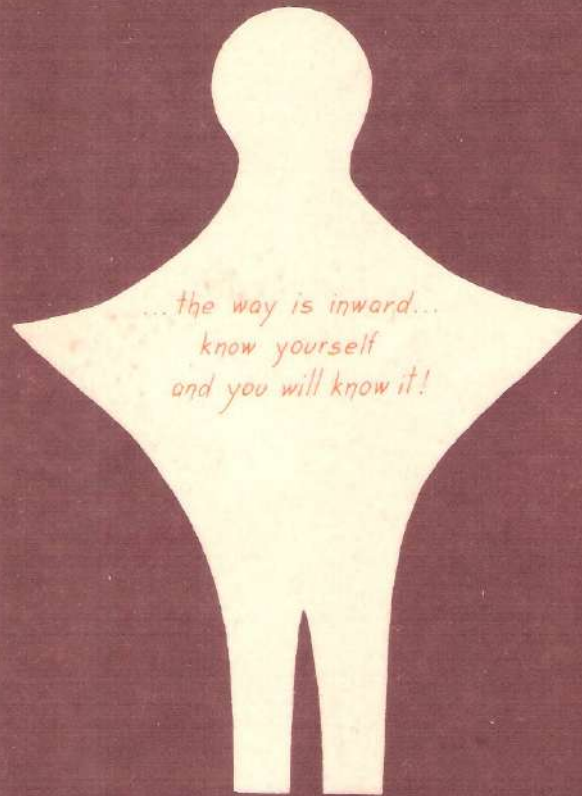


MAN'S PILGRIMAGE towards the "NEW EARTH"



Man's trajectory
is a way back to Paradise,
a pilgrimage towards the "Promised Land."

"I am conscious of the responsibility of our generation for that generation which will come after us. Whether we will it or not, we are all educators: we make footprints and others follow them. We are all models, in good and in evil: to teach is to walk before, to learn is to walk after. As guides or as seducers, we lead to a goal or to a dead-end alley. Before us are two roads and we must choose, knowing that the road we presently walk has made us conscious of a deep crisis and a responsibility almost unbearable.

The coming generation asks us: 'Where are you heading and what objectives do you seek?' Of the two roads, one leads to the animal man, the other to the recovery of spiritual values. The first road has already created dramatic situations, product of the unilateral materialistic expansion; it is the road to total exhaustion of the spirit, to selfish behavior and finally to the spiritual crisis of the entire humankind; we are headed to a world of horror where no spirit would want to live, a cold world, lonely, anguished and with aggressive impulses of destruction. A world without love which would merit the name of 'earthly hell.'

We are conscious of the danger of being definitively trapped in this road and we are possessed by an anguished desire and an anguish for 'a spiritual revolution of Copernican dimensions': we could make it happen with a firm decision in favor of the road of the spirit. But is it still open? Have we not, perhaps, lost sight of it? What could we do to lead the next generation on the road of the spirit?..."

(From an article by Franziskus Card. Koenig)

What's left for man to do?

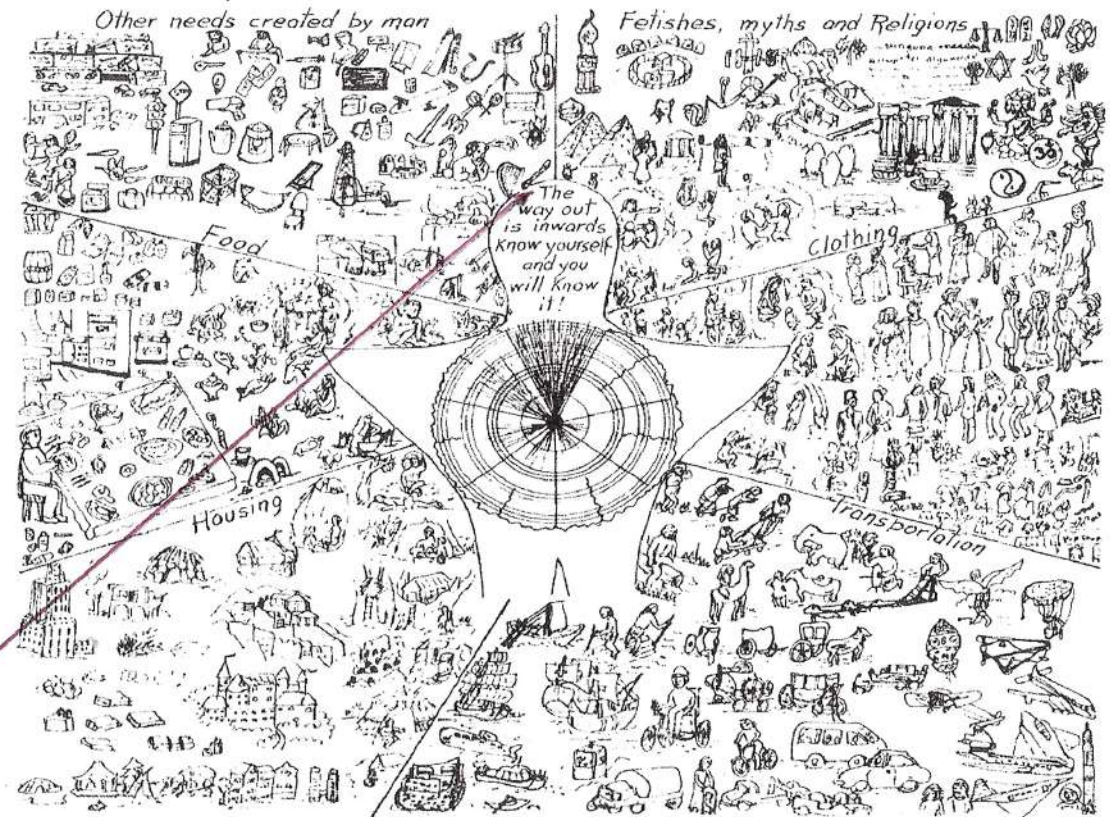
Man is alone among his creations.
Through the centuries the human being
in his physical, psychic
and spiritual evolution has advanced
in the knowledge of many things
widening his creative capacity;
but his "creations" do not satisfy
his more profound aspirations,
on the contrary they originate
new necessities which keep him
in a vicious circle of creation, production,
consumption and proselytism.

What is the way-out?

New creations in the physical,
in the psychic or in the "spiritual"?...
To diminish or to nullify
the creative capacity ? ...
To increase production? ...
To reduce or to eliminate production ? ...
To consume more ? ...
To reduce or to eliminate consumption ?...
To increase proselytism in the psychic
order (political parties, societies,
ideologies, associations, movements,
corporations, groups, etc.)?
In the spiritual order
(religions, sects, ideologies, etc.)?...
To reduce or to eliminate proselytism
in the psychic order
or in the spiritual order?...
To increase birth-rate?...
To reduce birth-rate?...

What is the -way-out?.

Man's evolution in knowledge and his "way out" towards the "New Earth"



Beyond yourself
there is no one except yourself
you may live in your image or in the Reality which is in you
Know yourself and you will know it !

Through his own works
each man, each woman,
is “making” himself.

Man or woman:
your “creations” and activities
reveal what you are;
there is nothing outside you
that is not “in” you.

All your “creations”
and activities are positive
if they lead you
to the knowledge of yourself
for your own Realization.
In the total Work,
the very real one,
no work is negative;
all works
come from the Being
and go to the BEING
but you, man or woman,

must “be” in your “doing”
in order that “being”
you be in the BEING,
your Being.

The others
may compel you “to do”
but no one
can compel you “to Be”.

You cannot live
the conviction of others
but you are responsible
to make life
your own conviction.

Live what you believe!

The “word” has always been
the ordinary means man has used
to communicate with man.
Through the word
the poet has manifested
his inspiration,
the philosopher has communicated
his thought,
the prophet has announced
the message of his God.
Man is accustomed to the word
as he is accustomed to bread.

But there is another means of communication,
“silent” yet more eloquent than the word,
capable as no other to “speak” to man
with the immediacy of the “real,”
of the action in the acting,
of life in the flowing.
A form immediately universal
because it knows not the limits of the word.
A form which “speaks”
first to the simple than to the learned,
because it speaks to the heart
before speaking to the mind:
the figurative-symbolical form.

Why today does He who “IS”
want to “speak” to man in this form?
Why today, He gives a message
to the entire humanity
wrapping His communication
in this unusual clothing?

Is it not perhaps
that this clothing itself
is a sign of the imminence of the moment
in which the Being,
after being manifested in His Living Image
as Thought and as Word,
will manifest as Action-Love
to lead back to the Unity the totality of His Work?

If he who “IS” today “speaks” thus,
is it that He wants perhaps to convey to us
that also the time of the “Word”
has already arrived to its fulfillment?
And that this form which is beyond the word,
because in itself it encloses
thought, word and action,
must introduce man
to the comprehension of the age of the Spirit
and to the intuition of His action?

Giovanni Galassi

THE “NEW EARTH”

Ever since thought came to a reflect consciousness of itself, a question has presented itself to man’s consideration. I, who am I? Thus the metaphysical-theological reflection was born. Following a more or less logical-affective process, the course has almost always been the same in all cultures. The achieved conquests also have been more or less the same, even though the religious, artistic, and literary expressions appear as notably different in the time and the space.

