

## Manifestation of the Absolute

He who “Is,” the Absolute, whom I have expressed with a “red point,” is not a static being, but a dynamic LIFE, who manifests Himself in Himself and only with Himself, all this outside of time and space, before anything existed.

This manifestation, LIBERTY, which I call “Thought” and which I describe as a wave projecting from the red point is nothing which changes place, which goes out, but an intimate *activity* which I do not know how to express any other way and which I call LIBERTY-Thought, for thus has the Lord made it known to me: this ACTIVITY LIBERTY-THOUGHT, affirmed in the WILL, is the LIVE REALITY, the Being of our thought.

With the projecting wave I want to express that the dynamism of the Being who “Is” is completely free; that is: LIBERTY. This means that the LIBERTY-Thought can affirm itself independently of the WILL, even though its Being is in the WILL; the WILL is the “Dynamic Force” and the Being who “Is,” the Absolute, in the act of manifesting Himself.

In the Being who “Is,” every manifestation is LIBERTY, and this Liberty after knowing itself can affirm itself in itself or in its true Being, which is the WILL, the Being who “Is.”

Right now as I write I realize that the words destroy or disfigure the reality, and what is ONE is already seen as many.

## Manifestation of Thought-Being

The manifestation LIBERTY-Thought in the act of affirming itself in its Being, the WILL, “Is.” This is what is expressed in the drawing upon the circle’s closing at the red point. In the same instant in which the “manifestation” LIBERTY affirms itself in the Being who “Is” (the Will), a new manifestation is given.

Thus we see that from the union of the LIBERTY-Thought with the WILL, its Being – first circle in the drawing – a new Activity manifests itself which signifies LIBERTY-Word, manifestation of Thought-Being, represented in the drawing by the new projecting wave.

I see that in the Being who “Is” there is nothing static; the Being cannot – let us say it this way – cease to manifest Himself.

I call this manifestation “Word,” because it is manifestation of Thought-Being. They are the words which we have for expressing these realities; what we call thought, word, action, work, is an image (shadow), a conjecture, of THOUGHT, WORD, ACTION, WORK, in the Being who “Is,” and which is the REALITY, the LIFE and the Being of this image which we know and experience in ourselves.

## The Original Unconsciousness

The Liberty-Work orients its wave towards itself and, becoming known to itself, it *detains itself* in itself, unconscious of its Being, the WILL.

The Liberty-Work “Is” *not*, but it has its being in the Being who “Is.” This is what is meant to be expressed each time a wave projecting from the UNIQUE is drawn. It is the moment of the manifestation of the Being, that is: LIBERTY in the unity of the Being. In that moment what is manifested – be it “Thought,” “Word,” “Action,” “Work” – “Is” *not*, but it has its being in the Being who “Is.” Only if the LIBERTY affirms itself in the WILL, not in itself, “Is” it, as we have seen in THOUGHT, WORD, and ACTION.

This drawing [*drawing 6*] represents the Liberty-Work in the moment in which it becomes conscious of itself as “entity” separated from the Being.

The Being who “Is,” manifested in Himself, is represented by the red point and the three circles which become closed in the same, while the orienting of the Liberty-Work towards itself is represented by the wave which continues refolding itself in itself up to projecting the image of its Being, He who “Is,” outside of itself. This image of the manifestations of the Absolute in Himself and with Himself is represented in the drawing by the three branches which open downwards.

Everything which comes forth from the Being is completely free (in the real sense of LIBERTY), free to

remain in itself or to return to the Being who “Is” identifying itself with the WILL. This “coming forth” is not a change of place, of space, or of time. I see that this is a property of the LIBERTY, and this “LIBERTY” is what constitutes the “Person” when the former affirms itself in the Being. I do not know how to express it better....

The “manifestation” of the Being who “Is,” before traveling its circle identifying itself with the WILL, which is its Being, is only “LIBERTY,” but LIBERTY which must be conscious of itself, its Nothingness, and Conscious also of its Being, its All. This LIBERTY which *self-knows* itself in its election power and *detains* itself in itself, without becoming conscious of its “Nothingness,” is the UNCONSCIOUSNESS, unconsciousness because it does not become conscious of its true Being.

It is “ the Work ” which breaks *in itself* the harmony of the LIBERTY, because it does not close its circle in the unity of the Being who “Is,” the WILL....

