multiple» as is said in the presentation of drawing 13? What attitude should they have assumed in order to elect the one or the other state?*

They could choose the Light, Consciousness, Being, One,

by identifying themselves through their works with the multiple Thought-Image particles in the unity of Liberty in the Will.

Or they could choose the Darkness, Unconsciousness, “non-being,” multiple, by appropriating for themselves the Thought particles for realizing their works in multiplicity.

b) *Can you give an example of how this is realized in the human beings?*

When instead of identifying ourselves with the grace we have received, whatever it may be, in order to go to the Giver, we appropriate for ourselves this grace for our own egotistical realizations, distancing ourselves from the Giver.

c) *Do you find an example in the Sacred Scriptures?*

The Exodus in the Bible: the children of Israel in the desert when God’s grace liberates them from the Pharaoh’s slavery and they make for themselves a golden calf.

Saul, when he was elected king and later on he exalted himself with his power going against God’s will.

14 *Do you think that the angels could affirm themselves in the Being who “IS” independently of the Only Begotten?*

The angels, in order to affirm themselves in their Being, the One who “IS,” must do it through the Only Begotten who is the unity of Liberty, the Work in their Being.

- 15 *Up to drawing 16, how many times do you think the Being who “IS” has manifested Himself, and how has he manifested Himself?*

He has manifested Himself in Himself and only with Himself four times: as “Thought” (drawing 2), as “Word” (drawing 3), as “Action” (drawing 4), as “Work” (drawing 5). This last one, the Work, has not yet traveled its circle of realization.

He has manifested Himself in His Liberty-Work manifestation, giving Being to the Image, three times: as multiple Action-Image (drawings 7 and 8), as multiple Word-Image (drawings 10 and 11-2), as Thought-Image, “Body” (drawing 11-3). These manifestations are the Only Begotten (drawing 11-4).

In the free beings, He has manifested Himself through the Only Begotten, in His Body, unity of Liberty in the Will, as multiple Thought-Image (drawing 13)

- 16 *What do you think is the Being of the angels?*

The Being of the angels is the Being who “IS” in the Only Begotten.

- 17 *According to you, why does the Being, the Will, diffuse His activity as Thought and not as Word or Action?*

Because the multiplicity of Word-Image and Action-Image had already been given, but not that of Thought-Image, and it is the Only Begotten who must gather in Himself, in His Thought-Image Body, the free particles multiple Action-Image that find themselves scattered in the Unconsciousness, multiplicity of beings, giving them

the opportunity to consume in themselves their power of election through the image of His Body, multiple Thought-Image, they in this way being able to form part of the Body in the Only Begotten.

18 *Do you think that the Thought particles, according to drawing IS, are free beings?*

The multiple particles, image of Thought-Image (represented in drawing 13), are multiple Liberty-Thought in the unity of the Will, but they do not yet exercise their liberty since it is at the disposal of the angels.

19 *In what way do you think the angels could become conscious of the Being?*

By identifying themselves through their works with the image-of-Thought-Image particles in the unity of Liberty in the Will, the Only Begotten.

20 *According to you, when does the human being find himself in a situation similar to the “moment” in which the free beings, angels, found themselves according to drawing 13?*

When the human being receives a gift from God, a grace, an illumination, etc., he can identify himself with it in unity of the Will, working for God’s work, or he can appropriate it selfishly in multiplicity, working in his own works – this is when the human being has no consciousness of his Being.

- 21 *According to you, in what does the unity of the multiple Thought-Image, as is said in the explanation of drawing 13, consist? In the Liberty or in the Will?*

The unity of the image-of-Thought-Image particles consists in the fact that the Liberty is identified with the Will, Who acts through the Liberty, particles of Thought-Image in the free beings, the angels.

- 22 *Do you think that the angels' state of Unconsciousness is the same as the human beings' state of Unconsciousness?*

As for Unconsciousness it is equal, but as for its manifestation in the different natures it is not equal because the angels are pure Spirit and we human beings are spirit and matter. The Unconsciousness of the angels would, in a certain way, be Consciousness-Light in the human beings.

- 23 *What do you think the green, brown, and purple sparks, which appear in drawing 14, represent?*

The green, purple, and brown sparks, which appear in drawing 14, represent the disharmony among the angels on appropriating for themselves the Thought particles in multiplicity without taking into account the Unity.

- 24 *According to you, why does the activity of the Will which has immersed itself in the angelic Unconsciousness withdraw?*

The activity of the Will withdraws because the angels, on not becoming conscious of the unity of Liberty, Unity principle in the multiple Thought-Image particles, have rejected the Will appropriating for themselves the

Thought-Image particles in the multiplicity and not in the unity of Liberty in the Will, the Only Begotten in order that they themselves “be” the Work.

25 *When the Only Begotten immerses Himself in the angelic Unconsciousness, do you think that He Himself falls into the Unconsciousness of His Being?*

The Only Begotten cannot be influenced or conditioned by anything or anyone. He is identified and confirmed in the Being who “IS,” the Will (His Being), the Consciousness Itself.

26 a) *What do you think is the state of the Only Begotten when He immerses Himself in the angelic Unconsciousness (represented in drawings 12 and 13) ?*

His state would be the same as that of drawing 11 for nothing can alter the Only Begotten; it is a state of Consciousness of the unity of liberty in the Will, His Being, who has annihilated Herself in the angelic Unconsciousness, annihilation that is the supreme expression of Love.

b) *Can you give an example of what would be in the human being a situation similar to that state of the angels and the Only Begotten which appears in drawing IS?*

The Risen Jesus Christ made bread and wine: the Eucharist as the Only Begotten, and the human beings as the angels.

c) *In the Scriptures, the Bible (Old and New Testament), or other Sacred Scriptures, could you find an individual example and a collective one?*

Old Testament:

individual example: Gn 2,7; the Only Begotten in the Human Nature, “the man,” “Adam”;

collective example: Ex 12,1ff; 31,1ff; the presence of God in the people of Israel leading them through the desert.

New Testament:

Individual example: Lk 3,22; the Only Begotten in the human person of Jesus;

collective example: Acts 2,1ff; Pentecost, the Holy Spirit in the Church illuminating its members.

27 *Who do you think is “the beloved” (“my love”) in the Song of Songs quotation in the presentation of drawing 14?*

“The beloved” (“my love”) of the Song of Songs cited in the presentation of drawing 14 is Work-Liberty, corresponding to multiple Thought-Image, image of Thought-Image in unity of Liberty in the Will, at the disposal of the angelic Unconsciousness, the angels.

28 *Relating it to the human beings, with what could you compare this appropriation of the activity of the Will which the angels realized?*

I could compare it with the appropriation that a person makes for himself of the gifts that God has given him.

29 a) *What do you think this cloud between the Being, the*

Only Begotten, and the free beings, the angels (represented in drawing 14) signifies? .

It signifies a state of responsible Unconsciousness which has been given in the angels and which impedes them from receiving directly the energy or Active Force of the Being.

b) *Do you find any example of this in the Scriptures, the Bible (Old and New Testament) or other Sacred Scripture?*

Old Testament:

Ex 13,21; 19,9; I Kgs 8,10; when God had to make Himself present to the people of Israel through a cloud due to the Unconsciousness of humanity.

When, after the people of Israel made for themselves a gold calf, God delivered them over to the heavenly army.

Lamentations of Jeremiah 3, 42-44. New Testament:

Mt 13, 55-58; Jn 7,40-53; the body of Jesus was the “cloud” that impeded the Jews from seeing in Him the Messiah.

Lk 9,34; 4,29.

Acts 1,9: the cloud that covered Jesus in front of the apostles when He ascended to the Father.

Judas’ attitude before Jesus.

30 a) *When do you think the free beings, angels, make themselves responsible for the Unconsciousness in which they find themselves?*

In the angels the responsibility for the Unconsciousness in which they find themselves begins from the moment in which they have rejected the direct intervention of the Will (the unity of liberty), receiving the Thought particles in multiplicity and not in the unity of Liberty (drawing 14).

Example: Acts 5, 1-11 (Ananias and Sapphira).

b) *Can you give an example in the human beings?*

When the human beings reject the Divine intervention that manifests itself through God's messenger who represents the unity of Liberty in the Will.

c) *Do you find any example in the Scriptures, the Bible, in the Old and New Testaments, or in other Sacred Scriptures?*

Old Testament:

1 Sam 8, Iff; when the people of Israel reject Samuel, God's messenger, and ask for a king, like the other nations had, to govern them.

New Testament:

Rejection of Jesus and afterwards rejection of his doctrine, the Gospel, on receiving it independently of the unity in the Will. Jn 14, 22-23: "*Anyone who loves me...my Father will love him.*"

1 Pt 2, 6-8; Rom 1, 19-32; Jn 15, 22-23.

31 *According to you, why is it said that the angels were born in a state of Innocent-Unconsciousness?*

Because they were not responsible for the original Unconsciousness of the Work, which Unconsciousness they were affirming on not becoming conscious of the unity of Liberty in the Will, their Being, detaining themselves in themselves in the multiplicity of free beings because of the desire “to do.”

- 32 *What do you think was the original state of multiple Action-Image, multiple Word-Image, and Thought-Image?*

The original state of multiple Action-Image, multiple Word-Image, and Thought-Image was the Nothingness, multiple Liberty in the harmony of its Being, since the Liberty-Work becomes conscious of its Nothingness and dies to itself, and the Being, annihilating Himself in it, gives it “Being,” manifesting the Liberty-Work as Image of His manifestations in Himself and with Himself, making the original desire of the Work a reality.

- 33 *What name is given in the book to the Being at the service of the free beings who remain in the Unconsciousness of the Being, their Being?*

Will of Permission.

- 34 *In the book, when are the free beings called “non-being”? And why is it that existing, they “are not”?*

In the book the free beings are called “non-being” when they are in the Unconsciousness of “being” independently of the unity of Liberty in their Being, He who “IS”; and even though existing they are not, because on not having

consciousness of their Being in the unity of Liberty, they in themselves “are not,” even though the Being is in them.

Example: a blind person who although being under the sun is in darkness.

- 35 a) *What difference of concept do you find between the expression «the “One” in the multiple», referring to drawing 12, and the expression “the Being in the Work, the Only Begotten (the One), immerses Himself in the guts of the UNCONSCIOUSNESS (the multiple),” explanation of drawing 15, page 151?*

«The “One” in the multiple,» drawing 12, signifies that the Being “in” the Only Begotten immerses Himself in the multiplicity of the free beings, the (innocent) angels, to attract them to the unity of Liberty so that they may identify themselves with the Only Begotten in the Will.

The expression “the Being in the Work, the Only Begotten (the One), immerses Himself in the guts of the Unconsciousness (the multiple),” drawing 15, signifies that the Being submits His activity to the free beings, angels, so that they may realize their desires to do works and through them come-to-consciousness of the unity of Liberty in the Will: this is Permission. The Will goes in search of the free beings who have fallen into a state of responsible Unconsciousness.

In the first case, drawing 12, the Being in the Only Begotten immerses Himself in the multiplicity of the free beings to attract them towards the unity of Liberty in the Will: this is Will.

In the second case, drawing 15, the Being in the Only

Begotten immerses Himself in the Unconsciousness of the free beings to place His activity at their service in order that they could realize their works and through them become conscious of the Unconsciousness into which they have fallen, and be able to be attracted towards the unity of Liberty: this is Permission.

b) *Can you give an example of this situation in the human beings?*

The Divine Nature (the One) present in the Human Nature (the multiple); drawing 12.

The human beings after having appropriated to themselves the activity of the Will in their Divine Nature in order to realize egotistical works which God permits so that through these works they may become conscious of their Unconsciousness and exhaust in themselves their power of election; drawing 15.

c) *Do you find an example in the Scriptures, the Bible, Old and New Testament, or other Sacred Scriptures?*

Old Testament:

Drawing 12 - Moses sent by God to liberate Israel from bondage (Will). The Will who submits Herself to the Liberty.

Drawing 15 - The people of Israel who ask Samuel for a king (Permission). The Will at the service of the free beings through the Liberty.

New Testament:

Drawing 12 - Jesus and His doctrine among the Gentiles (Will).

Drawing 15 - The Institutional Church basing itself on the doctrine of Jesus and assisted by Him (Permission).

Lk 13,34: *“O Jerusalem, Jerusalem, you slay the prophets and stone those who are sent to you! How often have I wanted to gather your children together as a mother bird collects her young under her wings, and you refused me!”* Jerusalem represents the Liberty and the young chicks represent the Action free particles and multiple Thought-Image (angels and men).

36 *What do you think happened when the free beings, the angels, did not join themselves to the unity of the Liberty?*

There arose a new state of responsible Unconsciousness that gave origin to the “Will of Permission,” the Being, the Will, at the service of the Liberty in the multiplicity of the free beings. This state of responsible Unconsciousness in drawing 14 is represented in the cloud between the Being and the angels.

a) *Do you think that the Being, the Will, rejects the free beings when they choose something contrary to His Wish?*

The Being, the Will, does not reject the free beings when they choose something contrary to His Wish, but He permits that which they have elected, placing at their disposal His Active Force which realizes their desires (works) so that through them they may consume their power of election, becoming conscious of the Unity or remaining in the multiplicity.

b) *What do you think happens in this case?*

The free beings move themselves further away from their Being with the danger of remaining in themselves (condemnation).

c) *Can you give an example of this situation in the human beings?*

When a person chooses to commit an evil action – homicide, suicide, etc. – God permits that choice of the free being, fulfilling it even though it goes against His Will and against the person himself.

d) *Do you find an example in the Bible, Old and New Testament, or in other Sacred Scriptures?*

Old Testament:

David's sin with Bathsheba (2 Sam 11,1ff and 12,1ff).