Multiple spiritual movements have animated and run the multi-millenary history of thought in the various continents, in the different human races. Civilizations and cultures have, frequently, met and fused, enriching the traditions of the peoples with new and complex beliefs, customs, and institutions, making the task to distinguish the original and characteristic elements of each people difficult, if not entirely impossible. Useless job besides, for when one arrives at the first origins of the metaphysical-theological question which disquiets man’s existence, one always comes up against the same question: I, who am I? And the question, once born and rooted in the interiority of the thinking and sociable being, no longer permits the serenity and indifference in the everyday existence.

The drama of man, being who bears engraved in the depths of himself and in his interpersonal relations the seal of the Eternal, exacts a solution which obligates him in his rational, affective, and social tendencies.

The torment of being man! It identifies itself with the

anguish of existing immersed in a light which permeates and illuminates everything without letting itself be caught in its full being and significance. It constitutes the event of one’s feeling clutched by a current of love in the difficulty of letting oneself be perfectly transformed by it.

I, who am I? And the everyday phenomenal I replies: I am contrast and contradiction; I am flow and dynamism; I am, being suspended over the abyss of the nothingness.

I, who am I? And the I of the solitude and the silence replies: I am the Being who shouted from the personal interiority of Moses, “*I am who am*”; I am the Absolute, the “*fiery*,” all-burning, non-consuming “*flame*”; I am the “*impetuous wind*,” which blowing from the North vitalizes and shakes everything; I am the “*whisper*” of the moments of solitude and of recollection; I am the “*Spirit*” which leads to the light of Truth; I am Love which unites the origin and the end of existence; I am the Inexpressible, the Unknowable, because the Unique, the All, the Life, the Being.

P. R. Angelisanti

The “New Earth” signifies a state of consciousness superior to the state of this world. It is composed of those human beings who, having evolved in their human nature, have come to be conscious of their Divine Nature (“... *you are the son of the living God*”) and they are capable of “denying themselves,” orienting themselves irreversibly to “being” in the Being who “IS.” These are the men of the “New Earth.

THE BEING, THE CREATION AND MAN

This is *your* history,
my history,
our history.

It is the history of your race
and of my race;
of the white man
and of the black; of the indian and the yellow;
of the mulatto and the mestizo.

The history of animals and of plants.
The history of the Universe
and of the Cosmos.

The history of man
and the History of God
in relation to Man.

«In the drawings before you
is found the whole work
of your salvation.
Not with a glance of curiosity
will you be able to capture
the vivifying essence
which this divine plan contains.
No. That would be wasting time
and making yourself
even more accountable.
The things of God
must not be taken superficially
lest you convert
that which is Life
into death for yourself.
You should take the things of God
with the simplidty of the child,
and the profundity of the wise man
who desires to know
in order to reach Wisdom.
And “wise” is he who is convinced
that he knows nothing, and always
has his mind and heart open
to receive Wisdom
no matter who speaks it.
Whosoever thirsts for God
knows where “Wisdom” is
and knows how to hold on to it
and discard the rest.»

“If today you will hear His voice, do not harden your heart...”

1. The Unmanifested Absolute.

Before anything was, in Himself all "IS."

The Being who "IS," the Absolute, manifested in Himself and . with Himself.

In Himself and only with Himself He who "IS," by His Will manifests Himself and this manifestation is:

2. "Thought"
3. "Word"
4. "Action"
5. "Work"

The Being "in" the Work is in "process" of manifestation.

6. Every manifestation of the Being is Liberty, that is, it is perfectly free to orient itself to itself (Liberty) after having come to know itself; or to orient itself to its Being, He who "IS," after having come to consciousness of Him.

The Liberty-Work orients herself to herself and not to the Will, the Being who "IS"; thus is produced in her a state of Unconsciousness with respect to her Being, He who "IS."

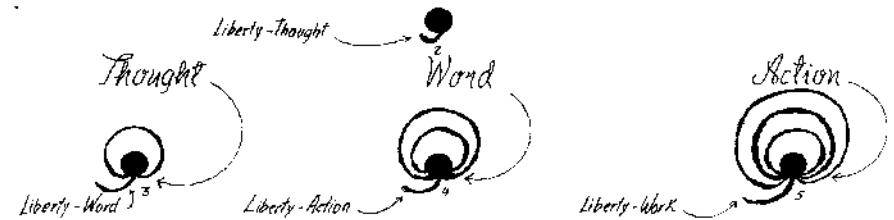
7. The Liberty-Work in the Unconsciousness of her Being, the Being, desires to do "works" for the Being and makes an "image" of the Being which she carries in herself, affirming thus her *name* (Work = "doing," unconscious of the Being, the Will, who is the One who "does") and conceiving the multiplicity of herself in herself she sees herself separated from the Being, He who "IS." This separation is not real; it is the Unconsciousness of the Liberty-Work, the way she sees herself before the Being, who is her Being. In the multiplicity of herself, before the Image which she makes of herself, the Work comes to consciousness of her "Nothingness" and the Being "annihilating" Himself possesses her as Image

The unmanifested Absolute

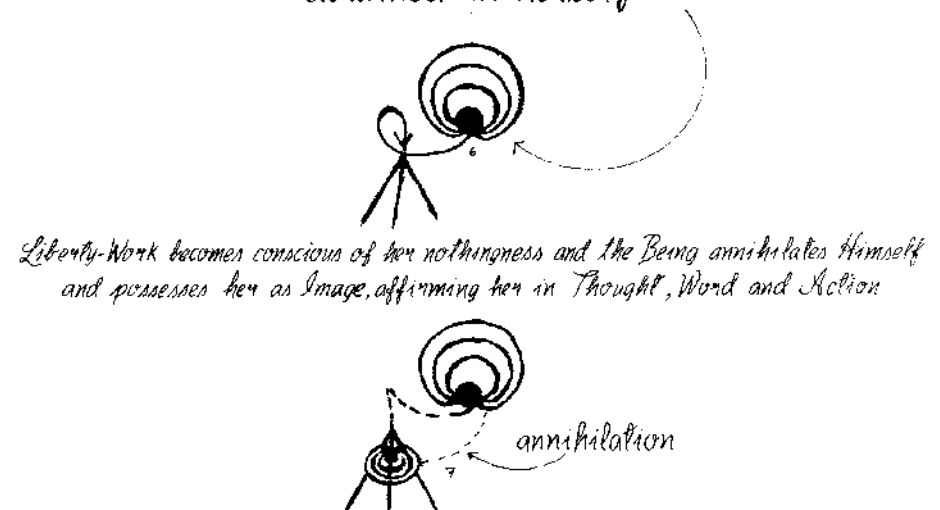
*Before anything was
in Himself all "IS"*



Manifestation of the Absolute in Himself and only with Himself



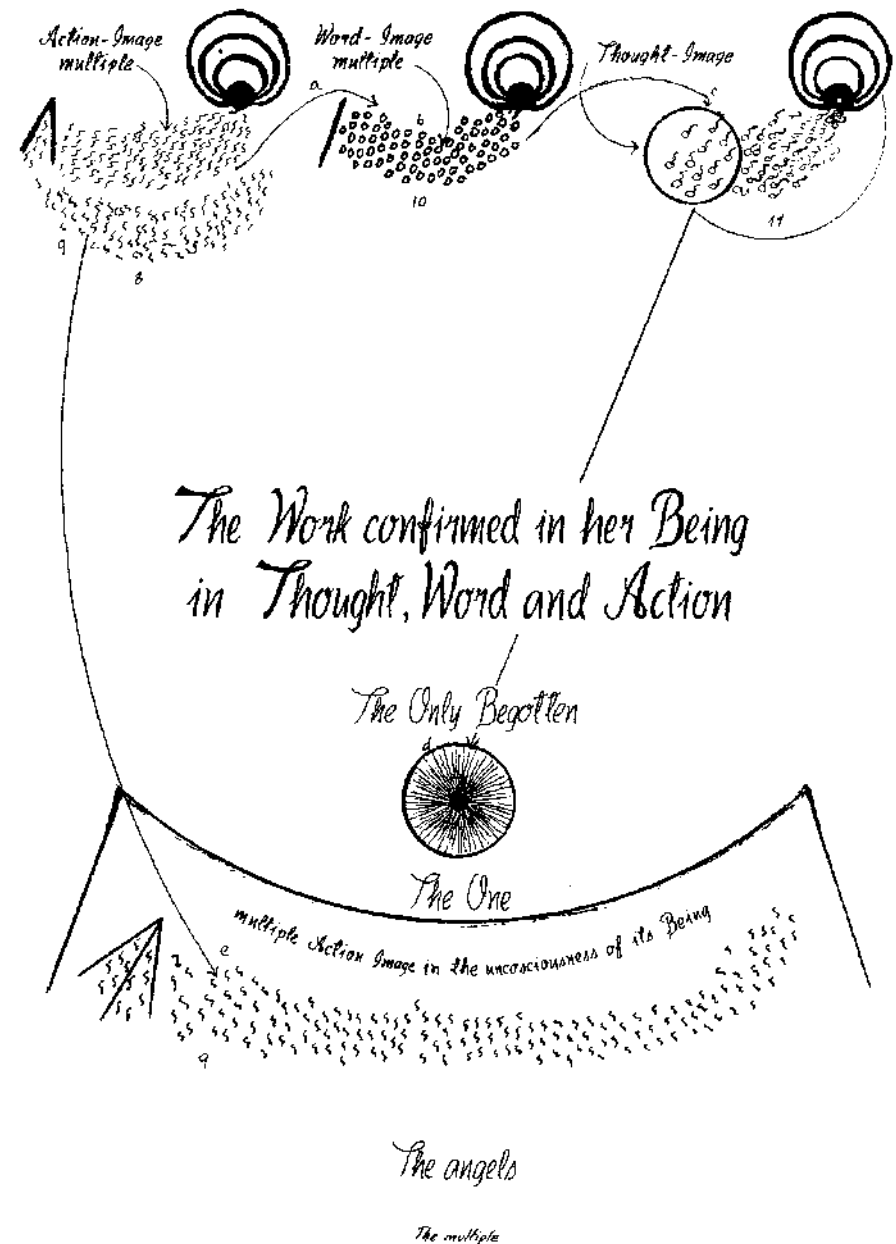
LIBERTY-Work in the Unconsciousness of her Being detained in herself