This state of the Liberty-Work detained in itself is the original-unconsciousness : the deep “sleep” into which the Liberty-Work fell, unconscious of its Being.

(pp. 67-70)

## God as the Being who “IS”

What we ... represent [*in the first drawings*] is the way in which we “the creatures” see the Being who “IS”: we see Him as Creator; as an Omnipotent Being, separated from us; as a being who manifests Himself in beings different by nature, number, and qualities. We conceive Him as a Trinity: three Persons and one single God – Father, Son, and Holy Spirit; as “Thought,” “Word,” and “Action,” conserving the unity of the Being who “IS”; as Wisdom, Goodness, Justice, Mercy, etc. We attribute to the Being all that which we know in us. They are concepts according to the state of UNCONSCIOUSNESS in which we live. According to the degree of our “evolution” and to the state of consciousness, thus we conceive the Being who “IS” and manifest Him. Nothing more can we do while we do not yet have the CONSCIOUSNESS of the Being who “IS” (the return of the LIBERTY-Work). As we evolve spiritually, identifying ourselves with the Divine Will, the veils begin to draw back and the image appears clearer; the last veil tears away when we become confirmed in the WILL, the Being who “IS”; this is what we have seen in the Risen Jesus Christ.”

The different Religions are expressions of the states of consciousness through which humanity gradually passes. The highest state of consciousness will manifest itself in those persons, irrespective of race, nation, or Religion, who will adore God in Spirit and in Truth, without forms and without external laws, in

faith and in love, capable of understanding all Religions; in them will be given a truly Universal coming-to-Consciousness. These are the men of the “New Earth,” those who in Time (in this world) will establish themselves in the Will of GOD. This is the state of man’s Realization!

God is He who “Is,” and everything exists in Him without virtues, without forms, names, or colors. He simply is He who “Is.” «I AM WHO I AM»; the Eternal, present in everything, in all and in each one; to discover Him is the work, the task of man. This discovery becomes realized according as man proceeds to deny himself: this is the pathway, the cross, which Jesus Christ offers us after having realized it in Himself.

(pp. 85-87)

## “Self-Annihilation” of the Being: the Only Begotten

God “begot” us in the moment in which He gave Himself, He immersed Himself in the Image, UNCONSCIOUSNESS of “the Work,” the “Nothingness”! There it was when He engendered His ONLY BEGOTTEN SON, Only Begotten, even though we are many, because the Son of God are all and each one of us, each one in whom the UNITY which exists in the TRINITY may become realized; this unity is given in the identification with the WILL through the denial of oneself. The souls insofar as “creatures” (human beings) are multiple, but in each one of them is the One and the All. They do not cease to be “multiple” in the Unity. It all depends on the state of consciousness. When the soul reaches the state of Consciousness of the BEING, which is its Being, He who “Is,” it then “Is” and is One. While it is in the Unconsciousness, the ego, it is a “creature” and lives in the multiplicity of its whole being: multiplicity of thoughts, of words, of actions, and of works. When I say that the souls do not cease to be “multiple” in the Unity, I mean to say that they do not cease to be each one, they *do not lose their individuality* in the Being who “Is,” but that they *affirm their personality* in Him, their true Being, that is: they have consciousness of the BEING who “Is,” and though they are many Souls in the UNITY, it is always one single Being, GOD. This ONLY BEGOTTEN SON does not belong to the world of the multiplicity...

(pp. 90-92)

## God's Acting is Love

The Activity of the Will is LIBERTY and is Love so long as the Liberty orients and affirms itself in the Will. When the Liberty orients itself towards itself or towards other free beings, Love becomes static (egoism) and ceases to be "Love," degenerating into "Power."

"Power," such as we know it, is not a property of the Being, although the Being permits it. The Being is essentially LOVE and all His properties are identical with His essence. Love does not impose itself in any manner. It penetrates as the free beings open up (Liberty), orienting themselves to the Will, and in this way the Liberty submits itself to Her; this is the Great Power of God. "Power" which imposes itself is "the Monster," the Liberty which self-knows itself and closes itself to the Will, that is to say, it detains itself in itself, impeding, in this way, the manifestation of Love.