New Testament:

the crucifixion of Jesus chosen by men (Mt 26,1ff and Mk 14,1ff).

38 a) *In drawing 16, the great "Whirlwind" of the LIBERTY-Work, one sees many repetitions of the red point which represents the One, the Being, the Will, the Only Begotten. Is it that the One has become multiple? Who has become multiple? the Being? the Will? the Only Begotten?*

The Being, the Will in the Only Begotten, the One, revealing Himself or appearing in the multiple, remains One. The multiple Thought-Image particles descend to the

multiplicity of desires of the angels but remain in the unity of Liberty in the Will. In this way, always through the Liberty, the Will is at the service of the free beings. It is Will of Permission.

b) *Do you find a similar example in the human beings or in the Sacred Scriptures?*

The Eucharist, Jesus Christ Arisen: His Body is in each Host and in each particle of each Host; nevertheless, He continues being One, and in all of them and in each one He is One. 1 Cor 12,4-11: *“There are different gifts but the same Spirit; there are different ministries but the same Lord; there are different works but the same God who accomplishes all of them in everyone. To each person the manifestation of the Spirit is given for the common good. To one the Spirit gives wisdom in discourse, to another the power to express knowledge. Through the Spirit one receives faith; by the same Spirit another is given the gift of healing, and still another miraculous powers. Prophecy is given to one; to another power to distinguish one spirit from another. One receives the gift of tongues, another that of interpreting the tongues. But it is one and the same Spirit who produces all these gifts, distributing them to each as he wills.”* (Cf. Jn 17,21)

It is the Will who submits the Liberty (Thought particles) to the multiplicity of free beings: Permission.

39 a) *According to you, why is “the Work” also given the name “the MAN” and “Only Begotten”?*

It is given the name “Only Begotten” because it is the

only Liberty. Liberty-Work made Image and the Only Begotten in the Human Nature is the Man. Liberty-Work is the Only Begotten and is the Man.

b) *Have you found something similar in the Sacred Scriptures? Can you quote an example in which the Only Begotten is mentioned and one in which "the MAN" is mentioned, examples which you can relate with the Work?*

Old Testament:

Gn 1,26 (the Man and the Only Begotten) *"...Let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground."*

Is 54,5 (the Only Begotten Redeemer of the Man) *"...For he who has become your husband is your Maker; his name is the Lord of hosts; your redeemer is the Holy One of Israel, called God of all the earth."*

Is 55,5 (the Only Begotten glorifies the Man) *"...So shall you summon a nation you knew not, and nations that knew you not shall run to you, because of the Lord, your God, the*

Holy One of Israel, who has glorified you."

Ps 2,7-9 (the Only Begotten "in" the Human Nature) *"...you are my son, this day I have begotten you. Ask of me and I will give you the nations for an inheritance and the ends of the earth for your possession. You shall rule them with an iron rod; you shall shatter them like an earthen dish."*

New Testament:

Jn 1,1-5 (the Only Begotten, Light of men)

*“In the beginning was the Word;
the Word was in God’s presence,
and the Word was God.*

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

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

Jn 17,5 (the Only Begotten made flesh, “the Man”) *“Do you now, Father, give me glory at your side, a glory I had with you before the world began.”*

Jn 17,21

“...that all may be one as you, Father, are in me, and I in you. I pray that they may be (one) in us, that the world may believe that you sent me.”

Eph 1,7-13

“...In Him we have redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace...In Him, you also, after listening to the message of truth, the gospel of your salvation, having also believed, you were sealed in Him with the Holy Spirit of promise...”

Col 1,15 (the Only Begotten in the Man, the firstborn of all creatures) *“He is the image of the Invisible God, the firstborn of all creatures.”*

Heb 1,5-6 (the Only Begotten is the Son) *“To which of*

the angels did God ever say, 'You are my son; today I have begotten you'? Or again, 'I will be his father, and he shall be my son'?"

Phil 2,5-8 (Christ: the Only Begotten; Jesus: the Man)

"Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross."

- 40 *In what state do you think "the Work," the Only Begotten, finds itself when it immerses itself in the multiplicity of the angels' desires according to drawing 16?*

State of consciousness of the unity of Liberty in the Will, "annihilation" in the multiplicity of desires of the angels.

- 41 a) *Do you think that the "evolution," death and life, realizes itself in "the Work," the Only Begotten? I mean to say, does the Only Begotten evolve? What is that which evolves?*

The "Work," the Only Begotten, does not evolve; what evolves are the' works, product of the desire of the free beings, the angels.

- b) *According to you, how does the activity of the Only Begotten manifest itself in the "evolution"? What is its aim?*

The activity of the Only Begotten, which is the Liberty in the unity of the Will, is what provokes the “evolution,” manifesting itself as Will of Permission. Its aim is to gather the particles of multiple Thought-Image, image of Thought-Image in the works of the free beings, the angels, in order to bring them to the Unity, at the same time as the free beings, the angels, are becoming conscious and are affirming their election in the One or in the multiple. We have an example in Jesus Christ: *“And I, if I be lifted up, will attract everything to me”* (Jn 12,32).

42 a) *Have you heard of those spiritual “worlds” mentioned in explanation of drawing 16?*

Yes. They are the “worlds” of the Spirit which we can come to know by intuition when reaching a superior state of consciousness in which the Being is the center of everything and everyone.

b) *Do the Sacred Scriptures say something about this? Can you quote an example?*

2 Cor 12,2-4:

“I know a man in Christ who, fourteen years ago, whether he was in or outside of his body I cannot say, only God can say – a man who was snatched up to the third heaven. I know that this man – whether in or outside his body I do not know, God knows – was snatched up to Paradise to hear words which no man may speak.”

Heb 11,3:

“Through faith we perceive that the worlds were created by the word of God, and that what is visible came into

being through the invisible.”

Rom 1,19-20:

“In fact, whatever can be known about God is clear to them; he himself made it so. Since the creation of the world, invisible realities, God’s eternal power and divinity, have become visible, recognized through the things he has made. Therefore these men are inexcusable...”

Wis 9,16:

“And scarce do we guess the things of earth, and what is within our grasp we find with difficulty; but when things are in heaven, who can search them out?”

Sir 43,34:

“Beyond these, many things lie hid; only a few of his works have we seen.”

Ps 84,2-3:

“How lovely is your dwelling place, O Lord of Hosts! My soul yearns and pines for the courts of the Lord. My heart and my flesh cry out for the living God.”

Ps 103, 19-22:

“The Lord has established his thrones in heaven, and his kingdom rules over all....Bless the Lord, O my soul!”

Sir 16,24-27:

“When at the first God created his works and, as he made them, assigned their tasks, he ordered for all time what they were to do and their domain from generation to generation. They were not to hunger, nor grow weary, nor ever cease from their tasks. Not one should ever crowd its neighbor nor should they ever disobey his word.

Then the Lord looked upon the earth, and filled it with his blessings.”

- 43 *When the Work will manifest itself in the One and in the Multiple, as is said in the explanation of drawing 16, what do you think the One will be, and what do you think the Multiple will be?*

The One will be the Being who “IS” in the Only Begotten, the Divine Nature. The Multiple will be the human beings who have become conscious of the Being in themselves and they are the Humanity – Human Nature – in which all the dispersed particles of the Work will be “gathered.”

- 43 *When “the Work” immerses itself in the great whirlwind of the “evolution,” in the angelic Unconsciousness, drawing 16, do you think it loses the consciousness of the Unity because of being in the multiplicity?*

No. The Work, which is the Only Begotten, does not lose the consciousness of the Unity because of being in the multiplicity since the Unity which is the Being, the Will, is carried by the Work in itself and It has consciousness of this Unity.

- 45 a) *What do you think is the meaning of the phrase that is said of the angels “they appropriated the ‘Thought’ in the multiplicity”? Is it that they could identify themselves with it in the Unity? How do you think this would be?*

It means that they oriented themselves towards the multiplicity of egotistical works without taking into account the Unity present in the multiple Thought-Image

particles of Thought-Image .

b) *Can you give an example in the human beings?*

When the human beings work in any work whatever instead of working for the Work (the Unity) they are looking out for themselves for egotistical purposes (the multiplicity). For example a ruler who does not take care of or does not worry about his people; a priest who is not concerned about, and does not take care of the Church (the souls); fathers and mothers who are not taking care of their home, etc.

c) *Do you find any example in the Sacred Scriptures?*

Ex 34, 1-10:

“Thus the word of the Lord came to me. Son of man, prophesy against the shepherds of Israel, in these words prophesy to them (to the shepherds) : Thus says the Lord God: Woe to the shepherds of Israel who have been pasturing themselves! Should not shepherds, rather, pasture sheep?...! swear I am coming against these shepherds. I will claim my sheep from them.... I will save my sheep, that they may no longer be food for their mouths.”

*“You cannot make a life
of the conviction of others,
but you are certainly responsible
for making a life of your own conviction.”*

The “NEW EARTH” of the new man

**Questions and answers concerning the drawings
17,18,19,20, and their explanations**

Reflections of the person who wrote the book

4th

Notebook

*Beyond yourself
there's no one but yourself.
You can live in your image
or in the Reality that is in you.
Know yourself! and you wilt know IT.*

- 1 a) *According to you what does this mean: the “Thought” diffuses Itself in the multiplicity “towards the encounter of a free particle which may be capable of receiving It as Unity principle”?*

It means that the multiple “Thought”-Image goes to the encounter of a free particle, multiple Action-Image (angel), that may be capable of receiving It with a view to the unity of Liberty in the Will (Unity which It Itself possesses) in order to realize works with principle of Unity.

- b) *Can you give an example in the human being?*

When a person identifies himself with the Will of God through the word of the instrument who manifests the Liberty in the Will. An example: the apostles with Jesus (Jn 6,25-71).

- c) *Do you find an example in the Scriptures which you can quote?*

Old Testament: The construction of the Temple, I Chr 29,6; 2 Chr 3,1ff.

- 2 a) *How would you explain this phrase found in the book on page 165: «This unity becomes realized through concentration₃ in itself, of the “energy” dispersed in multiplicity?»*

It signifies that it is not the unity of free particles in the Will, but that it is the unity of free particles among themselves (in this case the angels), unconscious of the Being, the Will, who is the One who realizes the true unity.

b) *Could you give an example that is a similitude of how this unity becomes realized?*

Humanity: the human beings who unite among themselves without becoming conscious of the fact that in order to realize the true unity it is necessary to deny oneself and to identify one's self with the Being, the Will.

3 a) *When in the book it speaks of "embryo" of the Human Nature, what do you think this is?*

It refers to that apparent unity which carries in itself, although unconsciously, the Being, the Will. This apparent unity gives origin to a new nature which we have called psychophysical. This is why it is said that it is "embryo" of the Human Nature.

b) *Do you find an image of this reality in the human being?*

The union of man and woman attracted by love that can give origin to a human being.

4 a) *How do you interpret what is said in the book on page 166: that the Active Force is at the service of the Liberty and that the Liberty is submitted, in accord with the Will,*

to the free beings, the angels, fulfilling their desires?

It means that the Will transmits Her activity through the Liberty, multiple Thought-Image in the unity of the Will, and not directly to the free beings.

b) *Can you give an example in which a situation similar to the one realized in the angels is realized or can be realized in the human beings?*

The intermediaries identified with the Will whom we have had throughout history between God and men: the angels (the Annunciation, etc.), Buddha, Moses, Jesus, the apostles, etc.

c) *Do you find any similar example in the Sacred Scriptures?*

Ex 3,7-19; 4,12-17; Deut 5,2ff; Lk 1,26-38; 1 Pt 2, 6-8: *“Behold I lay in Zion a choice stone.”*

5 a) *Why do you think it is said in the book that faith is for man the Supreme Reason? What do you think of this?*

Because faith (the alive and lived one) is fruit of the intuition (voice of God, Supreme Reason) which belongs to a state superior to reason.

b) *Could you base yourself on some texts of the Sacred Scripture for disproving or affirming this concept?*

In Scripture there is no text that disproves this concept, but there are indeed many that affirm it: Rom 4,1ff; 1 Cor 1,18-31; Gn 12,1-8; Heb 11,1ff.

- 6 a) *That “burst” produced by the Will of Permission (drawing 17) that provokes the evolution, what does it signify?*

It signifies the product of the encounter (apparent unity) of multiple Action-Image particles among themselves with particles of multiple Thought-Image in the multiplicity of the Unconsciousness, impelled and activated by the Will in the Only Begotten, activity at the service of the free beings, that which gives origin to the first phase of evolution of what will be the psychophysical nature.