8. The Work-Liberty (Image of the Being manifested in Himself and with Himself) comes to consciousness' of her Being in Action-Being and is made multiple in Action: free beings, image and likeness of the third manifestation of the Absolute. In this way is realized the multiplicity of the Liberty according to the affirmation of the Work: a state of consciousness of "entities" separate from the Being who "IS," but dependent on Him: free beings.

9, 10, 11. Some free beings "multiple Action-Image" come to consciousness of the Unity of Liberty in Word-Being, their Being, and identify themselves with Him (a); given this coming-to-consciousness and identification with their Being, the multiplicity of Word-Image (b) is realized in themselves; they, in their turn, come to consciousness of their unity with Action-Image in Thought-Being and in this way is realized the unity of multiple Action-Image and multiple Word-Image in one only Body Thought-Image ©. This unity in the Will, unity of Work-Liberty, living Image of the Being manifested in Himself and with Himself, this we call "the Only Begotten" (d), Only Begotten because it is the unique Liberty, manifestation of the Absolute in Himself and with Himself, who is traveling her circle of Realization until she gets to *affirm* herself in her Being, He who "IS," even unto manifesting herself as Work-Being.

Other free beings "multiple Action-Image" (e) do not come to consciousness of the Unity of Liberty in the Will, and they remain in the multiplicity of themselves as beings separate from the Being, but depending on Him; thus they affirm in themselves the original Unconsciousness of the Liberty-Work. These free beings who remain in the multiplicity of themselves we call: angels.



12. The Being who “IS” in the Work-Liberty, the Only Begotten, immerses Himself in the angelic Unconsciousness to attract the free beings, the angels, to the unity.

13. The Being who “IS” in the Only Begotten, diffuses His activity in the multiplicity of the free beings, the angels; this Activity in the multiplicity is: multiple Liberty-Thought in the unity.

14. The angels do not come to consciousness of the Unity “in” their Being, He who “IS,” and remain in the multiplicity of Unconsciousness as “entities” separate from Him. The Active Force, the One, gathers Herself in Herself, and the cloud of Unconsciousness appears between the One and the Multiple.

15. The Being Who “IS” submits His Activity, Liberty in the unity of the Will, the Only Begotten, to the free beings, the angels:

the One at the service of the multiple;
the Consciousness at the service of the Unconsciousness;
the Being at the service of the “non-being”...
It is the Will of Permission.

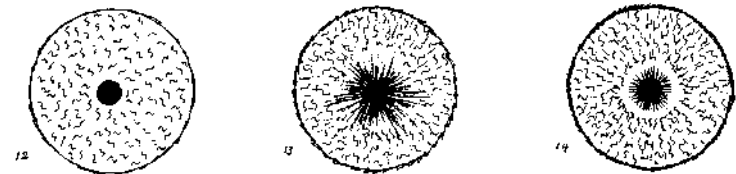
16. “The Work” immersed in the whirlwind of the “evolution”: death and life.

The Will of Permission, the Active Force of the Being who “IS,” at the service of the free beings, who will realize the image of “the Work” in the multiplicity: infinity of “Worlds” which will reveal the eternal irradiation of the Actuating of the unique Being, He who “IS.”

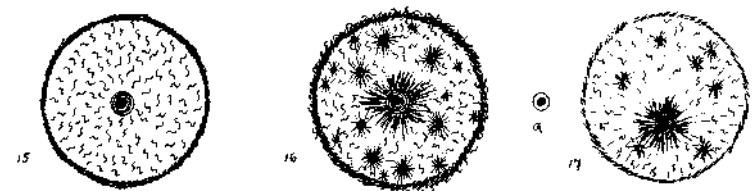
a. In the angels is given a state of consciousness of unity among themselves; thus the angelic energy is concentrated in itself; a unity still in the Unconsciousness of the Unity “in” the Being: an apparent unity, because independent from the Will.

17. Explosion of the nucleus of apparent angelic unity: initial phase of the “evolution”: Matter and spirit in the guts of the original Unconsciousness, image of the first coming to consciousness of the Work. Everything becomes realized from image to image in this descending process.

*The Being in the Only Begotten (the Work)
immerses Himself in the Angelic Unconsciousness*



*Affirmation of the Angelic Unconsciousness
Will of Permission*



*The great Whirlwind of the
LIBERTY-Work*

a. This portion of the drawing represents the meeting of the “Thought” particle, in the multiplicity of the Unconsciousness, with a “free particle” “multiple Action-Image” which receives the Thought with a principle of unity, and which we call “Earth” because from that union was produced the Human Nature and all this world we know. Principle of unity which originates the sensitive life: “Mineral-Life.”

18-1. The “Mineral-Life”: first phase of “formation” of the Human Nature-, vital germ which gives origin to the different elements which constitute the mineral kingdom, the mineral matter, including the planet earth. First faculty of the Human Nature: senses.

18-2. The sensitive life, “Mineral-Life,” from the multiplicity of itself passes on to the unity of itself and triggers a new burst of the “one,” manifesting a new faculty: “Vegetal-Life,” instinct.

b. Individualities: “Mineral-Life” “pre-hominoid” (in the water): senses.

19-1. The “Vegetal-Life”: second phase of “formation” of the Human Nature, represents a progress of the multiple manifestation of the “Thought” towards the unity in interiorization and harmony with the sensitive life, “Mineral-Life.” The apparition of the “Vegetal-Life” gives origin to the constitutive element of the vegetal kingdom: vegetal matter.

19-2. When the “Vegetal-Life” reaches the unity of itself, it triggers a new explosion or burst of the “one,” explosion which gives origin to a superior faculty which manifests itself as dual negative-positive energy: sex-energy or creative energy; it is the “Animal-Life,” third faculty of the Human Nature.

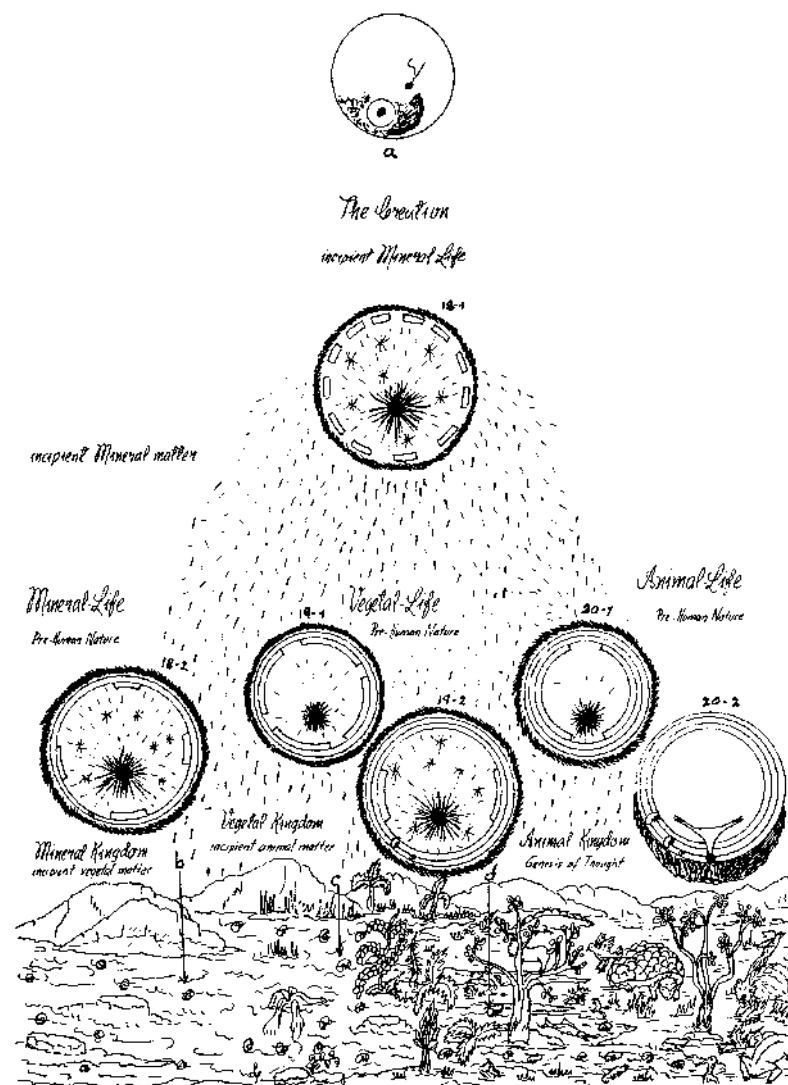
c. Individualities: “Mineral-Vegetal-Life” “pre-hominoids” (in the water): senses and instinct.