Thus, then, Love is not static and upon manifesting itself is perfectly free (in the genuine sense of Liberty), free to affirm itself in itself or to continue its pathway closing the circle, affirming itself in its Being which is the Will. The detaining of itself in itself is egoism, caricature of Love; it is what we know in the "creatures-unconsciousness" (angels and men). The affirmation of the Liberty in the Will makes the "Person"; it is when the Liberty affirms itself in its Being; it is what we know in the Trinity, "internal" manifestation of the Being who "Is." In the ONLY BEGOTTEN made Man, the Risen Jesus



Christ, we have seen the second Person of this Trinity in His “external” manifestation, the manifestation of the “Thought,” which is the “Word”...

(pp. 92-93)

## “Adam”

Before continuing I will say that “Adam,” to me, is, above all, this: *the first state of Consciousness of the presence of the Divine in the human being*. And then I will say that this *state of Consciousness* manifested itself for the first time in this “homo sapiens” whom Scripture calls Adam and who represents all of Humanity, the Human Nature, for it was this “homo sapiens” called Adam who *in himself* became conscious of the human nature (closing the circle of the unity), and in this way in his human being, the totality of the natural conquest became synthesized and unified; this is the man. The latter, having realized in himself the maximum “natural” *evolution*, sets the condition so that the Divine Force may realize in him the leap from the natural to the supernatural, manifestation of the “One,” the Divine Life in the human being. In this way the step from the human to the Divine would be taken through man’s liberty.

Adam did not attain orienting his liberty to that which is DIVINE and remained in that which is HUMAN. I do not relate this man with any epoch of the human history, and much less with any race in particular. Although, in reality, this fact, the *coming-to-Consciousness* of the presence of the DIVINE, became realized in an individual and in a moment of history, yet it seems to me that no one could frame it in an epoch since it is a matter of a spiritual reality which cannot be known by science which is product of man’s rationality.

## Degrees of consciousness

After this *evolution in the knowledge*, the *evolution* towards the supernatural, Divine Life, is given; this is the *evolution of the consciousness*.

The *evolution of the consciousness* becomes unfolded in four degrees.

The *first degree* or state of consciousness is the coming-to-consciousness of the “homo sapiens,” which coincides and is simultaneous with the fourth stage of the evolution in the knowledge. It is the maximum degree of natural evolution: man centers the realization of his personality in his human nature.

The *second degree* of coming-to-consciousness (intuitive interiorization) becomes realized when in himself the man *becomes Conscious* not only of his nature but also of Someone superior to the natural life which surrounds him, superior, inclusive, to himself; it is the divine spark which we see in the drawing and which is the center of “the Man” and makes “the Man” center of the rest of the creatures lower than himself. This is the adamic consciousness before the sin.

The *third degree* of coming-to-consciousness becomes realized when *in himself* the man becomes conscious not only of the human nature and of Someone superior to it, but also becomes conscious of the Unconsciousness in which he lives: he knows that he does not know. It is then when man makes himself

servant, begins to deny himself in order to give death to the “old man,” the man of purely natural appetites and in this way arrives at the “Nothingness.” This is the Consciousness of the “son of the man,” Jesus, from his birth.

The “Nothingness”  
is what is closest to the Being  
and is what we are;  
we are “Nothing.”  
The “Nothingness” is beyond the thought,  
it is above the understanding.  
Therefore, it is not reached  
through the knowledge,  
but through the “renunciation.”  
In order to reach the Being  
one must take a leap into the void,  
this “void” is the “Nothingness.”  
When we arrive at the “Nothingness”  
we are “Liberty”  
and we are on our way towards the Being.  
We are all necessarily headed  
towards the Being.  
With our backs to the Being  
the “Nothingness” is negative  
because it “is not.”  
Facing the Being,  
the “Nothingness” is the most positive thing  
about the human being.  
Therefore, it is negative when it is not lived,  
to live it is to die to oneself,  
then it is positive.

We are all headed towards the “Nothingness,”  
to reach it affirmed in the I-ego  
is what we call “hell,”  
“condemnation,”  
the conscious-Unconsciousness,  
this is a state,  
it is not a knowledge.  
To arrive at the “Nothingness”  
affirmed in the Divine Nature, the Only Begotten,  
is what we call “heaven,” “glory,” “Paradise,”  
it is the conscious-Consciousness.  
The “Nothingness” is not known,  
it is lived.