- b) *Can you find in Nature some image of an attitude similar to the one represented in drawing 17?*

In the human beings when among them arises a strong and tenacious thought that impels them to action and converts itself into works.

- 7 *If the Being, the Will, the Only Begotten is there as the foundation of all this process of evolution, does this mean that He Himself is evolving? How do you see this?*

The Being does not evolve. What evolves in this case is the product of the free beings, multiple Action-Image, acting in union with the particles of multiple Thought-Image. Neither do the multiple Action and Thought Images evolve. In multiple Action-Image, the angels, higher states of consciousness manifest themselves through their realizations and according to their orientation: to the “Being,” being, or to the “power,” doing; at the same time, the Thought particles attain the unity of themselves through the realizations or the coming-to-consciousness of the angels.

- 8 *If it is said that the entire creation is realized from images to images and that these “images” are not empty, dead images, but they hide in their interior the alive Reality, the Being who “IS,” is this pantheism? What do you think?*

No, it is not pantheism. The Being is in all things, but things are not the Being; still more, things are what hinder us from discovering the Being who is in them.

- 9 *In what images do you think the Being who “IS” (the alive Reality of the images of His acting) can manifest Himself, and in what moment?*

The Being who “IS” can manifest Himself only in those free beings who reach the state of consciousness of the unity of Liberty. He manifests Himself in the measure in which the free being denies himself (the “I”) in order to give way to the manifestation of the Divine in himself and in others, helping them to become conscious of the unity of Liberty in the Will.

- 10 a) *Up to drawing 20, which do you think are the creatures, “shadow” of the “Living Image,” that represent a reality capable of evolving towards the Liberty?*

First, the Human Nature which is in process of “coming-to-be” (according to drawings 17, 18, 19 and 20 upon which we are reflecting) and is, up to this moment, “shadow” of the “Living Image.” Then, the other creatures inferior to the Human Nature when it will have affirmed itself in the Being.

b) *Can you quote some example from the Sacred Scriptures?*

Yes. As St. Paul says in Rom 8,19-25: *“the whole creation has been groaning in travail...”*

11 a) *How do you see this encounter of the “Thought” particle with a “free particle” that we call “Earth”? What is this free particle?*

This encounter of the Thought particle with a free Action-Image particle, angel, that we call “Earth” because it gave origin to the Human Nature and is the first state of consciousness towards the unity that became realized in the angels, would be like a coming-to-consciousness that is realized in a free being, angel, a coming-to-consciousness, according to its angelic nature, of a principle of Unity in multiple Thought-Image – Unity principle with which some angels identify themselves in the conception of their works.

b) *Do you find a similar image in Nature? You know it seems to me that Nature is a great “Sacred History” which reveals to us in image the truth of everything: past, present and future; but we have to learn to “read” in it.*

An image of this fact in Nature could be when a human being identifies himself in thought and works with a principle of unity; for example, any ideal of unity: religion, community, spiritual guidance, formation of a family, etc; as long as this “ideal” is lived honestly with righteousness of conscience, it will take the human being to the coming-to-consciousness of the true unity of Liberty in the Will.

- 12 a) *According to you, in what phase of the Human Nature does the faculty of the senses originate ?*

The faculty of the senses originates in the first phase of the Human Nature.

- b) *In the book, what name is given to this phase of the Human Nature in which the faculty of the senses originates?*

It is called “Mineral-Life.”

- 13 *The body of the Divine Nature which is in the process of “coming-to-be,” do you think that it is product of the “evolution,” or is it “manifestation”?*

The body of the Divine Nature is the Human Nature, which is in the process of “coming-to-be” and will be composed of human beings who become Conscious of the unity of Liberty in the Will and it is product of the evolution.

- 14 *What relation do you think exists between Mineral-Life and the Human Nature?*

The relation is one of “belonging” since the Mineral-Life is the first phase of the Human Nature .

- 15 *What relation do you think exists between the Mineral-Life and the Mineral Kingdom? Are the two the same thing?*

The relation is one of dependence since the Mineral-Life is “the soul” of the Mineral Kingdom. They are not the

same thing since the Mineral Kingdom depends for its existence on the Mineral-Life.

16 *Is the Human Nature created or begotten?*

The Human Nature is “created” in the multiplicity- by the Will of Permission as product of the desire of the angels, and is “begotten” in the Unity through the coming-to-consciousness of the unity of Liberty in the Will, coming-to-consciousness that is realized in some free beings, giving rise to the manifestation of the Being, the Absolute, in the Human Nature which is multiple image of the Living Image of the Being manifested in Himself and with Himself, the Only Begotten: “*Let us make man in our image, after our likeness*” (drawings 24,25). The Being once more annihilates Himself in the Image, now multiple image, Mineral-Life, Vegetal-Life, and rational Animal-Life, similar to what we have seen in drawing 7.

17 *What relationship do you see existing between the angels and the Human Nature?*

The relationship is one of complementarity since the angels, who are Action, “work” in the Human Nature, that is to say, they are present in it as Action, seeking to realize themselves as Image of the Being manifested in Himself: Thought, Word, and Action. And the Human Nature, which is “Thought,” has in the angels its faculty of “Action.” Both natures, angelic and human, in order to realize in themselves the faculty of the “Word,” must orient and affirm themselves in the unity of Liberty in the Will since the Word is not in the multiplicity.

18 *Do you see any relationship between the Work-Liberty and the Human Nature?*

Their relationship is manifold: of derivation, of dependence and of identity. Derivation, because the Human Nature proceeds from multiple Thought-Image, image of Thought-Image, Body of the Only Begotten, the Work (drawings 13 to 25) Dependence, because the Human Nature depends on the Being in the Work, the Only Begotten (drawing 11 and following).

Identity, because in its Realization, the Human Nature identifies itself with the Work, as “Mystical Body” of the Only Begotten (drawings 31, 32) .

The Human Nature is, moreover, image of the Work and at the same time the Work manifests itself in it, the Human Nature coming finally to be the Work itself.

19 *When do you think the Mineral, Vegetable and Animal Kingdoms appear?*

The Mineral, Vegetable and Animal Kingdoms appear in the measure in which the Mineral-Life, Vegetal-Life, and Animal-Life respectively manifest themselves in the multiplicity, and each Kingdom is completed when each Life attains its cycle of unity of itself.

20 *From where do you think the Human Nature proceeds? From Action-Image, Word-Image or Thought-Image?*

The Human Nature proceeds from multiple Thought-Image in the unity of Liberty in the Will even though it participates in the angelic multiplicity.

21 *Do you think there is Consciousness or Unconsciousness in the Human Nature?*

There is Unconsciousness in the Human Nature because it is in the multiple, but in itself it carries the principle of Unity which is Consciousness.

22 a) *According to you, how is the evolution of the Human Nature realizing itself – in the one or in the multi-pie?*

The “evolution” of the Human Nature is realizing itself in the multiple, but the Human Nature carries in itself the One.

b) *In this case, what according to you would be the One, and what would be the multiple?*

The One is the Being, the Will in the Only Begotten who, pleasing the desire of the angels, impels the evolution according to the coming-to-consciousness that is progressively given in them up to taking the Thought to the unity of itself in itself.

The multiple would be the Human Nature which is in the process of “coming-to-be” and has no consciousness of its Being, the One, the Will,

23 *Manifestation of what, according to you, is the Mineral-Life, as image of the Image of the manifestations of the Being?*

The Mineral-Life is multiple image of multiple Thought-Image, manifestation of Thought-Image (Body of the Only Begotten), Living Image of Thought-Being.

24 *Do you think that the Mineral-Life is product of the Mineral Kingdom?*

No. On the contrary, the Mineral Kingdom is product of the Mineral-Life.

25 *Who do you think affirmed the Universal I-entity?*

The angels.

26 *Do you think the Earth existed before the Mineral-Life?*

No, since it was the Mineral-Life which gave origin to the planet Earth. The Earth is the perceptible manifestation of the Mineral-Life.

27 *Do you think the Mineral-Life is sensitive? Does this question seem correct to you?*

Yes. The Mineral-Life is sensitive. The question is correct since it refers to the sensitive faculty (Mineral-Life) of the psychic body of the Human Nature which manifests itself in some physical bodies, for example: the human body and the animals.

28 *Why do you think the Mineral-Life is instinctive? Does this question seem correct to you?*

The Mineral-Life is sensitive not instinctive. The question is not correct.

29 *Through what Works do you think the angels were becoming conscious?*

The angels were becoming conscious through the works that they were realizing, appropriating or identifying themselves with the multiple Thought-Image particles in whom they could find the complementarity of their Realization as image of the manifestations of the Being, Thought and Word, Word which they could only obtain by identifying themselves with the unity of Liberty in the Will, the Only Begotten.

30 *Which do you think came first, the Universe or the Human Nature?*

The Human Nature gave origin to the Universe. The Universe is first in time, but the Human Nature is first as far as essence is concerned.

31 *Which do you think appears first (perceptibly), the Human Nature or the Universe?*

The Universe appears first (perceptibly) as manifestation of the Body of the Human Nature.

32 *Do you think that the Mineral-Life, the Vegetal-Life and the Animal-Life have some relation with the Image of the manifestations of the Being “Thought,” “Word,” and “Action”?*

Yes, they are multiple images, shadow of the Living Image of the manifestations of the Being: Thought, Word and Action. And the relation is one of existence, dependence, and projection through the images of the Living Image of the Being manifested in Himself: Mineral-Life in relation to Thought, Vegetal-Life in relation to Word, and Animal-Life in relation to Action.

33 *Do you think “Human Nature” and “human being” are the same?*

They are not the same. Human Nature is the totality of the Thought particles in the unity of themselves in themselves, reality that gives origin to the human individuality, human beings who are the multiplicity of the Human Nature.

34 *Do you think the Mineral-Life, the Vegetal-Life and the Animal-Life are product of the Will of the Being who “IS”?*

They are product of the Will of Permission of the Being who “IS.”

35 *In what way do you think the angels were present in the evolution?*

The angels were present by action, as workers, some becoming conscious of the unity in the Will and others remaining in the multiplicity of themselves.

36 *Do you see any relation between the multiple and the One in the process of evolution of the Human Nature?*

Yes, the One, the Being who “IS” in the Only Begotten, is the one who provokes the evolution placing at the disposal of the multiple, the angels, His Active Force through the multiple Thought-Image particles.

37 a) *Do you think the evolution of the Human Nature realizes itself in interiorization or in exteriorization?*

The evolution of the Human Nature realizes itself in interiorization as is seen in the drawings, but it manifests itself in exteriorization. The exteriorization would be the kingdoms, which are image of the internal.

b) *In what way do you think the “interiorization manifests itself, and in what way does the “exteriorization” manifest itself, according to drawings 17, 18, 19, and 20?*

The interiorization manifests itself by concentration towards the principle of Unity.

The exteriorization manifests itself by dispersion in the multiplicity; in this case it would be the Mineral, Vegetable and Animal Kingdoms as sensible manifestation of the corresponding Lives.

c) *Could you give an example of “interiorization” and an example of “exteriorization” in human being?*

An example of “interiorization” in the human being would be a person who acts out of *conscience*: all his works are oriented towards a principle of unity which is his conscience.

An example of “exteriorization” in the human being would be a person who acts out of *convenience*: all his works are oriented toward the satisfaction of egotistical interests that keep him in the multiplicity of never-satisfied thoughts and desires.

38 a) *How do you think creative energy manifests itself in the human being?*

Creative energy manifests itself in the Human Nature in different expressions of the Thought: conception, expression, identification and realization .

In the human being initially, it manifests itself in sex as sex-energy; for example: the young boy or young girl who is not yet ready for procreation lacks true creativity in the sense of conception, expression, identification and realization given above.

b) *Can you find in the Sacred Scriptures an example of this creative energy in the human being?*

Gn 1,28: *“Be fertile and multiply; and fill the earth.”*

Ps 87,1-7: *“All my springs of joy are in you.”* (Let him who can understand, understand.) Ex 31,1-11. Eclo. 26, 25-27.

39 a) *Where do you think the Mineral, Vegetable, and Animal Kingdoms come from?*

The Mineral, Vegetable, and Animal Kingdoms come from the Mineral-Life, Vegetal-Life, and Animal-Life, respectively.

b) *Do you think these Kingdoms have a soul?*

The soul of the Mineral, Vegetable and Animal Kingdoms is the Mineral-Life, the Vegetal-Life and the Animal-Life in the Human Nature, in which their unity as image of the Living Image of the Being in Himself and with Himself is realized.

40 a) *Do you find any image of the Image of the manifestations of the Being in the process of evolution of the Mineral-Life, Vegetal-Life and Animal-Life?*

Yes, when the Mineral-Life (image of multiple Thought-Image) closes its circle, the Vegetal-Life (image of multiple Word-Image) appears; when the Vegetal-Life closes its circle, the Animal-Life (image of multiple Action-Image) appears; when the Animal-Life closes its circle, the unity, Thought with principle of Unity (image of the Being, the One, the Absolute), appears.

b) *Do you find an image of this process in the human being?*

Yes, in the evolution of senses, instinct and reason; also in thought, word and action.