20- 1. The “Animal-Life,” “sex-energy” faculty, third phase of “formation” of the Human Nature, upon closing its circle of “evolution” realizing the unity of itself, becomes converted into creative energy. The apparition of the Animal Life gives origin to the constitutive element of the animal kingdom, animal matter.

20-2. And the first ray of light in the darkness of the Unconsciousness appears; genesis of the Thought, fourth faculty: Reason, duality with unity principle.

d. Individualities: “Mineral-Vegetal-Animal-Life” “pre-hominoid” (in the water): senses, instinct, sex-energy.

Formation of the Human Nature



21. Fourth phase and first stage of the Thought in the “formation” process of the Human Nature.

Genesis of the Thought-Liberty in the ascendent process towards the unity through the Knowledge, taking with it the free particles which are to be found in the multiplicity: “sensitive-hominoid.” Sensitive knowledge of things.

a. Individualities: “pre-hominoid” in different degrees of evolution, from the simple “Mineral-Life,” “Vegetal-Life,” “Animal-Life” (in the water) up to the “sensitive hominoid,” a being which possesses incipient reason (coming out of the water).

22. Fourth phase and second stage of the “Thought” in the “formation” process of the Human Nature: “instinctive hominoid.” Instinctive knowledge of things.

b. Individualities: “pre-hominoid” in different degrees of evolution, from the simple “Vegetal-Life,” “Animal-Life” (in the water) up to the “instinctive hominoid” (out of the water). Disappearance of the “Mineral-Life” “pre-hominoid” when the latter reaches the second stage of “evolution”: instinct.

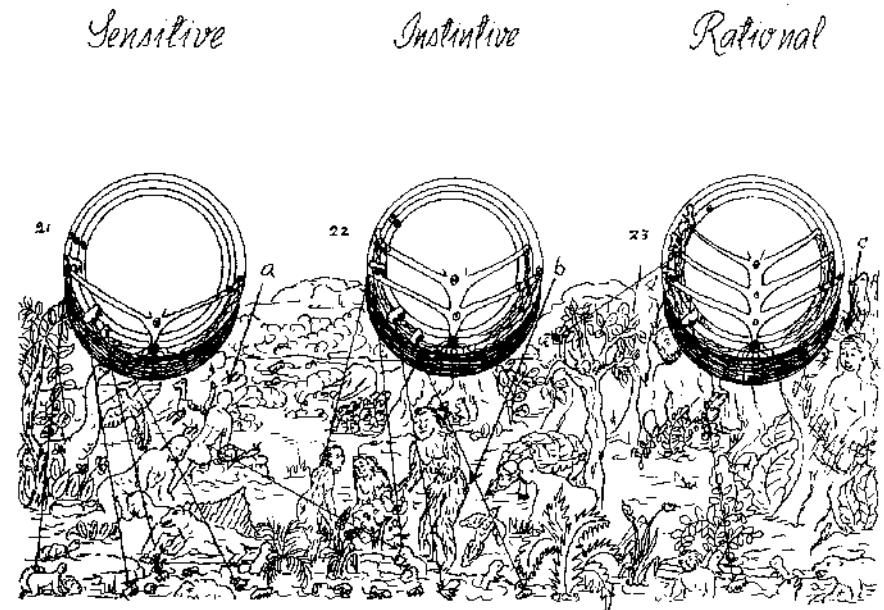
23. Fourth phase and third stage of the “Thought” in the “formation” process of the Human Nature: “rational hominoid.” Rational knowledge of things.

c. Individualities: “pre-hominoid” in different degrees of evolution, from the simple “Animal-Life” (in the water) up to the “rational hominoid” (out of the water).

Disappearance of the “Vegetal-Life” “pre-hominoid” species; elimination due to the “evolution” of the “hominoid” when the latter reaches the third stage of evolution, reason, and incipient-Reflection takes place in him.

“Truly you have formed my inmost being; you knit me in my mother’s womb. I give you thanks that I am fearfully, wonderfully made; wonderful are your works. My soul also you knew full well; nor was my frame unknown to you when I was made in secret when I was fashioned in the depths of the earth. “ (Ps 139,13-15)

Hominoid



24. Fourth phase and fourth stage of the “Thought” in the “formation” process of the Human Nature: “reflective hominoid,” “homo sapiens.” This drawing represents the “homo sapiens” in his highest state: the reflection oriented towards the interiorization: the encounter of the homo sapiens with his complementary opposite in himself and only with himself. Realization of himself in himself. Rational knowledge of himself. Reflective homo sapiens.

a. Individualities: “hominoids” in different degrees of evolution from the “sensitive hominoid” up to the “reflective homo sapiens.” Disappearance of the “Animal-Life” “pre-hominoid” species; elimination due to the “evolution” of the “homo sapiens,” when the latter reaches the elevation of the faculties of the senses, instinct and “creative energy” oriented towards the unity of himself in himself.

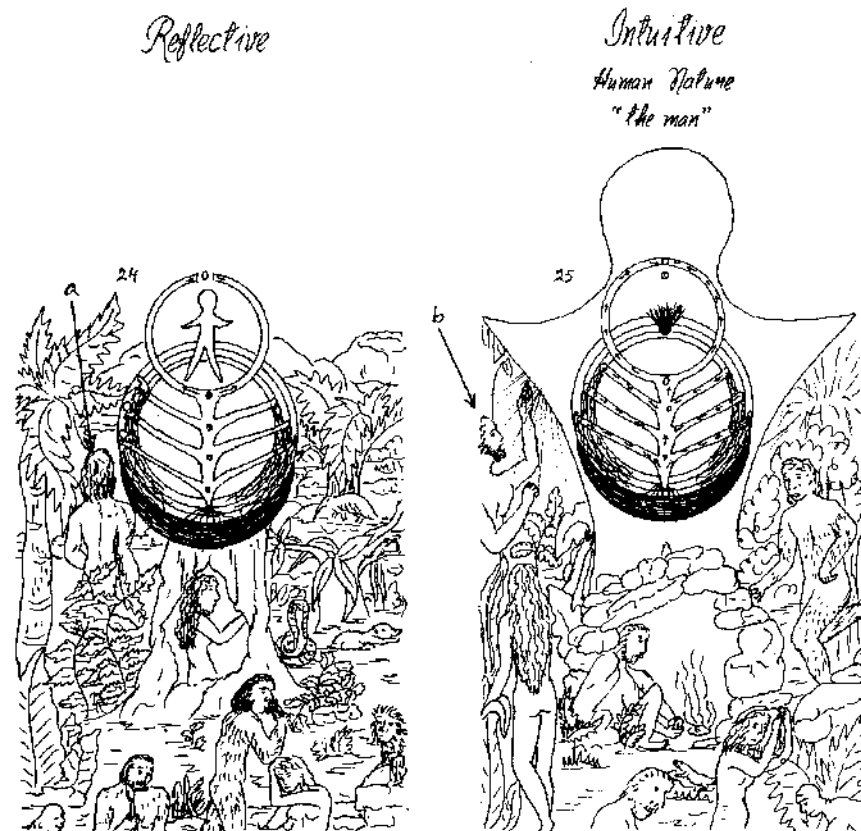
25. When the “Thought,” in one “hominoid-homo sapiens” individuality, closes its circle of unity in himself and with himself, the “formation” of the Human Nature has been realized, and in it appears the “One,” the Will in the Only Begotten, the Work; this is “the man”: intuition.

“... and blew into his nostrils the breath of life, and so man became a living being.” (Gen 2,7)

Thus, then, man possesses a Soul, Divine Nature. It depends on the man that this “new life” become active in his Human Nature, which has received immortality when it was possessed by the Divine, the Will, the Being who “IS,” in the Only Begotten, the Work. The “hominoid” and “homo sapiens” individualities are destined to disappear; they belong to the multiplicity; relative to Adam, “the man,” they are rational animals. That species of beings does not belong to the Human Nature because they do not carry in themselves the Divine Life.

b. Individuality: the man (Adam).

