

BOOKLET 2

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.

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.

BOOKLET 4

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 the 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.

BOOKLET 5

8. *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.”

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).

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.*

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, 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).

BOOKLET 6

4. a) *Do you think that “Adam” is a state of Consciousness, or a concrete person?*

“Adam” is a state of Consciousness and, moreover, 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 “man,” the Human Nature. It’s not a proper name like Louis or John; it has a special significance.

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.

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 feelings, exigencies that the human being is free to obey or not, although he feels, at the same time, strongly attracted by the One who provokes them without compelling them but also without granting concessions to the natural feelings.

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 *self denial* is certainly 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.

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. 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.

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.

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.”

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.