41 *In what way do you think the multiple Thought-Image manifests itself in the Mineral-Life, Vegetal-Life and Animal-Life?*

The multiple Thought-Image manifested as Mineral-Life is senses faculty; as Vegetal-Life, it is senses plus instinct; as Animal-Life, it is senses, instinct plus sex-energy and reason; because when the Animal-Life closes its circle, the Thought with principle of Unity appears, giving reality to the shadow-image of the Image of the manifestations of the Being in Himself and with Himself: Thought= Mineral-Life; Word= Vegetal-Life; Action= Animal-Life; “sex-energy” represents the moment of the Liberty manifestation. Reason: principle of unity that represents the One.

- 42 *What circumstance do you think provokes the second and third manifestation from which the Vegetal-Life and the Animal-Life originate?*

The circumstance that provokes the second and third manifestation from which the Vegetal-Life and the Animal-Life (manifestation of the Thought in decreasing multiplicity) originate is the coming-to-consciousness of some free beings, angels; coming-to-consciousness that manifests itself in the unity of their works, unity of each Life respectively: when the circle of evolution of the first manifestation, Mineral-Life, closes, it provokes the second manifestation which is the Vegetal-Life; and when the circle of evolution of the Vegetal-Life closes, it provokes a third manifestation which is the Animal-Life.

- 43 a) *What do you think the duality of the Animal-Life in the Human Nature signifies?*

It signifies the duality that has been given in the fourth manifestation known to us of the Being, the Work-Liberty: Being and Liberty; Consciousness and Unconsciousness; One and Multiple; Divine Nature and Human Nature; angel and man; masculine and feminine.

- b) *Can you tell how this duality of the Human Nature manifests itself in the Animal Kingdom?*

It manifests itself in male and female as pro-creative energy.

- 44 *When the circle of the Animal-Life closes (drawing 20), what faculty do you think appears?*

When the circle of the Animal-Life closes, the reason faculty appears.

- 45 *What do you think the dual principle of unity in which the “Thought” manifests itself and which is represented in drawing 20-2 signifies?*

The dual principle of unity signifies the unity of Liberty which has become realized in Liberty-Work while still maintaining the duality: the Being who “IS” and the Work-Liberty; Father and Son; the Being and the Only-Begotten; God and ourselves.

- 46 a) *Why do you think the creative faculty is called sex-energy?*

The creative faculty pertains to the psychic body and is called sex-energy because it manifests itself in the physical body through sex.

- b) *When do you think this faculty manifests itself in the human being?*

When the human being enters into the fullness of his physical evolution, the creative energy manifests itself in him, he being ready for procreation; then the evolution of his psychic body begins or, if he is a being already evolved in other lives, he reveals in himself his state of psychic evolution.

- 47 *What do you think is the principle of Consciousness in the Human Nature?*

The principle of Consciousness is the multiple Thought-Image in the unity of Liberty which manifests itself initially in the Human Nature as Reason, represented in drawing 20-2 by the red arms joined to the point that

represents the Unity, the Being, the Will in the Only Begotten .

48 a) *Do you think the Human Nature in the state of evolution of Mineral-Life, Vegetal-Life, and Animal-Life (represented in drawings 18, 19, 20) is something vague, undefined, or does it concretize itself in body or bodies?*

It concretizes itself in psychophysical bodies.

b) *If it does concretize itself in bodies, what bodies are these, since the human being does not yet exist?*

They are microscopic beings, “embryo” of the Human Nature, which initially were floating in the void, and when the Mineral Kingdom appeared, they were in the water. They appear from drawing 18 on.

c) *Do you think these bodies could be the animals?*

They are not the animals.

d) *Do you find some image of this state in Nature?*

The fetus in the maternal womb.

49 a) *Do you think the Mineral-Life, Vegetal-Life, and Animal-Life are free?*

The Mineral-Life, Vegetal-Life and Animal-Life are not free since they are stages of the formation of the Human Nature which is in the process of being formed, but they have the principle of Unity for evolving towards the

liberty; this principle is multiple Thought-Image in the unity of Liberty in the Will.

b) *According to you, where is the Liberty of the Thought-Image?*

The Liberty of the Thought-Image is at the service of the free beings, the angels.

c) *Who exercises this Liberty? The Thought-Image ?*

The angels are the ones who exercise the Liberty corresponding to the multiple Thought-Image submitted to them by the Will (as we see in the drawings that we are reflecting upon).

50 *Do you think Thought-Image has lost its unity as Body of the Only Begotten on making itself multiple in the multiplicity of the Unconsciousness of the free beings, the angels (represented in drawing IS) ?*

Thought-Image, on making itself multiple in the multiplicity of the angelic Unconsciousness, continues being one as Only Begotten Body. Example: Christ in the Eucharist.

The “NEW EARTH” of the new man

**Questions and answers concerning the drawings
21,22,23,24, and their explanations**

Reflections of the person who wrote the book

5th

Notebook

Even if you don't understand, exert yourself!

Read again.

*If exerting yourself, you don't understand,
pray... and pray again...*

*The grace for living this "Message"
will be given to you*

*in the measure of your effort,
not in the measure of your knowledge.*

*You are not responsible for not living
that which you haven't understood.*

- 1 a) *What do you think are “the free particles” to which the following phrase of the explanation of drawing 21 refers: «Genesis of the Thought-Liberty in ascendent process towards the unity through the Knowledge taking with it the free particles which are to be found in the multiplicity: “the hominoid”» ?*

The phrase refers to the Action-Image free particles, the angels, which have the opportunity of coming-to-consciousness of the Unity of Liberty through their works according as the unity of themselves of the Thought particles is being realized – unity that is at the same time manifestation of the state of consciousness that has gradually become realized in some angels.

- b) *Who takes along with it towards the Unity the free particles that are in the multiplicity?*

The One who takes along with it towards the Unity the free particles, angels, which are in the multiplicity, is multiple Thought-Image in the Unity of Liberty, because of its being identified with the Will.

- c) *Can you give an example in the human being?*

The best example we can give is that of Jesus with his apostles. He, by being identified and confirmed in the Will, through the denial of himself, represents the unity of Liberty and can attract towards the Unity the free beings that are in the multiplicity. It was what He asked of the Father in his Priestly Prayer (Jn 17,6-26).

- 2 a) *How do you interpret what is called “positive ascendent egoism”?*

Positive ascendent egoism is the “progressive coming-to-consciousness” of the individual entity in the human being in the knowledge: sensitive, instinctive, and rational.

- b) *How does this kind of egoism manifest itself in the human being?*

This kind of egoism manifests itself in the human being as a sense of ownership: of things, people, etc., with a view to surpassing himself. For example: the child who doesn't want to lend his toys, school supplies, etc., because, wanting to keep them in good condition, he fears that others will break them; the adult who does not like to lend some of his personal things when he knows they won't be appreciated according to the value he gives them, a value determined by his level of evolution.

- 3 a) *According to you what is the sensitive interiorization represented in drawing 21?*

The sensitive interiorization represented in drawing 21 is the “evolution,” let us say it this way, of the hominoid or the human being in the senses.

- b) *How do you think it manifests itself in the human being?*

Sensitive interiorization manifests itself in a sharpness or sensibility of the senses, hearing, sight, touch, taste, smell: refinement of the senses; for example, a good musician, a good painter, etc.

- 4 a) *How do you see that the interiorization of Knowledge in the Mineral-Life, Vegetal-Life, and Animal-Life manifests itself in the human being?*

Interiorization of Knowledge in the Mineral-Life, Vegetal-Life, and Animal-Life manifests itself in the human being by a tendency to investigate into beings and things, beyond what is apparent, that which is perceived through the senses, instinct, and reason. This would be the scientific research.

- b) *Can you give an example?*

We see an example in children when they want to know the mechanism of their toys, and they take them apart in order to find out what they contain inside. We see it in the young person who is inclined towards a career in scientific research, and in the adult who searches into himself, other people, and things.

- 5 a) *In the human being, what do you think is the “Mineral-hominoid” state, the “Vegetal-hominoid” state and the “Animal-hominoid” state, represented in drawing 21,22, and 23?*

In the human being, the “Mineral-hominoid” state is a state of INERTIA; the “Vegetal-hominoid” state is a state of APATHY; and the “Animal -hominoid” state is a WILD state.

- b) *Can you give an example of the human being’s behavior in each state?*

The behavior of the human being who is in a “Mineral-

hominoid” state of evolution is that of *inertia*. Nothing internal or external moves him to surpass himself in relation to things around him or in relation to himself. At the lowest level an example would be people who do not groom themselves or clean the house and things around them because they feel no need to do so.

The behavior of the human being who is in a “Vegetal-hominoid” state of evolution is one of *apathy*. At the lowest level in this state an example would be someone who feels the need to groom himself, to clean the house or to do some necessary work; he knows he should do it, but he feels lazy and he doesn’t do it.

The behavior of the human being who is in the “Animal-hominoid” state of evolution is *wild*. He feels the need to gratify his body in all its demands, and for this he works and lives, and even if he achieves the finest, if he’s at the service of his body, he is in an animal state; he can be a “domesticated animal,” domesticated by society, by the social environment in which he lives, his own family, etc.

- 6 a) *In what does the “sensitive realization” represented in drawing 21 consist?*

“Sensitive realization” is the evolution of the senses in the Mineral-Life, Vegetal-Life and Animal-Life; this is when the senses can be sublimated, the human being surpassing them.

- b) *Can you give an example of this state of “sensitive realization” in the human being?*

It’s when the human being, after having

“tasted” sensorially all things in their highest expression, renounces them for something superior.

7 a) *What is called “created image” of the Holy Trinity?*

The name “created image” is given to the “shadow” of the Image that the Work made of itself: Mineral-Life = Thought-Image Vegetal-Life = Word-Image Animal-Life = Action-Image

b) *What is called Holy Trinity: the Being who “IS” the Absolute manifested in Himself and only with Himself before “annihilating” Himself in the Image that the LIBERTY-Work made of itself or the Being who “IS,” “the Absolute manifested in Himself and with Himself “in” the Image that the LIBERTY-Work made of itself?*

What is called Holy Trinity is the Being who “IS,” the Absolute manifested in Himself and only with Himself, annihilated in the “image” that the Liberty-Work made of itself. It is then, after the Unconsciousness, when one can speak of “Persons of the Holy Trinity,” not before.

8 a) *When do you think matter will remain submitted to the human being?*

Matter will remain submitted to the human being when the human being, through self-denial, will have submitted his “human nature” (the multiple) to his “Divine Nature” (the ONE). In this way, all the tendencies corresponding to the different phases of his human nature will orient themselves in perfect harmony with his BEING, the Divine Nature, they as well attaining the Unity in the

Being who “IS.”

This would be the true submission of matter attained by a *truly free* being because there exists another submission of matter that the human being attains by submitting himself to the “angelic action,” to which matter is submitted by Divine Permission: it is the “mental power” or “angelism.”

b) *Can you give an example of a human being to whom matter has submitted itself?*

All those human beings who, denying themselves, have realized themselves in their human being identifying themselves with their Divine Being, have at least partially subjected matter.

Example: Ramakrishna, St. Francis of Assisi and others.

c) *Can you find in the Sacred Scriptures, for example the Bible (Old and New Testament), an example of a human being to whom matter has submitted itself?*

Moses crossing the Red Sea.

Joshua when he stopped the earth so that the sun would not set.

Jesus when He dried up the fig tree; when He calmed the storm; when He sent Peter to take the coin from the mouth of the fish.

9 a) *What do you think is the “Being” of the “created image”?*

The “Being” of the “created image” (Mineral-Life,

Vegetal-Life and Animal-Life) is the Thought-Life, because it depends directly on the Being who “IS.”

b) *Can you give an example of the “created image” and of its “Being” in the world in which we live?*

The “created image” in the world in which we live could, in the first place, be the human beings who have not yet evolved and live depending on their “Human Nature”: Mineral-Life, Vegetal-Life, Animal-Life, and Thought-Life. Their “being” would be “the Man,” the one who has realized himself in his human being and has identified himself with his Divine Being, the ONE, the Will in the Only Begotten. Secondly, the “created image” could be represented in the mineral, vegetable, and animal kingdoms (the multiple), and its “being” could be represented in the human being who carries in himself the principle of Unity.

10 a) *What to you is the instinctive interiorization represented in drawing 22?*

Instinctive interiorization is the evolution of the human being in the instinct in the Vegetal-Life and in the Animal-Life.

b) *How do you think it manifests itself in the human being?*

Instinctive interiorization manifests itself in the human being as a discernment between what is good and what is best of everything that instinctively attracts him, enabling him moreover to master in himself the instinctive appetites which manifest themselves in a disorderly manner.

- 11 a) *What is your interpretation of “Vegetal-Life” phase, “Animal-Life” phase, and “Mineral-Life” phase represented in drawings 21,22,23?*

The Mineral-Life, Vegetal-Life and Animal-Life phases are the time of formation of the faculties and tendencies of the Human Nature that all human beings have and which are distinguished in the following way:

The Mineral-Life phase is the time of formation of the *sensitive* faculty and tendency; The Vegetal-Life phase is the time of formation of the *instinctive* faculty and tendency;

The Animal-Life phase is the time of formation of the passionate-wild faculty and tendency: *sex-energy*.