Homo Sapiens



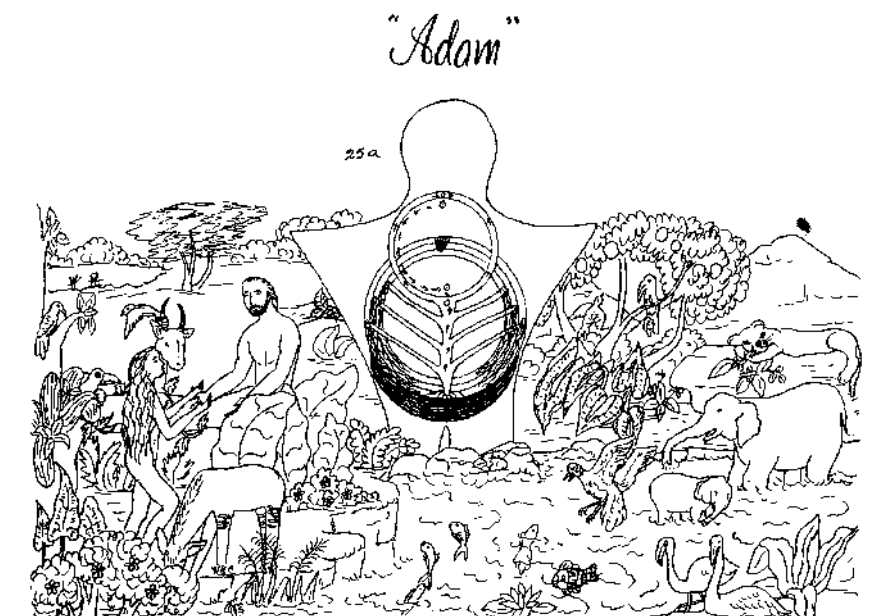
25a, 25b. The woman represents the “Liberty,” helpmate of the man (Liberty which is at the disposal of multiple Action-Image, the angels). The man represents multiple Thought-Image in the unity, in whom is manifested the Will.

The woman, like the man, is also a “hominoid” which reaches the “homo sapiens” degree of evolution through her excelling the faculties of the senses, instinct and “creative energy,” oriented towards the unity of herself in herself; she contains and manifests the “feminine” aspect (“female”) of the Human Nature, as the man contains and manifests the “masculine” aspect (“male”). The two of them complement each other and they are one: “the man,” Adam.

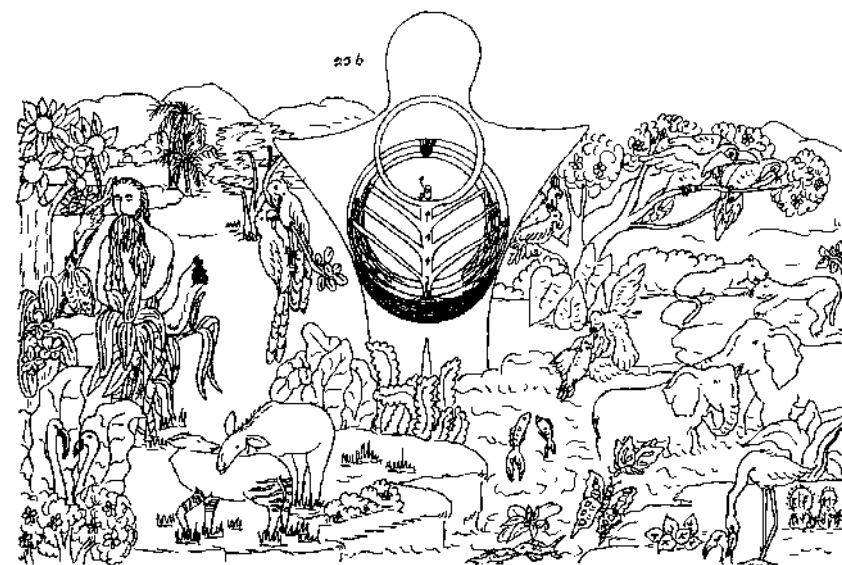
“...When God created man, he made him in the likeness of God; he created them male and female. When they were created, he blessed them and named them ‘man.’” (Gen 5, If).

“Adam,” the man and the woman, carries in himself:
the One and the multiple,
the Light and the Darkness,
the good and the bad,
the Consciousness and the Unconsciousness,
the Being and the “non-being.”

Everything has its “being” in “Adam,” but “Adam” has his “Being” in the Only Begotten, He who “IS,” in whom he must *affirm himself*, obeying the Will, in order to be confirmed in his “new life,” and so that in him may be manifested the activity of the Only Begotten, who will renew his Human Nature and, through it, all Creation.



Conception of love in the man and the woman, “Adam”



26. The man, “Adam,” because he disobeyed God, his Being, the Will, did not attain the orientation of his Liberty to the One, the Being (the Will in the Only Begotten), and fell anew into the multiplicity under the action of the angels. In this way his Soul, the Divine Nature, remained in him *inactive*, because of a desire: “to know” (when he obeyed the angel *against* God’s precept).

“... *you will be like God, knowing good and evil.*” (Gen 3,5)

Now “the man” (Human Nature), previous to being confirmed in the Divine Nature, his Being, must evolve in the knowledge of good and evil under the *direction* of the angel, and must freely elect to be confirmed: either in the angel, remaining in himself, or in the Will, denying himself.

26a. For this reason, to become knowers of good and evil, the human beings, descendants of “the man” (Human Nature) are born outside Paradise and the “Garden of Eden”; this means that they are born unconscious of their Divine Nature and *oriented towards their Human Nature*, which is now under the action of the angels.

“... *because he knew not the one who fashioned him, and breathed into him a quickening soul, and infused a vital spirit.*”

(Wis 15,11)

“The man” has ceased to be “one,” *personally accepting the action* of the angel in opposition to God’s Will: now he is Adam and Eve. His descendants, oriented as they are towards the multiplicity, suffer the consequences of the angel’s *action and direction*, and so Cain kills his brother. Later on they mix themselves with the hominoids-homo sapiens and take women among them as wives.

“... *the sons of God saw that the daughters of men were fair; and they took to wife such of them as they chose. Then the Lord said, ‘My spirit shall not abide in man for ever, for he is flesh...’*”

(Gen 6, 2f)

A new state is declared by God for those human beings who elect to remain in themselves, their simple human nature.- “the flesh”; they shall not possess God’s Spirit.

The disobedience of the man “Adam”



PILGRIMAGE OF THE PEOPLE OF GOD (*Explanation of the Drawings*)

The life of Man is the “great return” to the bosom from which he sprang, God.

The Man is “Adam”: he is you, he is I, he is the other; he is Humanity, but the Humanity in which you are you, I am I, and the other is the other.

Humanity is that immense sea of sand made up of innumerable grains that contribute their minute mass to give body to this incommensurable extension in which, nonetheless, each conserves his individuality and unmistakable personality.

The life of Man is the history of Man. The history of Man is the recording of the circumstantial, the contingent, and the anecdotal which is produced in your days, in my days, and in the days of the other: they are those few years of our incorporation into “the mainstream.”

The history of Man is also more than this: it is the days of your existence added to the days of the generations that were before and will be after you, after me, after the other... But it is still more: the story of Man is those millions of centuries which sink into the nebulous dusk of the cosmogenic and geological ages, during which Man was “taken and molded from the earth”(Gn 2, 7; 3, 19). It is that anguished gestation of millennia when “Mother Earth,” in a supreme effort, was bringing forth the “man of earth” into whom Yahweh Elohim breathed the same “breath of life” of God Himself.

It is still infinitely more than this. The history of Man is not “history”; it is eternity, because it begins even beyond that screen of blackness and “darkness which covered the chaotic abyss” from whose cold and sterile bosom God would wrench the birth of “Mother Earth”. It has its origin long before that “beginning” in which “God was creating the Heavens and the Earth, “because Man was conceived in God’s Bosom, fecundated in the warmth of God’s Own Heart at the juncture of eternity when God, alone with Himself, spoke only with Himself and said His Word to Himself. It was then that God said to Himself: “Let us make Man to our image and likeness.” And Man was made and constituted Lord of every created thing.

Into God’s Mind, Christ appeared, and this splendid image, the most genuine and authentic example of your race and mine, this “man taken from among men,” this “son of man, “the perfect and finished archetype, the only one who deserves to be called “the Man” {in 19, 5) took on definite shape.

Like you, like me, like the other, He also is son of “Mother Earth.” His birth is the most magnificent and stupendous parturition of the Earth, the pride of her womb and the crown of her fruitful generating anguish which she proudly offers to the Father of all. And this Father, fruitful since infinite eternities, is pleased with this birth. And “Mother Earth” receives the Son of God, Himself, into her vast universal lap.

At the Alpha of eternity, Man was conceived in the luminous Womb of God, and his complete “history” is a continuous course which closes at the Omega of eternity when he again immerses himself in God’s Bosom. This is the “great return” — the great return of Humanity which is you, which is I, and which is the other. Your “life,” your incorporation into the mainstream of the “world of the contingent and the fleeting,” is only an atom of time. However, this atom of contingencies and trifles is decisive in your course of eternity because it is the “time” of your penitential and sacrificial pilgrimage — pleasing a Will which marks your paths — exacting obedience and submission without protest. This is so because, at the end, it’s as if the course divides. The two roads sink into God and eternity; where God can receive either in the blackness of the avernus or in the splendor of happiness.

Because he is small and has a limited view, man speaks of “times” and “ages,” fragmenting the existence of beings and even his fleeting days in order to encompass them in successive segments. He speaks of eternity and time, pre-history and history, ancient and modern history, past and future times.

The total course of Man’s “history,” like that of each man, opens in God and closes in God; but throughout his entire path, it also proceeds in God. For this reason, God knows no time, no ages, no “histories”: there are no other times than that of eternity, no other ages than that of God, no other histories than His Own. In Him, everything merges into an indivisible and inviolable unity.