The *fourth and final degree* of coming-to-consciousness is the CONSCIOUSNESS of identity with the BEING, He who “Is”; this is a state which does not belong to this world of the senses which is the UNCONSCIOUSNESS. It is the CONSCIOUSNESS of the Risen Jesus Christ, it is God.

(pp. 239-240)

## The Church sings

It is still “nighttime,”  
the veil of the UNCONSCIOUSNESS  
extends itself heavily like a rock  
upon my giant shoulders  
and I begin to wake up!  
To waken when “my others” sleep,  
oh dreadful loneliness!

I become aware of the “night”  
when a particle of my totality  
which I call “I,”  
opens its eyes  
and contemplates the darkness.  
To waken when “my others” sleep,  
oh dreadful loneliness!

Out through the open eyes of my “I”  
have I been able to look  
and from afar do I behold the dawning:  
the sun is my Being, my Lord, my “He,”  
in whom my “You” reposes,  
the Beloved of my soul,  
with Whom, the “night” gone by,  
shall I be wed.

Today – I’m told – is Easter, Resurrection Day,  
but it’s not true;  
it is the dream of those who sleep  
and have not seen the night or its darkness.  
To waken when “my others” dream,  
oh dreadful loneliness!

Today – I’m told – is Easter, Resurrection Day,  
but it’s not true.  
Buried am I in the tomb of Time  
and the UNCONSCIOUSNESS, with its veils of death,  
with “my others” attempts to trap me.

“My others” are sleeping yet  
and dream of the Resurrection;  
they have not seen the Risen, my “You,”  
who, so that I might waken them  
before the dawn of day,

has left me in this cold grave.

“I” too, in dreams,  
like other particles  
of my totality,  
learned of the Resurrection  
which became realized in the body of my “ You,”  
the Beloved of my soul.  
In “dreams” I went to the sepulchre,  
for my “You” had announced to me  
that on the third day He would rise;  
empty I found the sepulchre,  
and in the garden was my Risen “You.”

Today – people tell me –  
is Easter, Resurrection Day,  
but it’s not true;  
it is the dream of those who sleep  
and have not seen “me,”  
who, although awake is my “I,”  
am still dying,  
wrapped in the veils of the UNCONSCIOUSNESS,  
entombed in the tomb of Time.  
To waken when “my others” dream,  
oh dreadful loneliness!



I still remember those days  
when asleep and in dreams,  
in the garden I found my Beloved,  
my Risen “You,”  
and embracing his feet  
I wanted to hold him beside my “sleeping” “I.”  
«Touch me not» – he said –  
«I must ascend to my Father and your Father,  
to my Being and your Being,  
to my “He” and your “He”;  
go and announce to “my others” and “your others”  
that the “night” goes by  
for the day for me already dawned.»

My “dream” is over with  
and I’ve begun to wake up,  
out through the open eyes of my “I,”  
have I “seen” my “He,” my Being,  
and in his bosom, reposing,  
I “saw” the Beloved of my soul, my “You.”  
Now do I understand  
that that dream in the garden  
is a reality:  
passing is the night  
and the day for all  
begins to dawn.  
Now do I understand why

my Beloved left me wrapped  
in the veils of the UNCONSCIOUSNESS  
entombed in this tomb of Time:  
It's that, with the passing of the night  
and the dawning of the day  
“my others” I must waken  
for my “You,” the Beloved of my soul,  
is coming to look for us.

To waken when “my others” sleep,  
oh dreadful loneliness!  
Although I loudly shout at them  
announcing to them my “dream” and reality,  
they all continue sleeping  
and no one can listen to me.

Today – I'm told – is Easter, Resurrection Day,  
but it's not true;  
it is the dream of those who sleep,  
whom I have to waken  
so that they give death to my “I”  
and finally with “my others”  
be able to die and rise.  
Then, indeed, all together  
we'll celebrate Easter  
for all eternity.

To be awake  
when “my others” dream,  
oh, Beloved! you know it,  
is dreadful loneliness!  
Tell me, how can I awaken them?  
You know that “to die” is what I yearn  
and now I die for I don’t “Die.”  
Today – I’m told – is Easter, Resurrection Day,  
but it’s not true,  
for I have not yet died with “my others”  
in order to be able to rise.  
It is the “dream” of those who sleep  
and only You, oh, Beloved!  
can waken them.

Bethlehem, The Holy Land, Easter Sunday,  
March 30, 1975.

(pp. 343-346)