- b) *And according to you what would be the interiorization of the instinct in the Vegetal-Life and this same interiorization in the Animal-Life?*

The instinctive tendencies manifest themselves not only in the phase corresponding to the instinct, Vegetal-Life, but also in the phase corresponding to sex-energy, Animal-Life.

The interiorization of the instinct in the Vegetal-Life manifests itself by a *balanced-control* of the instinctive appetites that are provoked by the senses: sight, hearing, taste, smell, and touch. Example: you feel attracted *in a disorderly* manner by an object or person, etc., nice, beautiful, that you have seen; if you are *evolved* in your Vegetal-Life, you will have an equilibrium and you won't let yourself be carried away by instinct *in a disorderly manner* towards the satisfaction of that desire provoked

by the sight. And this happens also with the other senses: hearing, taste, smell, and touch.

The interiorization of the instinct in the Animal-Life manifests itself by a *balanced-control* of the instinctive appetites that are provoked by the mind or by the thought (the mind is what elaborates together with the reason the product perceived through the thought; it can be something new or something that has been stored in the memory). Example: you feel attracted in a disorderly manner by the memory of something or someone, or by a thought that suddenly came to you related with something, someone or with yourself; if you are evolved in your Animal-Life, you will have an *equilibrium* and you won't let yourself be carried away instinctively *in a disorderly manner* towards the satisfaction of the desire provoked by that memory or thought.

- 12 a) *How do you think the human being can unify the tendencies corresponding to each phase of his Nature?*

The only element of "Unity" that the human being possesses in himself is his Divine Nature; and the only element that he possesses of contact with the One, his Divine Nature, is his liberty in the state of consciousness of the "Nothingness" in himself. Therefore, he first has to be "free," and this is acquired by denying himself; at the same time as he orients towards his Divine Nature this liberty that he is acquiring, the unity of the tendencies corresponding to each phase of his nature progressively manifests itself in him.

- b) *How do you think the dispersion or multiplicity of the*

tendencies corresponding to each phase of his Nature manifests itself in the human being in practice? And how does the unification of these tendencies manifest itself in practice? Can you give an example?

The dispersion or multiplicity of the tendencies corresponding to the Mineral-Life, Vegetal Life, and Animal-Life (senses, instinct, sex-energy or reason) manifests itself in the human being, in practice, through a multitude of contradictory desires and appetites, and at times related (with which he's in agreement), but which he can't accomplish at the same time; moreover they are oriented to the past, present and future and this creates in him an inner anxiety that gives him no peace, rest or harmony with himself. It's the state of most people when they act out of convenience. The unification of the tendencies corresponding to the Mineral-Life, Vegetal-Life and Animal-Life (senses, instinct and sex-energy or reason) manifests itself in the human being in practice by a perfect order in his desires and appetites, all oriented to the present moment out of the conviction of a principle. And this creates inside of him a perfect harmony that fills him with peace – that peace which nothing and no one can take away. This state becomes realized in people who always act out of conscience and conviction. Example of this state in the human being: Jesus and all men who have reached self-Realization through the conviction of their principles, acting out of conscience. In them what counts is the present (cf. Mt 12, 46-50).

c) Which drawing do you think represents the state of Unity in the human being?

It's not in the drawings of the human being that we've seen so far. Initially, it's when the upper circle of drawings 24 and 25 closes; but it doesn't get to be an actual reality in Adam, only in Jesus (drawing 27), and it reaches its plenitude in Christ Arisen (drawing 28). (Read footnote 14, page 218.)

- 13 a) *What do you think the Thought-Life (represented in all the drawings) is in the human being?*

The Thought-Life is the “being,” human entity, psychic body. It is the presence of multiple Liberty-Thought Image identified with the Will at the service of the “free beings.” Through the Thought-Life, the action of the angels manifests itself. This action is the “spirit” that acts in the human being during his human evolution. Thoughts are manifestations of the spirit in the human being. “Reason” and “reflection” are faculties of the Thought-Life. Intuition is the highest expression of these faculties. It can be said that intuition is the Realization of reason; reason must “die” in order to realize itself as intuition.

- b) *How do you think the Thought-Life manifests itself in the human being?*

The manifestation of the Thought-Life in the human being depends upon the state of evolution of each one for the Thought-Life is the individual entity of the human being. And the characteristics of his personality depend not only on the degree of evolution reached, but also on his state of purification according to the orientation of his free will, according to the spirit that he accepts, in the One or in the multiple: out of conscience or out of convenience.

- 14 *What do you think are these tendencies in the human being corresponding to the Mineral-Life, Vegetal-Life and Animal-Life that are surpassed when he attains in his evolution a state of interiorization superior to each one of these tendencies?*

These tendencies that correspond to the different states of evolution of the human being, and which are surpassed each time the human being attains a superior level of evolution, are and manifest themselves in this way: in the Mineral-Life state as INERTIA; in the Vegetal-Life state as APATHY; and in the Animal-Life state as passionate-WILD.

- 15 *Do you think the human being can on his own, in his simple human nature, order and master his passions?*

The human being on his own, in his simple human nature, cannot, in a true sense, order and master his passions,- to be able to do this he needs the contact with his “Divine Nature” after having recognized his own helplessness.

- 16 a) *Who do you think had origin first, the man or the animal? Is the animal the origin of man or is man the origin of the animal? In either case, explain why.*

The man was first because he has his origin in the Being who “IS.” The animal has its origin in man although not directly. The higher gives origin to the lower. The Animal-Life, which forms part of the Human Nature, is the “soul,” the life that sustains the animal kingdom.

- b) *Who do you think appeared first, the man or the animal?*

Although man had his origin prior to the animal, the animal appeared prior to man in the physical evolution (Heb 1,1-4).

- 17 *Do you think Adam was son of woman? Who do you think was the father of Adam?*

Adam, in his human being, Human Nature, is fruit of the “evolution” directed by the angels. In his Divine Being, Divine Nature, he is Son of God. He is, then, neither son of man nor son of woman; he is the Human Nature, realization of the multiple Thought-Image particles in unity of Liberty identified with the Will and multiple Action-Image that received the Thought particle with principle of Unity,

- 18 a) *Do you think the other hominoids and homo-sapiens contemporaries of Adam could attain after Adam the same state attained by him?*

The hominoids contemporaries of Adam could not after Adam, attain the same state that was realized in him, because the Human Nature, as it is image of the One (Divine Nature), had to concretize itself initially in only one “individuality,” and this “individuality” is the one that in the book is called “Adam.” With “the man,” Adam, the formation of the Human Nature ended, formation which was realized in this way:

Formation of the physical body in the water; it's the pre-hominoid (drawings 17 to 20). When the pre-hominoid comes out of the water, which is when his physical formation has become realized, the evolution of his

physical body begins; and as this is becoming realized, his psychic body is at the same time being formed: this is the hominoid (drawings 20 to 23). Those hominoids in whom the formation of the psychic body towards the unity of Thought is being realized are those whom we call “home sapiens” (drawings 23 and 24). And the first these in whom the circle of unity of the Thought closes in himself and with himself, is possessed by the Divine Nature, the Only Begotten. And this is the one to whom we give the name of “the man,” “ADAM,” (drawings 24 and 25).

b) *Do you think human beings, descendants of Adam, can attain the same state of consciousness attained by Adam?*

Yes. The human being is the psychic evolution of the Human Nature which did not become realized in the Unity because Adam disobeying the Will, God, oriented himself towards the multiplicity, the angel, the creature. Human beings are, therefore, the multiplicity of the Human Nature in its psychic evolution in the multiple, and each of them can attain the Adamic state.

19 *Whose daughter do you think was the first woman whom the Scripture calls Eve?*

The first woman, whom in the book we call Eve (to adopt the name given her in Scripture), is fruit of the evolution like Adam. Attracted by the Active Force emanating from the Divine Nature present in the man – her complementary opposite – she comes to perceive in herself, although unconsciously, the Original Unity of her being: Thought-Liberty in the unity of the Will, LOVE; and in this way, the duality in the unity, Thought-Liberty (Thought=man,

Liberty= woman), becomes realized between her and the man with a view to the Unity in the Will: the Man. Thus, the man and the woman initially are “one”: “the Man,” Adam.

20 *What do you think happened to the other hominoids, homo-sapiens? Did they have an immortal soul?*

The other hominoids and homo-sapiens disappeared as do the other spermatozoa that accompany the privileged spermatozoon that encounters and fertilizes the egg.

They had no immortal soul because they did not have in themselves the Divine Nature, which is what gives immortality to the human soul. This species of hominoid beings that had no immortal soul disappeared with the universal flood.

*You will not be judged
for what you believe,
but, certainly, for what you are.
You can run away from God, but
you will not be able to
run away from yourself.*

The “NEW EARTH” of the new man

Questions and answers concerning the drawings 25,26 and their explanations

Reflections of the person who wrote the book

6th

Notebook

*The conviction of others
contributes nothing to your own Realization.
Don't forget that on your own conviction
depends YOUR Realization.*

- 1 a) *If Adam is fruit of the Evolution, the unity becoming realized in him, in what way do you think this unity manifests itself in him? Can you give an example?*

The “unity,” in practice, was manifesting itself in “the man,” Adam, through an order and equilibrium of his passions and in the harmony of his thoughts. Example: the life of Jesus.

b) *Do you think the unity which manifests itself in the man Adam is the unity of Thought-Image (Body, Only Begotten) that made itself multiple in order to attract to the Unity the multiple Action-Image particles that affirmed the original-Unconsciousness, the angels? Or is it another manifestation of the Being?*

The unity of Thought that manifested itself in Adam, closing the circle of evolution of the Human Nature, is the unity of multiple Thought-Image, image of the Body in the Only Begotten, Body that made itself multiple in identification with the unity in the Will. It is not another manifestation of the Being, but yes, it is the manifestation of the unity of the Thought, image of the One: the “Man,” the Human Nature.

- 2 a) *In what way do you think the man and woman were one before the sin (drawing 25)? What do you think was the bond of unity between them?*

The man and woman were “one” insofar as the man represented and experienced in himself the unity of multiple Thought-Image identified with the Will, and the

woman represented and experienced in herself the Liberty, or, rather, the exercise of the Liberty of multiple Thought-Image, which was submitted by the Will to the service of the particles of the multiple Action Image that were remaining in the original unconsciousness, the angels.

The bond of unity between the individualities, man and woman, was the Love that they were feeling for one another, attraction of the Divine.

b) *In what way do you think the unity was manifesting itself between them before the sin, and in what way do you think the multiplicity was manifesting itself between them after the sin (represented in drawing 26)?*

The unity was manifesting itself between them through the harmony of thoughts, words and works due to the Love that was uniting them in a single will.

After the sin, the multiplicity was manifesting itself between them through the disharmony of their thoughts, words and works due to the fact that the spark of Divine Love had become extinguished in them when they disobeyed God and His Spirit withdrew from them and each one had a will different from the other. They had detained themselves in themselves, and egoism took the place of Love.

- 3 a) *What do you think the unity of the Thought in the man signifies in relation to the Work-Liberty? Does it represent some image of the manifestations of the Absolute?*

The unity of the “Thought” in the man signifies the unity

of multiple Thought-Image, image of the Only Begotten Body, Work-Liberty. It represents the image of the unmanifested Absolute, the One, in whom all “IS” (drawing 1). The Thought attains the unity but remains unmanifested.

b) *With which of the previous drawings could you compare this moment realized in the man, Adam – moment in which the unity of himself has become realized?*

The unity of the Thought in “the Man,” Adam, could be compared with and is image of the Only-Begotten”Body” which is represented in drawing 11, marked by No. 3. With respect to No. 4 of drawing 11, the difference is that in “the Man,” Adam, the circle with the red point in its center appears without manifesting itself totally; this indicates that the activity of the Will has not manifested itself in plenitude, activity that corresponds to multiple Word-Image and Action-Image in the unity of the Will.

4 a) *No you think that “Adam” is a state of Consciousness, or a concrete person?*

“Adam” is a state of Consciousness and, move-over, two concrete persons, the man and the woman (male and female) as the Bible says (Gn 5,1-2).

b) *What do you think the word “Adam” means? Is it a proper name like Louis or John, or does it have a special significance?*

The word “Adam” signifies “the man,” Human Nature. It’s not a proper name like Louis or John; it has a special significance.