In the course of Man’s great return “history” is not the history of Man. It is the history of God in relation to Man, a history which God moves and which moves in God — hence the continual guiding thread, within a homogeneously progressive evolution, which gives perfect unity to all that which human limitation distributes between eternity and time, past and future, ancient and modern, Old Testament and New Testament. God’s plan is unique, and UNIQUE is He Who executes it.

M. Miguéns

The human being, in the measure in which he comes to consciousness of the Divine Reality which he carries in himself, proceeds to make for himself an intellectual image of that Reality and begins to adore it outside of himself, converting it into his God: the only true GOD in whom he attains the Unity with the Being who "IS," and his Realization in Him.

According to the degree of evolution and the state of consciousness in which we find ourselves, so is the Image and concept which we make for ourselves of the God whom we adore; in this way the different Religions were born.

The angels are present, by their action in the human being, as Light or as Darkness, as "Good" or as "Evil," and every human being, according to his degree of evolution and his state of consciousness, has his own "experience," which can only be expressed in "image" and cannot be "known" by intellectual knowledge but only by "inner life-experience."

When we begin to come to consciousness of God outside ourselves, we see him as Creator, and to Him we attribute all Creation; later on we progressively proceed to relate to Him all the actions of our life until we attain a consciousness of Him in ourselves. This is what was realized in the People of Israel, culminating with the *manifestation* of that last state of consciousness in Jesus, the Christ. This is the "pilgrimage" of man towards his Divine Reality, pilgrimage which is exemplified in the People of Israel and is contained in the Holy Scriptures, the Bible, Old and New Testament.

All this is represented in these drawings which belong to the book: "Pilgrimage of the People of God" (Explanation of the Drawings).

1. Concept of the Holy Trinity:

Father = Thought

Son = Word

Holy Spirit = Action

2. Concept of Light and Darkness, of Good and Evil – Creation of the angels.

3. Concept of the creation of the Universe: **a)** Represents God. **b)** The Only Begotten and the Creation redeemed from the angel's action, **c)** Soul and spirit of the Earth, vital germ which gives origin to the Creation, **d)** Man's evolution on planet Earth, **e)** Earthly Paradise, **f)** The Unconsciousness, in which the angels act at the service of Permission. It also represents Evil.

4. Concept of the creation of man and Earthly Paradise.

5. Concept of the creation of the woman in Paradise.

6. Concept of original sin, exit from Paradise, promise of Redemption and Universal Flood.

7. After the Flood. Descendants of Abraham up to Jesus Christ.

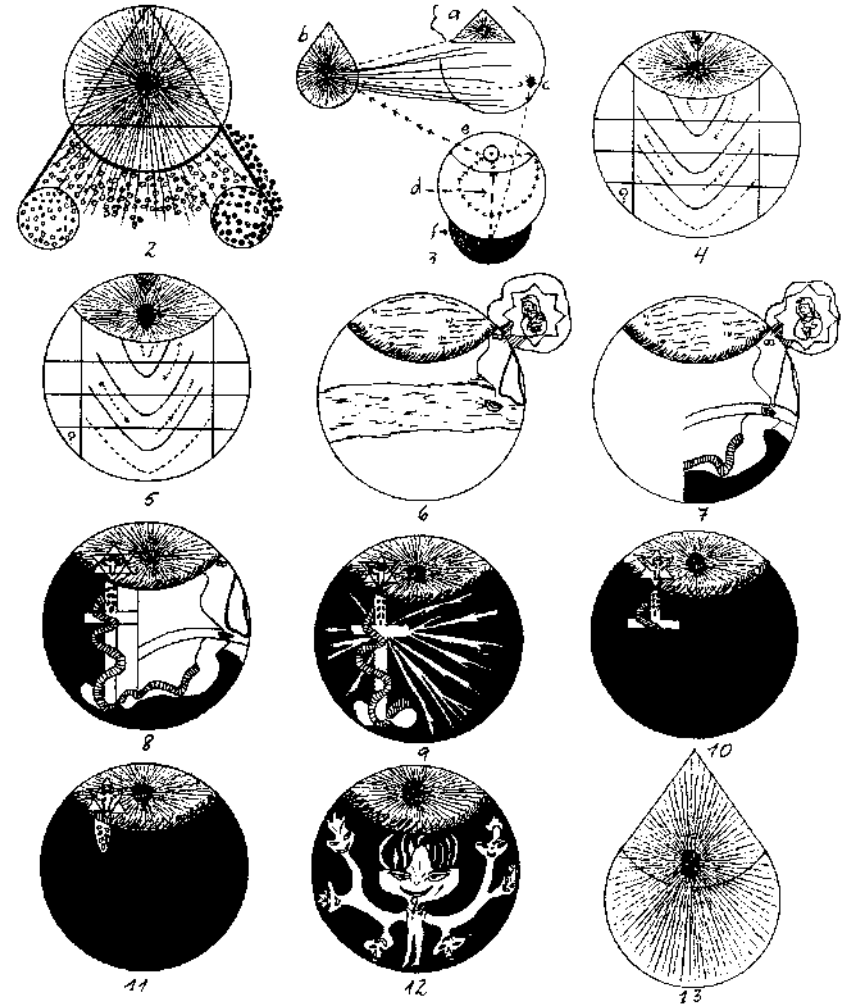
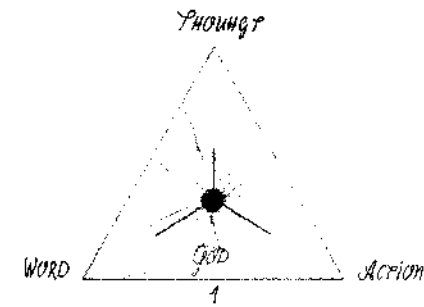
8. Redemption of the Human Nature through the denial of self in Jesus, fulfilling the Father's Will.

9. The coming of the Holy Spirit, the Church. The life of Jesus is light for the world.

10-11. The Church, the end of Times and their consummation.

12. The reign of the Antichrist, the Beast with seven heads, according to Rev. 13, 1-18, and the reign of Christ among His own: the Millennium, Rev. 20, If.

13. The New Jerusalem, Rev. 21, If.



FORMATION OF THE PSYCHIC BODY, THE HUMAN NATURE

The first four drawings taken together represent the Human Nature in process of formation and evolution

1 a. *Triple circle sustained by the seven straight lines and surrounded by the undulating circle.*

Universal I-entity, product of the desire of the angels, in which is present the “Mineral”-Life, “Vegetal”-Life and “Animal”-Life; embryo of Human Nature.

b. *Undulating circle.* Action of the angels.

c. *Central circle with the dot.* The Only Begotten.

d. *Central dot.*

The Being who “IS,” the Will, in the Only Begotten.

e. *The seven straight lines proceeding from the central dot to the triple circle.* The Will at the service of the free beings, the angels: Will of Permission.

f. *White space between the triple circle and the central circle.*

Liberty, the angel’s “capacity” to choose between the Only Begotten, the One, in which they find their Being, He who “IS,” to whom they must submit their Works, or to remain in themselves, the multiple, appropriating for themselves their Works. This white space also represents the “void” before the appearance of man, as Scripture says: “... the earth was void and without form...”

2 g. *Flame which arises from the central dot.*

Activity of the Divine Nature (the Only Begotten in “the man” is the Divine Nature), Holy Spirit, present in Adam.

h. *Small circle which appears on the white space.*

The man, Adam, who represents and contains in himself all the human composite; Human Nature, at the moment of its election: obeying God or the angel.

1. *Inner triple circle.*

Individual I-entity, product of the affirmation of the desire of the free beings, the angels.

j. *The seven undulating lines coming from the external undulating circle.* Action of the angels appropriating their Works in the Universal entity.