5 a) *What was the woman called before the sin?*

According to the Bible, the woman together with the man was called “Adam”; separated from him, she was called “woman”; this is what the man called her when God brought her to him: “...for out of ‘her man’ she has been taken...” After the sin, she was called “Eve,” “...because she became the mother of all the living.” b) *For what reason do you think the woman represents the Liberty of the man Adam (drawing 25)? Isn’t this Liberty in Adam himself?*

The Liberty as unity in “the Man,” Adam, is represented in the *feminine individuality*, the woman, and not in the *masculine individuality*, the man, because it represents, as image, the duality that has been given in the Work; furthermore because it is the Liberty corresponding to the multiple Thought-Image in the unity of the Will, and it was submitted, by the Will, to the service of the angels so that they might exhaust their power of election; while the unity of Thought-Image, which the man represents, depends directly on the Will, attracting the free beings angels, to the One or to the multiple. The unity of multiple Thought-Image manifests the coming-to-consciousness that has been realized in some free beings, angels, who have oriented themselves through their works to the One, unity of Liberty in the Will. They were, therefore, two realities that depended on the Will: one of them directly, as indispensable faculty so that the angels might realize works (multiple Thought Image), and the other indirectly, submitted to the angels so that they might realize their election in the One or in the multiple (Liberty). The man and the woman, before the sin, independently, were not “free beings,” in the sense of Liberty, since they were

precisely in the moment of receiving the Liberty (in the One or in the multiple) when the unity of Thought appeared in “the Man”; they were “free beings” after the sin on falling into the angelic multiplicity, receiving the Liberty in multiplicity.

- 6 a) *In what moment does the Will make herself present in the man? Have you seen something similar in the previous drawings?*

The Will makes herself present in the man in the same instant in which She herself realizes in him the unity of Thought, when the circle of evolution of the Human Nature, “the Man,” closes. It is a “moment” similar to that one in which the Being, annihilating Himself, gives “Being,” *Reality*, to the Image and engenders the Only Begotten (drawings 7 to 11).

- b) *So that the Being may manifest Himself in the human being, the man, as Will and not as Permission, what do you think man must do?*

So that the Being may manifest Himself in the human being, the man, as Will and not as Permission, the human being must deny himself and orient his “free will” towards what his *conscience* and not his *convenience* dictates. Only in this way will the Active Force of the Being manifest itself in him as Will and not as Permission.

- 7 *What is the difference between Will and Permission if in these two moments it is the Force of the Being that is acting?*

The difference between Will and Permission is that in the first – the Will – the free being orients himself towards his Being, the Will; or in other words, the free being places himself at the service of the Will. In the second – the Permission – the free being orients himself towards himself or towards other creatures, and the Will submits Herself to him so that he might realize his desires: the Will is at the service of the free beings.

- 8 *How do you think Adam could orient his liberty to God if his liberty was in another person?*

The woman represented the Liberty of “Adam” (of the Human Nature), “the Man,” Liberty-Thought (the Work), that Liberty which was in submission to the free beings, the angels, by Will of God, the Being, and now (the time of the angels’ election having ended with the appearance of the unity of the Thought, end of the Human Nature’s *formation*) this Liberty (which the angels were exercising) had to pass on to the Man (Thought-Image) through the Will for the psychic “*evolution*” of the Human Nature (the human being) by means of the exercise of the Liberty by Thought-Image, “the Man.” So then, “the man” Adam would have been orienting the Liberty to God (his Being) if, complying with the precept of obedience (“...*of the tree of the knowledge of good and evil, you will not eat...*”), he had rejected “the fruit” that the angel was presenting to him through the woman, *his* Liberty, which was at the service of the angels and which he had to liberate by obeying the Will of God, the Being who “IS.”

- 9 *How do you think “intuitive interiorization” manifests*

itself in the human being?

Intuitive interiorization manifests itself in the human being through a “coming-to-consciousness” of Someone superior to himself who solicits him by means of exigencies superior to his natural feeling, exigencies that the human being is free to obey or not, although he feels himself, at the same time, strongly attracted by the One who provokes them without obligating but also without granting concessions to the natural feeling.

- 10 a) *Are the exigencies of the Divine Nature in the human being identical for everyone?*

The Divine Nature manifests its exigencies only to the beings who are evolved in their Human Nature and have the “capacity” for denying themselves. These “exigencies” are not identical for everyone; each one will have his own experience according to his mission. But certainly *self denial* is indispensable for everyone: death of the “I-ego.”

- b) *How can we come to know what the exigencies of our Divine Nature are?*

By obeying the voice of Conscience because, through obedience, one goes on perceiving with greater and greater light that which pleases our Divine Being, the Divine Nature.

- 11 a) *In what “moment” do the angels find themselves when the unity makes itself present in “the man”?*

They were in their final and definitive moment of election

between the Being (the Only Begotten in “the man”) or themselves (their ego); that is, to affirm their personality in the Being (the Only Begotten in “the man”) or in themselves, since the Liberty that was at their disposal, so that they might realize their election, was now passing on to “the man.”

b) *Do the angels have something to do with “the man”?*

Yes. In “the man” there is the “Being” of the angels, the Being who “IS” in the Only Begotten .

12 *As regards Nature, who is superior, the angels or the man?*

As regards nature, Angelic Nature is superior to Human Nature. The Angelic Nature is born with the “heritage” of the Original Unconsciousness of the Work, but it is product of the Will The Human Nature is born with a double “heritage” of Unconsciousness: the Unconsciousness of the Work affirmed by the multiple Action-Image particles that did not come-to-consciousness of the unity of Liberty in the Will, the angels; and the Unconsciousness into which the angels fell with responsibility (drawing 14); besides, the Human Nature is product of the Will of Permission, but the Being (the Being in the Only Begotten) possessing it elevates it above the Angelic Nature.

Cf. Heb 1,1 to 2,18:

“In times past, God spoke in fragmentary and varied ways to our fathers through the prophets; in this, the final age, he has spoken to us through his Son, whom he has

made heir of all things and through whom he first created the universe. This Son is the reflection of the Father's glory, the exact representation of the Father's being, and he sustains all things by his powerful word. When he had cleansed us from our sins, he took his seat at the right hand of the Majesty in heaven, as far superior to the angels as the name he has inherited is superior to theirs.

To which of the angels did God ever say,

*"You are my son;
today I have begotten you"?*

Or again,

"I will be his father, and he shall be my son"?

And again, when he leads his first-born into the world, he says,

"Let all the angels of God worship him."

Of the angels he says,

*"He makes his angels winds,
and his ministers flaming fire";*

but of the Son,

"Your throne, O God, stands forever and ever; a righteous scepter is the scepter of your kingdom.

You have loved justice and hated wickedness, therefore God, your God, has anointed you with the oil of gladness above your fellow kings. "

And,

*"Lord, of old you established the earth,
and the heavens are the work of your hands.*

*They will perish, but you remain;
all of them will grow old like a garment.*

*You will roll them up like a cloak,
like a garment they will be changed.*

*But you are the same,
and your years will have no end.”*

To which of the angels has God ever said,

“Sit at my right hand till I ‘make your enemies your footstool’? Are they not all ministering spirits, sent to serve those who are to inherit salvation?

In view of this, we must attend all the more to what we have heard, lest we drift away. For if the word spoke through angels stood unchanged, and all transgression and disobedience received its due punishment, how shall we escape if we ignore a salvation as great as ours? Announced first by the Lord, it was confirmed to us by those who had heard him. God then gave witness to it by signs, miracles, varied acts of power, and distribution of the gifts of the Holy Spirit as he willed. For he did not make the world to come – that world of which we speak – subject to angels. Somewhere this is testified to, in the passage that says:

*“What is man that you should be mindful of him,
or the son of man that you should care for him?
You made him for a little while lower than the angels;
you crowned him with glory and honor,
and put all things under his feet. “*

In subjecting all things to him, God left nothing unsubjected. At present we do not see all things thus subject, but we do see Jesus crowned with glory and honor because he suffered death. Jesus, who was made for a little while lower than the angels, that through God’s gracious will he might taste death for the sake of all men. Indeed, it was fitting that when bringing many sons to glory God, for whom and through whom all things exist,

should make their leader in the work of salvation perfect through suffering. He who consecrates and those who are consecrated have one and the same Father. Therefore he is not ashamed to call them brothers, saying,

*“I will announce your name to my brothers,
I will sing your praise in the midst of the assembly”;
and,*

“I will put my trust in him”;

and again,

*“Here am I,
and the children God has given me!”*

Now, since the children are men of blood and flesh, Jesus likewise had a full share in ours, that by his death he might rob the devil, the prince of death, of his power, and free those who through fear of death had been slaves their whole life long. Surely he did not come to help angels, but rather the children of Abraham; therefore he had to become like his brothers in every way, that he might be a merciful and faithful high priest before God on their behalf, to expiate the sins of the people. Since he was himself tested through what he suffered, he is able to help those who are tempted.”

- 13 a) *Why does the Being, the One, make Himself present in the man, Human Nature, and not in the angel, Angelic Nature?*

Because the Being, the One, had already made Himself present in the Angelic Nature and was not received by the angels as principle of Unity (Drawings 12 to 14).

b) *Do you think the Being, the One, had first made Himself present in the Angelic Nature?*

Yes, the Being in the Only Begotten made Himself present in the Angelic Nature (drawing 12) and manifested Himself to the angels as multiple Thought-Image (drawing 13).

- 14 a) *How do you think the “intuition” faculty manifests itself, in practice, in the human being, faculty which, as is said on page 232, in its beginning manifests itself as positive ascendant egoistic affection which impels him of necessity to the conquest of his complementary opposite?*

In its beginning the “intuition” faculty manifests itself, in practice, by a strong attraction of the man towards the woman or the woman towards the man, attraction that impels him to the conquest of the other because of an affective need that encompasses his whole being, placing in the other his “being” and “existing”; it is what we call “love.”

b) *What does the “complementary opposite” represent for either the man or the woman, and what do you think is its image with respect to the Work?*

For each one the “complementary opposite” represents the Being who “IS” and it is image of the duality that became realized in the Work between “Being” and “Liberty” (being=man; Liberty= woman) .

- 15 *If the first man was “one” in himself, why did he need another person, the woman to represent the Liberty?*

Because the man represented that particle of multiple Thought-Image, in the unity of Liberty identified with the Will, which was received with principle of “Unity” by the particle we call “Earth”, but its Liberty was at the service of the angels (it was not being exercised by Thought-Image). It was “the Man” (Thought-Image) who, obeying the Will, his Being, had to free the Liberty that was submitted by the Will to the angels. In this way, the Liberty was to pass from the angel to the man; it was the exercise of Liberty of multiple Thought-Image .

Thus the Liberty had to be represented in another person, the woman, and not in the man himself; it was the image of the duality that had occurred in the Work: Being and Liberty.

- 16 a) *In what way do you think the man Adam could orient his Liberty to the Divine?*

The man could orient his Liberty to the Divine by obeying the command of God: “...of the tree of the knowledge of good and evil, you shall not eat...,” rejecting the fruit the woman was presenting to him, telling her that above all they ought to obey the command of God. In this way, the man would have submitted his Liberty to the Will and freed it from the subjection to the angels.

- b) *Can you give an example of a similar situation in today's human being?*

The same case as Adam's occurs in the human being when the man lets himself be dragged along by the woman (or vice versa), disobeying the voice of his

conscience, out of convenience, sentimentality, human respect, or whatever other reason. Also, when a person, knowing what his conscience is asking of him, lets himself be convinced of the opposite by other people out of convenience or by his own reasonings.

- 17 a) *In what way do you think the sin of the first man, Adam, introduced the Sin (action of the fallen angel) into the Human Nature?*

The sin of the first man, Adam, introduced the “*Sin*” (action of the fallen angel) into the Human Nature when he left the Liberty at the service of the angel in the moment of obeying the angel against God’s command; since in this way, the angel, keeping at his service the Liberty corresponding to the Human Nature, was taking part in it by subjecting it to his own ambitions.

- b) *Weren’t the angels “working” on the Evolution of the Human Nature since the beginning? How then is it said that it was man who introduced the Sin into it?*

Yes, the angels were “working” on the Human Nature, but they were something like workers who have been contracted to build a house. But once the house is finished, the owner lives in it, not the workers. But what happened with Adam would be as if one of the workers (the angel) falls in love with the bride (Liberty) of the owner (the man) of the house (Human Nature) who was at the service of the workers. And when the bride tells the bridegroom, the owner of the house, about the solicitations of the worker who has fallen in love with her, the bridegroom concurs with the desires of the worker by inviting him to

his house, leaving his bride at his service.

- 18 a) *In what moment do you think consciousness appears in the human being?*

Consciousness appears in the human being in the fourth stage of his evolution. It is when he comes to know himself in himself, he comes-to-consciousness of his human being (entity). He is conscious of himself in relation of his human being (Human Nature), in relation to his acts.

- b) *How can a person know whether or not he has conscience?*

When he is conscious of his acts and can make a judgment about them.

- c) *How does conscience, which is different from knowledge, manifest itself in the human being? Can you give an example?*

It manifests itself as an inner light that enlightens the human being about his way of acting, independently of the knowledge he may have of “good” and “evil,” and independently of the standards of others. Example: everybody buys more than what’s necessary, and no one says that this is wrong; but as for me, “something inside” says that I mustn’t do this.

- 19 *According to you, what is the “old man,” and what would be the “new man, “ and the characteristics of both, in*

today's humanity, according to what is said on page 238?

The “*old man*” is the human being detained in himself, image of the Liberty-Work detained in itself. His characteristics are: his orientation to all that can satisfy his egotistical appetites and his needs in the physical, the psychic and the spiritual; and his orientation to other people and to the world, as an end in themselves and not as a means for his evolution.

The “*new man*” is the human being irreversibly oriented towards the Divine with a total self-forgetfulness, unegotistical. His characteristics are: self-forgetfulness through the denial of himself in order to fulfill the Divine Will. He orients himself to people, to the world and to things only insofar as they represent a means for fulfilling the Divine Will.

20 a) *What is the maximum degree of natural evolution of the human being?*

The maximum degree of the human evolution of man is reached when the human being centers the realization of his personality in his Human Nature, intuitively the “*transcendent*” and knows that he does not know.

b) *In today's humanity collectively, do you think traits can be found of that state of evolution to which the Human Nature arrived in the pre-Adamic Homo Sapiens (represented in drawing 24)?*

Yes, never before as today has Humanity been in the “coming-to-consciousness” of its own Nature.

c) *Do you know people whom you can consider to be in the maximum degree of human evolution?*

Yes, all those human beings who have reached the Adamic state of consciousness.

- 21 a) *When the man or woman has attained the maximum degree of evolution of the "Human Nature" in their human being, what do you think they must do to attain their highest Realization?*

When the man or woman attains the maximum degree of human evolution, they must deny themselves so that the Being who "IS" can act in them.

b) *How do you think this maximum degree of evolution of the Human Nature in their human being manifests itself in the man or woman?*

The *manifestation* of the maximum degree of human evolution in the man or woman depends on many factors. In some, it can be through and because of a dissatisfaction with everything around them, together with a longing for "something" superior that they cannot succeed in concretizing. In others, the "Being" makes Himself present to them in the instant in which they have realized the maximum of their natural ambitions and they begin the path of self-denial. All depends on their righteousness of conscience during their human evolution, fourth stage of evolution in the knowledge.

- 22 a) *Do you think the Human Nature in Adam attained the supernatural state?*

No, because even though the Divine Nature is present in Adam (representative of the Human Nature) , Adam, as individuality, did not take the necessary step so that the Divine might diffuse Itself in the Natural.

b) *Do you think that Adam's human being attained the supernatural state in the moment in which the Only Begotten made Himself present in his Human Nature?*

No, because Adam as individuality, did not take the step towards his Divine Nature, the Only Begotten, by obeying It.

23 a) *What interest do you think the angel had in tempting the man through the woman?*

The angel was interested in recuperating the Liberty which he was losing because his time of election had ended, and this Liberty was represented in the woman. He had to decide either to be” in the Being, the Only Begotten in “the Man,” or to remain in himself. In practice, this loss of Liberty was manifesting itself to the angel in the decrease of his power over the man, who was gradually emancipating himself from his submission to the angelic action according as he was becoming Con-scious of the “Active Force” which was progressively manifesting itself in him.

b) *Do you think the angel was going after the woman and, through her, to the man, in order to seize the Human Nature?*

No, the angel was not interested in seizing the Human

Nature. What interested him was the Liberty which was being taken away from him because his time of election in the “doing” (as instrument of the Will of Permission in favor of the “Work”) had ended. The angel was going after the man’s *Liberty* (represented in the woman) in order to continue his work in the man, having the pretension, in his pride, to elevate, he himself, the Human Nature to the Angelic Nature, since his very pride did not permit him to see the limits of his instrumentality and the direct action of the Being in “*the man*” elevating the Human Nature to the Divine order. This is what happens in every free creature who, being “instrument” of God, out of pride does not acknowledge the limits of his instrumentality between God and creatures and opposes the Divine Will; as it happened to the Jews, “depositories” of the Law received by Moses when Jesus (“fulfillment of the Law”) manifested Himself among them, giving Light to “the blind,” because “*in*” *Him* the Will in the Only Begotten was manifesting Herself, that same Will which the angel could not acknowledge in the first man, Adam.

“As he walked along, he saw a man who had been blind from birth. His disciples asked him, ‘Rabbi, was it his sin or that of his parents that caused him to be born blind?’ ‘Neither,’ answered Jesus.

‘It was no sin either of this man or of his parents. Rather, it was to let God’s works show forth in him. We must do the deeds of him who sent me while it is day. The night comes on when no one can work. While I am in the world I am the light of the world.’

With that Jesus spat on the ground, made mud with his saliva, and smeared the man’s eyes with the mud. Then he told him,

'Go, wash in the pool of Siloam.'
(This name means 'One who has been sent.') So the man went off and washed, and came back able to see. His neighbors and the people who had been accustomed to see him begging began to ask, 'Isn't this the fellow who used to sit and beg?' Some were claiming it was he; others maintained it was not but someone who looked like him. The man himself said, 'I am the one.' They said to him then, 'How were your eyes opened?' He answered: 'That man they call Jesus made mud and smeared it on my eyes, telling me to go to Siloam and wash. When I did go and wash, I was able to see.' 'Where is he?' they asked. He replied, 'I have no idea.'

Next, they took the man who had been born blind to the Pharisees. (Note that it was on a sabbath that Jesus had made the mud paste and opened his eyes.) The Pharisees, in turn, began to inquire how he had recovered his sight. He told them, 'He put mud on my eyes. I washed it off, and now I can see.' This prompted some of the Pharisees to assert, 'This man cannot be for God because he does not keep the sabbath.' Others objected, 'If a man is a sinner, how can he perform signs like these?' They were sharply divided over him. Then they addressed the blind man again: 'Since it was your eyes he opened, what do you have to say about him?' 'He is a prophet,' he replied. The Jews refused to believe that he had really been born blind and had begun to see, until they summoned the parents of this man who now could see. 'Is this your son?' they asked, 'and if so, do you attest that he was blind at birth? How do you account for the fact that now he can see?' The parents answered: 'We know this is our son, and we know he was blind at birth. But how he can see now, or who opened his eyes, we have no idea. Ask him.'

He is old enough to speak for himself.’ (His parents answered in this fashion because they were afraid of the Jews, who had already agreed among themselves that anyone who acknowledged Jesus as the Messiah would be put out of the synagogue. That was why his parents said, ‘He is of age – ask him.’)

A second time they summoned the man who had been born blind and said to him, ‘Give glory to God! First of all we know this man is a sinner.’ ‘I do not know whether he is a sinner or not,’ he answered. ‘I know this much: I was blind before; now I can see.’ They persisted: ‘Just what did he do to you? How did he open your eyes?’ ‘I have told you once, but you would not listen to me,’ he answered them. ‘Why do you want to hear it all over again? Do not tell me you want to become his disciples too?’ They retorted scornfully: ‘You are the one who is that man’s disciple. We are disciples of Moses. We know that God spoke to Moses, but we have no idea where this man comes from.’ He came back at them: ‘Well, this is news! You do not know where he comes from yet he opened my eyes. We know that God does not hear sinners, but that if someone is devout and obeys his will, he listens to him. It is unheard of that anyone ever gave sight to a person blind from birth. If this man were not from God, he could never have done such a thing. ‘What!’ they exclaimed, ‘You are steeped in sin from your birth, and you are giving us lectures?’ With that they threw him out bodily.

When Jesus heard of his expulsion, he sought him out and asked him, ‘Do you believe in the Son of Man?’

He answered, ‘Who is he, sir, that I may believe in him?’

Jesus replied,

‘You have seen him: he is speaking to you now.’

'I do believe, Lord,' he said, and bowed down to worship him. Then Jesus said:

'I came into this world to divide it, to make the sightless see and the seeing blind.'

Some of the Pharisees around him picked this up, saying, 'You are not calling us blind, are you?' To which Jesus replied:

'If you were blind there would be no sin in that.

"But we see," you say, and your sin remains.

'Truly I assure you: Whoever does not enter the sheepfold through the gate but climbs in some other way is a thief and a marauder. The one who enters through the gate is shepherd of the sheep; the keeper opens the gate for him. The sheep hear his voice as he calls his own by name and leads them out. When he has brought out (all) those that are his, he walks in front of them, and the sheep follow him because they recognize his voice. They will not follow a stranger; such a one they will flee, because they do not recognize a stranger's voice.'

Even though Jesus used this figure with them, they did not grasp what he was trying to tell them. He therefore said (to them again):

'My solemn word is this: I am the sheepgate. All who came before me were thieves and marauders whom the sheep did not heed. I am the gate.

Whoever enters through me will be safe. He will go in and out, and find pasture. The thief comes only to steal and slaughter and destroy. I came that they might have life and have it to the full. I am the good shepherd; the good shepherd lays down his life for the sheep. The hired hand – who is not shepherd nor

owner of the sheep-catches sight of the wolf coming and runs away, leaving the sheep to be snatched and scattered by the wolf. That is because he works for pay; he has no concern for the sheep.

I am the good shepherd.

I know my sheep

and my sheep know me

in the same way that the Father knows me

and I know the Father;

for these sheep I will give my life.

I have other sheep

that do not belong to this fold.

I must lead them, too,

and they shall hear my voice.

There shall be one flock then, one shepherd.

The Father loves me for this:

that I lay down my life

to take it up again.

No one takes it from me;

I lay it down freely.

I have power to lay it down,

and I have power to take it up again.

This command I received from my Father.

Because of these words, the Jews were sharply divided once more. Many were claiming: 'He is possessed by a devil – out of his mind! Why pay any attention to him?'

Others maintained: 'These are not the words of a madman. Surely a devil cannot open the eyes of the blind!'

It was winter, and the time came for the feast of the Dedication in Jerusalem. Jesus was walking in the temple area, in Solomon's Portico, when the Jews gathered around him and said, 'How long are you going to keep us in suspense? If you really are the Messiah, tell us so in

plain words.’ Jesus answered: ‘I did tell you, but you do not believe.

*The works I do in my Father’s name
give witness in my favor,
but you refuse to believe
because you are not my sheep.*

My sheep hear my voice.

*I know them,
and they follow me.*

*I give them eternal life,
and they shall never perish.*

No one shall snatch them out of my hand.

*My Father is greater than all,
in what he has given me, and there is no snatching out of
his hand. The Father and I are one.’*

*When some of the Jews again reached for rocks to stone
him, Jesus protested to them,*

*‘Many good deeds have I shown you from the Father. For
which of these do you stone me?’*

*‘It is not for any “good deed” that we are stoning you,’
the Jews retorted, ‘but for blaspheming. You who are only
a man are making yourself God.’ Jesus answered:*

*‘Is it not written in your law, “I have said, You are
gods”? If it calls those men gods to whom God’s word
was addressed – and Scripture cannot lose its force – do
you claim that I blasphemed when, as he whom the Father
consecrated and sent into the world, I said, “I am God’s
Son”?’*

*If I do not perform my Father’s works,
put no faith in me.*

*But if I do perform them,
even though you put no faith in me,
put faith in these works,*

*so as to realize what it means
that the Father is in me
and I in him.'*

At these words they again tried to arrest him, but he eluded their grasp.

Then he went back across the Jordan to the place where John had been baptizing earlier, and while he stayed there many people came to him. 'John may never have performed a sign,' they commented, 'but whatever John said about this man was true.' In that place, many came to believe in him." (Jn 9 and 10)

- 24 *What do you think the fruit represented, which Scripture says the angel (the serpent) offered the woman?*

It represented the germ of fecundation and procreation of mankind that the Human Nature carries in itself, *and this is a good*; but it represented also the orientation of the Human Nature towards itself because of the will of an egocentric, dissociating and antagonistic force – the “fallen angel” – and *this is an evil*, the liberty *opposed* to the Will.

- 25 *In what way do you think the multiplicity of the Thought became realized in Adam, as it is said on page 236?*

The multiplicity of the Thought in Adam (multiplicity of the Human Nature) became realized in the Liberty: “free beings” in the multiplicity of the angelic Unconsciousness; they are the human beings descendants of “the Man,” Adam.

26 a) *What do you think was the consequence of the sin of “the man,” “Adam,” “original sin,” for the human being?*

The consequence of the sin of “the man,” Adam, in the human being is his having been born oriented to the creatures and not to God, the Being who “IS.”

b) *How do you think these consequences of the original sin manifest themselves in the human being?*

They manifest themselves in egoism: the orientation of the human being to himself and to other creatures.

27 *In what condition do you think the human being descendant of Adam would have been born if Adam had obeyed God, getting to affirm his liberty in the Will?*

If “the man,” Adam, had obeyed the command of God, his Being, the human beings would have been born naturally oriented to their “Being,” the Will, as Jesus was born: “*I have come to do the Will of my Father and to bring to completion his Work.*”

28 a) *In the pages you have read, do you find some fundamental reason why all the human beings descendants of the man “Adam” have to participate in the original guilt, suffering the consequences of the sin of one single man?*

The fundamental reason is that in the exercise of our liberty as Divine Nature – multiple Word-Image (drawing 11-2) – we oriented ourselves towards the “gift,” the “Body,” which God, the “Giver,” had presented to us. As Adam was carrying in himself the totality of the Body (Human Nature), when Adam fell, we all fell.

b) *Is there any human being who in justice can be born without original sin?*

Yes, that “Soul” that in the exercise of its liberty as Divine Nature (multiple Word-Image, the little circle in the drawing of the “Being” manifested in Himself and with Himself, drawing 11-2), oriented itself to the Being, the “Giver,” and not to the Body, the “gift” (Human Nature), as we, the other souls, did.