k. *Jagged circle.*

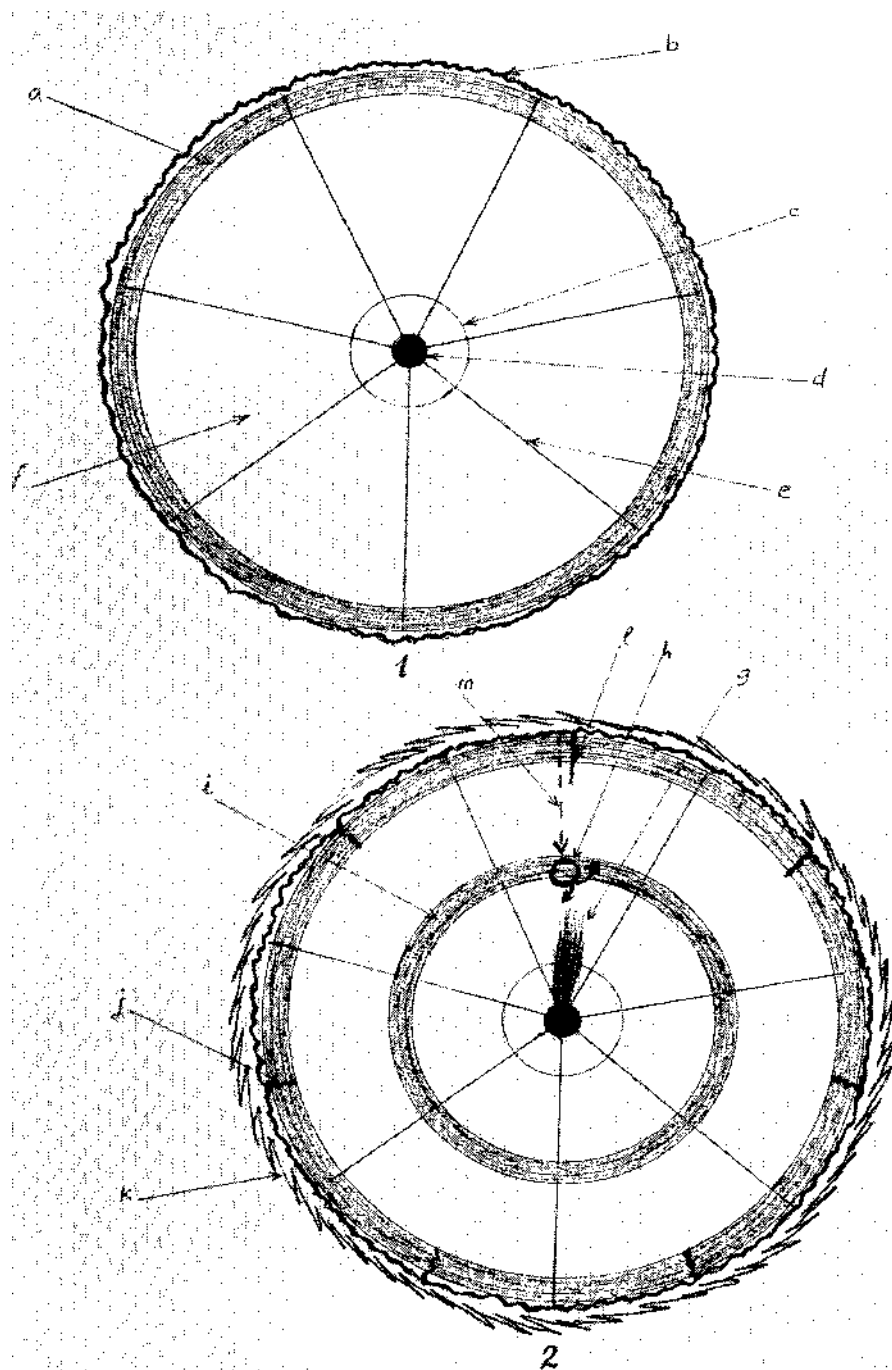
Physical body, the shell.

l. *Undulating line which penetrates into the outer white space.*

The temptation, the angel’s action which presents itself to man’s liberty when the activity of the Divine Nature withdraws from him.

m. *Dashed segment directed towards the inner triple circle.*

Psycho-physical formation synthesized in the individuality “man” represented by the small circle with the two arrows which indicate his possibilities of election.



3 a. Undulating segment.

Introduction of the angel's action in the individual entity, which the man consented to, after his obeying the angel against God's precept, affirming his desire: "to know," knowing good and evil.

b. Central circle with the dot.

The Divine Nature inactive, the Only Begotten in "the man," in Human Nature.

c. White space between triple circle which represents the individual entity and the central circle.

Liberty, man's "capacity" of election between obeying the angel (who manifests itself through reason) and obeying God (who manifests Himself through conscience).

4 d. Middle triple circle.

Collective I-entity, product of the desire of men, Descendants of the man, Adam.

e. Process of Evolution in Human Nature, the man.

I Dashed segment directed towards inner triple circle. Physical and psychic formation.

II Dashed segment directed towards outer triple circle.

Psychic evolution, evolution in the knowledge of good and evil.

III Dashed segment directed towards the central circle with the dot. Spiritual evolution, the denial of self to fulfill God's Will.

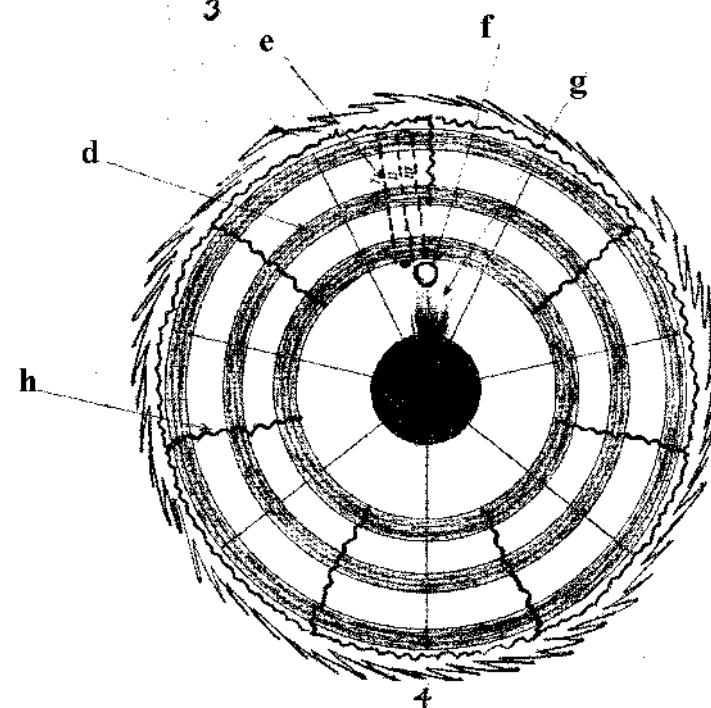
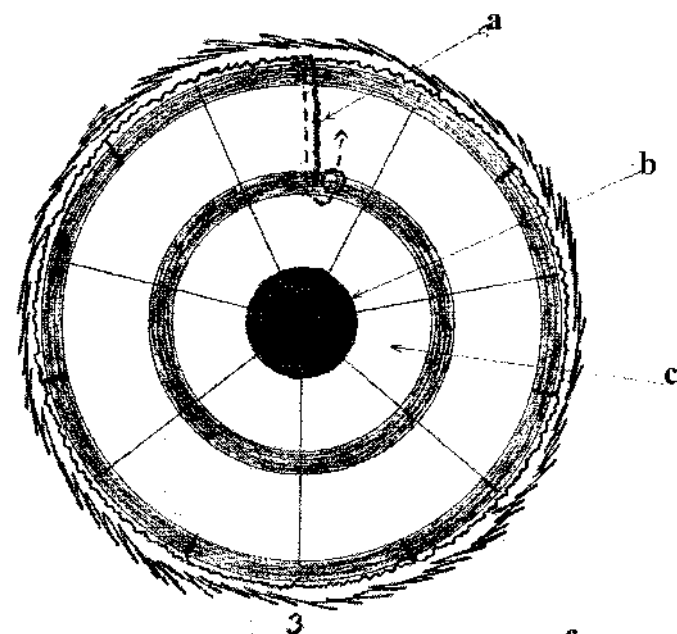
f. Little circle in the white space.

The man, Jesus (after baptism), the new Adam.

g. Flame which springs from central dot.

Activity of the Divine Nature, the Holy Spirit in Jesus, the new Adam.

h. The seven undulating lines which proceed from the external undulating circle towards the inner triple circle which represents the individual entity. The angel's action in the human being, due to man's consent, after his obeying the angel instead of obeying God.



Drawings 5, 6 and 7 represent the Human Nature and its Realization in the human beings.

5 a. *Inner triple circle totally invaded by the flame which springs from the central dot.*

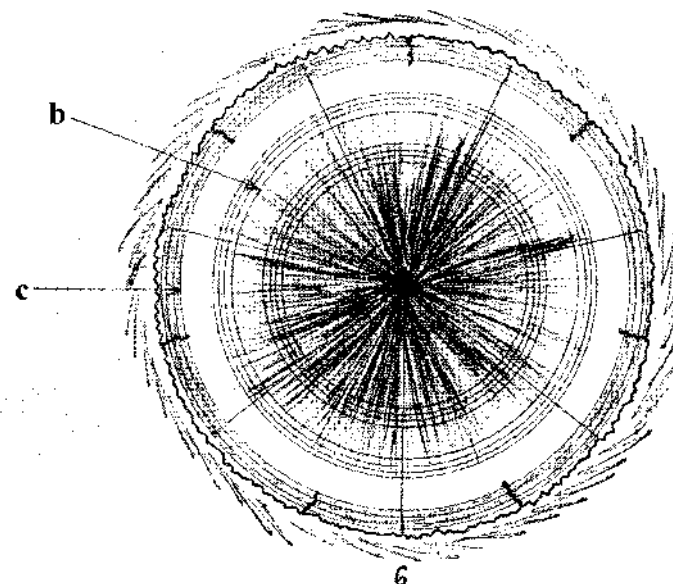
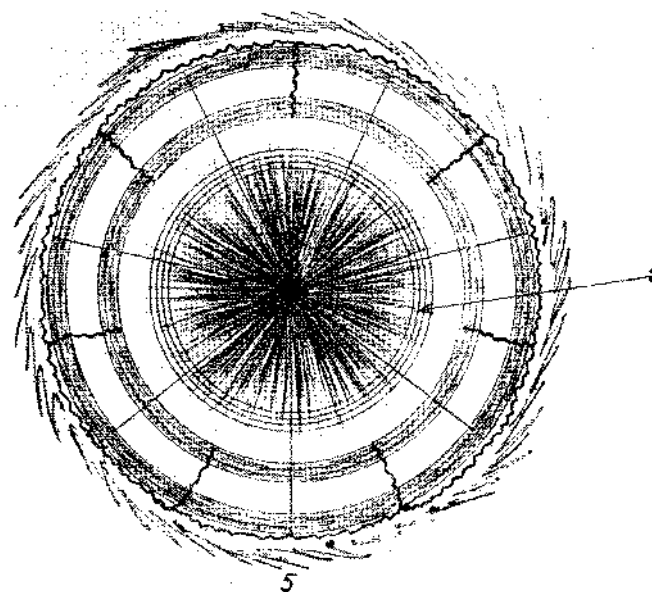
Redemption of the individual entity (the “Head,” the Man, the Christ, “masculine” aspect of the total Man) realized in all the human beings, without distinction of race, nation or religion, who, having denied themselves, have thus identified themselves with their Divine Nature. Redemption realized and manifested in Jesus Christ Arisen (Jn 20, 14-31; 21, 1f; Heb 9, 1-22; I Cor 15, 1f).