29 a) *Do you think the angels who became conscious of the Unity and affirmed their liberty in the Only Begotten have anything to do with the human beings?*

Yes; the angels who came-to-Consciousness of the Unity are present by *action* in the human being and they are the ones who lead man through faith towards his Divine Nature, the Only Begotten. They are at the service of the Will of God.

b) *In what way do you think the angels who reaffirmed their state of unconsciousness, affirming themselves in themselves, are present “in” the human beings?*

The angels affirmed in themselves are also present by *action* in the human being and they are the ones who lead man through reason towards the evolution in the knowledge of good and evil. They are at the service of the Permission of God, For the human being, *while he is evolving*, the Permission is a good when he acts with righteousness of conscience, and an evil when he goes against his conscience. Read the book of Job where the two categories of angels are present: as sons of God, the

“angels of light,” and as Satan, the “angels of darkness.”

c) *Can you find in the Scriptures some example of the intervention of the angels, of the former or of the latter, “in” the human beings? Can you cite some texts?*

Yes, at the service of the Will; example: the angel Gabriel in the Annunciation:

“In the sixth month, the angel Gabriel was sent from God to a town of Galilee named Nazareth, to a virgin betrothed to a man named Joseph, of the house of David. The virgin’s name was Mary. Upon arriving, the angel said to her: ‘Rejoice, O highly favored daughter! The Lord is with you. Blessed are you among women.’ She was deeply troubled by his words, and wondered what his greeting meant. The angel went on to say to her: ‘Do not fear, Mary. You have found favor with God. You shall conceive and bear a son and give him the name Jesus. Great will be his dignity and he will be called Son of the Most High. The Lord God will give him the throne of David his father. He will rule over the house of Jacob forever and his reign will be without end.’

Mary said to the angel, ‘How can this be since I do not know man? The angel answered her: ‘The Holy Spirit will come upon you and the power of the Most High will overshadow you; hence, the holy offspring to be born will be called Son of God. Know that Elizabeth your kinswoman has conceived a son in her old age; she who was thought to be sterile is now in her sixth month, for nothing is impossible with God.’

Mary said: ‘I am the servant of the Lord. Let it be done to me as you say.’ With that the angel left her.” (Lk 1,26-38)

At the service of Permission; example: the spirit that was tormenting Saul:

“The spirit of the Lord had departed from Saul and he was tormented by an evil spirit sent by the Lord.” (1 Sam 16,14)

- 30 a) *Have you found in the Scriptures or in the history of Religions some concrete case that verifies what is affirmed on page 246: “Satan, then, will look for a way for man to affirm his personality in ‘the angel,’ transmitting to hit his feeling of superiority. ..”?*

Yes, the temptations of Jesus in the desert; the statue of Nebuchadnezzar; in the religion; when men have the pretension to be “like” God-spiritual pride.

b) *In what way do you think “angelism,” which is the most subtle temptation hurled at the human beings by the angel, manifests itself in the human being?*

“Angelism” manifests itself in spiritual pride by having the pretension of living only of the.! spirit, despising the Human Nature, not being able to recognize the manifestation of the “Being ,” God, in man.

- 31 a) *In what way do you think the human being can affirm his personality in the “fallen angel”?*

The human being affirms his personality in the fallen angel by accepting his attributes: arrogance, pride, egoism, affirmation in himself, the affirmation of power, etc.

b) *In what way do you think the fallen angel in his personality will he “confined” in the human being?*

Through the possession of those beings who are surrendering themselves to him when accepting his attributes: arrogance, pride, egoism, etc., and who, in the moment of the conclusion of the exercise of the human being's liberty, by affirming themselves in themselves, will remain in their simple human being (the multiple), and the spirit that they have accepted will remain imprisoned in it. (Dan 7,4)

32 a) *Do you think that the original sin consisted in the union of bodies, of the man and the woman?*

The original sin did not consist in the union of the bodies. This might or might not have been a consequence. Original sin consisted in the disobedience to the Will of God. The concrete act, whatever it might be, is consequence of an internal attitude that arises in the human being between an “active force” that solicits in some way (it can be through the senses, the instinct, reason, thought, mind, etc.), and his “free will” that accepts. Example: those words of Jesus when He says: “...*whoever looks at a woman lusting after her has already committed adultery in his heart...*” It's not the “looking” that's evil but the *acceptance* of the desire.

b) *In pages 249-250, it says that Adam got ahead of himself by orienting himself to the woman before receiving God's blessing, and “... when ‘the serpent’ tempted the woman, the man, Adam, had already oriented himself to the body ...” of the woman. Do you think that a man's*

orienting himself to a woman is cause of sin? Could you give some explanation of this as you see it and, if possible, cite some text of Scripture that accords with or is similar to this situation of the man's getting ahead of himself in taking what God brought to him (Gn 2,22)?

Orienting oneself to something, whatever it is, is not a sin. I do not believe that a man's orienting himself to a woman or vice versa is a sin. Getting ahead of himself is not a sin *in itself*, but it can provide an opportunity for the "Sin" ("fallen angel") because the human being, on getting ahead of himself, goes on alone, unassisted by the One who sends him, the One who brings something to him, etc. *V.v.* ample: Saul, when he gets ahead of himself in presenting the sacrifice before Samuel's arrival, and for this reason was rejected as king of Israel:

"...Saul, however, held out at Gilgal, although all his followers were seized with fear. He waited seven days – the time Samuel had determined. When Samuel did not arrive at Gilgal, the men began to slip away from Saul. He then said, 'Bring me the holocaust and peace offerings,' and he offered up the holocaust. He had just finished this offering when Samuel arrived. Saul went out to greet him, and Samuel asked him, 'What have you done?' Saul replied: 'When I saw that the men were slipping away from me, since you had not come by the specified time, and with the Philistines assembled at Michmash, I said to myself, "Now the Philistines will come down against me at Gilgal, and I have not yet sought the Lord's blessing." So in my anxiety I offered up the holocaust.' Samuel's response was. 'You have been foolish! Had you kept the command the Lord your God gave you, the Lord would now establish your kingship in

Israel as lasting; but as things are, your kingdom shall not endure. The Lord has sought out a man after his own heart and has appointed him commander of his people, because you broke the Lord's command.' (1 Sam 13,7-14)

We find another example, and this is the opposite case, in Abraham when God shows him the land and he asks: "How am I to know that I shall possess it?" so as not to get ahead of himself, taking it ahead of time:

"He then said to him: 'I am the Lord who brought you from Ur of the Chaldeans to give you this land as a possession.' 'O Lord God,' he asked, 'how am I to know that I shall possess it?'" (Gn 15,7-8).

And in this way Abraham came to know that it would be his descendants and not he who would possess the land that was being promised him; he would go to join his ancestors in peace.

Jesus changes the water into wine when He perceives the "voice" of the Father (Jn 2,1-11).

When the disciples ask Jesus if he is going to the feast of Tabernacles, He tells them that He is not going: He had not received the order from the Father; a moment after the disciples leave, He goes to Jerusalem: the order from the Father had arrived (Jn 7,1-10).

- 33 *When the man Adam is mentioned, can you distinguish when it refers to the particular individual, and when it refers to "the man," duality in the unity? Can you cite an example?*

When the man and the woman are mentioned separately, it refers to the particular individuals, as in Gn 3,1ff. Each

time there is a mention of the “Man” considered as the Humanity or the Human Nature, the masculine-feminine duality is present.

- 34 a) *Viewing drawing 26, which represents the fallen man₃, how do you see this descent due to man 's sin? Is it that Adam and Eve, after having attained a superior state of evolution, retrogressed to the point of departure? Do you think that this situation can take place in the evolution?*

The evolution does not retrogress. “The Man,” as Human Nature, did not retrogress. Neither did Adam and Eve, individually, retrogress in their evolution. They remained in the state of natural – human – evolution that they had attained, but they lost the Consciousness of Unity (and with it the prerogatives they had obtained) when losing the contact with the Will, their “Being” in the Only Begotten. They returned to living in the simple Human Nature but carrying with them the memory and nostalgia of the experience they had had of the Divine, and this was what they transmitted to their descendants.

- b) *In what way do you think Adam's descendants were descending until reaching the lowest level of evolution?*

The descendants of “the Man” (Adam and Eve) were descending according to their parents' descent: the children of Adam and Eve were image and likeness of them; the children of their children, image and likeness of their parents. And so on, in descent, down to the fourth “generation” (which is the lowest level of consciousness), as Scripture, the Bible, says: the children were burdened with the faults of their parents down to the third and

fourth “generation” (cf. Ex 20,5).

So we see in the Bible that the first human beings, descendants of Adam, had a clear consciousness of the Divine. Example: Enoch walked constantly in the presence of God and “*God took him*” (Gn 5,24; Heb 11,5).

Later on this consciousness of the Divine was almost totally lost and God decreed the Universal Flood.

- 35 a) *What difference do you think exists in practice, besides the immortality of the soul, between the descendants of Adam and Eve (for example Cain) and the hominoids or homo sapiens who do not ‘have an immortal soul’?*

The difference, in practice, is that the descendants of Adam and Eve had consciousness of their actions in relation to good and evil and they had knowledge of the existence of a “Being” superior to them: God. They lived an intellectual faith through the knowledge transmitted by their parents. For example, Cain and Abel offered sacrifices to God, while the hominoids had no knowledge of God. “*In the course of time Cain brought an offering to the Lord from the fruit of the soil, while Abel, for his part, brought one of the best firstlings of his flock. The Lord looked with favor on Abel and his offering, but on Cain and his offering he did not. Cain greatly resented this and was crestfallen.*” (Gn 4,3-5)

- b) *Do you find a similar example in the Scriptures?*

Example: the people of Israel in ancient times who adored only one God and the gentiles who adored many gods (1 Kgs 11,1ff).

c) *With what could you compare Cain's marriage to one of the daughters of the "hominoids," those which the Bible calls "the men" (Gn 6, 1-4)?*

It can be compared to the marriage of a person of faith (believer) with a person who is a materialist (unbeliever).

36 a) *According to you, is today's humanity oriented to "the wills" or to the Will? What is the difference, in practice, between the orientation to "the wills" and the orientation to the Will?*

Today's humanity collectively, in my observation, is completely oriented to "the wills," save some individual cases. The difference in practice between the orientation to "the wills" and the orientation to the Will, is that the former (oriented to "the wills") are immersed in the world, the natural life and matter; that is, all their thoughts and work are oriented to the progress of the world, to the acquisition of the material goods and to the satisfaction of the needs of the body. The latter (oriented to the Will) live in the world without being of the world, according to the words of Jesus: "You are not of the world..." All their thoughts and work are oriented to the fulfillment of God's Will by denying themselves in all the actions of their life.

b) *Do you think that in today's Humanity there are human beings in a "hominoid" or "homo sapiens" state of evolution? Can you give an example?*

Yes, I think that in today's Humanity there are human beings who are in a "hominoid" or "homo sapiens" state of evolution. They are those persons who, although they

have knowledge of the Divine, have not experienced in themselves this Divine Life.

37 a) *When are human beings simply in their I-en-tity₃ and when are they in their I-ego?*

Human beings are simply in their “I-*entity*” when they are *oriented* towards themselves, towards other persons or towards God. They are in their “I-*ego*” when they are *detained* in themselves, or in other creatures in a possessive sense – this would be the projection of themselves.

b) *Which do you believe is the most important I-*entity* for the human being: the individual, the Universal, or the collective?*

The most important “I-*entity*” for the human being would be the “individual I-*entity*.” One might say that it is the only one because the others are projections of this one.

c) *Could you give the order of appearance of these I-*entities* according to what you have read in the Appendix, pages 264-270, and give your practical appraisal?*

(Remember that what’s important is your conviction, not what the books or what others say. You convince your own self!)

“Universal I-*entity*,” “individual I-*entity*,” and “collective I-*entity*.”

38 *Do you have any personal experience in which you have*

realized when you 've acted as I-entity, and when as I-ego?

Yes, I know that I've acted as "I-entity" because I feel free of myself. When the human being acts freely without detaining himself in himself, he is acting as "*I-entity*."

I know that I've acted as I-ego because I feel the burden of myself on having detained myself in myself. When the human being acts detained in himself, emphasizing his own personality, he is acting as "*I-ego*."

39 *Do you have any personal experience of when you have acted in your collective "I" as I-entity and when as I-ego?*

Yes, when I orient myself in whatever way in thought, word or deed towards my family, friends, religion, etc. without detaining myself in myself, I feel a great freedom: I am acting as *entity* in my "*collective-I*."

When thinking, speaking or acting with respect to my family, friends, country, religion, etc. detained in myself, I feel all the burden of this upon myself: I am acting as *ego* in my "*collective-I*."

40 *Can you give an example of the main collective-I's that a person can have?*

The main "collective-I's" that a person can have are: the family as persons, as surname, as social or economic class; country, religion, race, sex, Corporations, Associations, Parties, etc.

41 *Do you think that Adam's Divine Nature is one of the individualities (Souls) represented in drawings 10 and 11-2?*

Adam's Divine Nature is not an individuality as the other "souls," human beings. Adam's Divine Nature is the Only Begotten, the Unity of the totality, because he is "the Man," representative of the Human Nature.

*Others can compel you “to do,”
hut no one can compel you “to Be.”*