6 b. *Middle triple circle invaded by the flame which springs from the central dot, going through the inner triple circle.*

Redemption of the collective entity (the “Body,” the Woman, the Church, “feminine” aspect of the total Man); it is realized in all the human beings, without distinction of race, nation or religion, who deny themselves and identify themselves with their Divine Nature. It will be manifested when the Redemption of the “last member” is realized, after all the human beings exhaust in themselves their power of election, that is, affirmation of their natural being or their submitting it to their Divine Nature: consummation of the times. It is the Reign of Christ.

c. *Triple circle and beyond.*

Affirmation of the action and “Power” of the angel in the Universal entity. Affirmation realized and manifested in all the human beings, without distinction of race, nation or religion who, affirmed in themselves, in their purely natural beings, have renounced their Divine Nature, shirking from it: “*My spirit shall not abide in man forever, for he is flesh...*” It is the reign of the Antichrist.



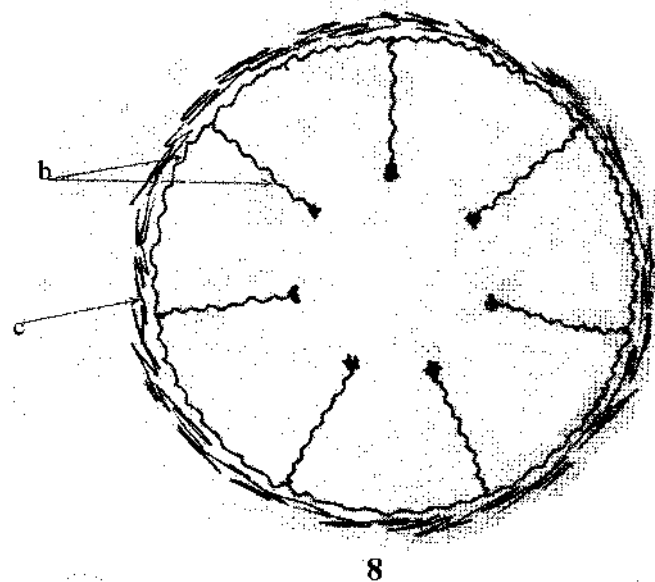
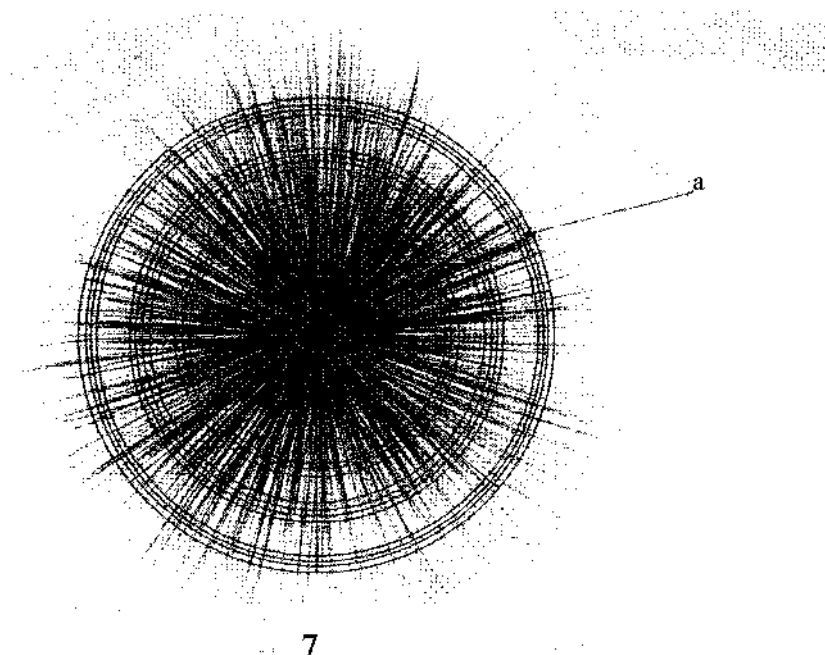
7 a. *Greatest triple circle invaded by the flame which springs from the central dot, going through the two inner triple circles. Redemption of the Universal entity. The total MAN, the Work-Being.*

8b. *The circle with the seven undulating lines.*

State of “hardening” and affirmation of the angels in themselves, and their action confirmed in the human beings who realize in themselves the same state of “hardening” and self re-affirmation. It is “the spirit (Sin) condemned in the flesh.”

c. *External jagged circle which contains the circle with the seven undulating lines.*

State of “hardening” and affirmation of the human beings in themselves; human beings who have remained in their natural being, the “flesh,” shirking from their Divine Reality, and are “moved” by the action of those angels who have affirmed in themselves the same state.



THE UNIVERSAL “SOUL”

“... that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us... I in them and thou in me, that they may become perfectly one...”

The “multiplicity” (dispersion) was the “fruit” of the “self re-affirmation,” sin of the angel.

The “UNITY” will be the “fruit” of “self-renunciation.”

The “renunciation” of self to fulfill God’s Will is the goal of every Religion.

HINDUISM

“Not by wealth nor by caste but only by renunciation is immortality achieved.” (From the Upanishads)

JUDAISM

“I am the Lord, your God, who brought you out of the land of Egypt, out of the house of bondage.

You shall have no other gods before me.” (Deut 5,6f)

CHRISTIANITY

“Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.” (Mt 26,39)

“If any man would come after me, let him deny himself...” (Mt 16,24)

“My food is to do the Will of him who sent me, and to accomplish his work.” (Jn 4,34)

ISLAM

(The word “ISLAM” means “submitting to God,” to the Will of God) “... Mohammed once told his disciples on the occasion of their return from a battle: ‘You have returned from the lesser struggle to the greater one.’ They asked him: ‘Which is the greater struggle, oh messenger of God?’ And he answered: ‘The inner struggle.’ “ (This “inner struggle” is the struggle against oneself - “let him deny himself”). (From “The Great Religions of the World”)

The Universal I

(Hindu narration of the Creation)

“In the beginning this (Universe) was the ‘Self alone, in the shape of a person. He reflected and saw nothing else but his Self. He first said: ‘I am He’, he came to be known by the name I. Hence, even now, when a person is addressed, he first says: ‘It is I,’ and then says whatever other names he

may have...”

In the beginning this was the only Self, one only. He cherished the desire: ‘Let me have a woman (will) with whom I may have Descendants and let me have wealth (liberty) so that I may perform rites.’ This much indeed is (the range of) desire, and even if one wishes one cannot get more than this...” (Brihadaranyaka Upanishad I)

“... Buddha, coming out of his ecstasy, announced to the whole world: ‘I have wasted the time I was given: from now on I will live by the power of faith; my body has stopped like a rickety car and no longer comes and goes; completely freed from the three worlds, I have released myself like the chick from his egg,’ ” (From Buddha’s Gospel, Chap. V)

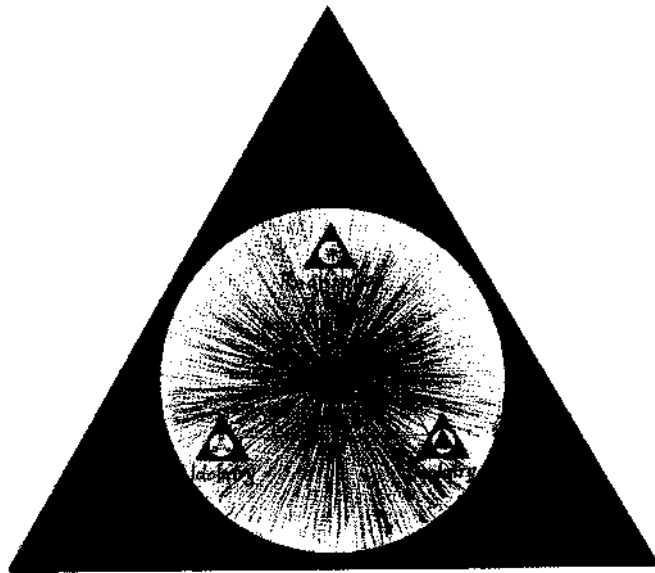
“He is the Universal soul; He is immortal; He is Omniscient; He penetrates everything, He is the protector of the Universe, the Eternal Teacher. No one else but Him is capable of ruling the world forever. In Him, who at the beginning of creation has projected Brahma — the universal consciousness — in Him, who has given the Vedas, it is in Him, in this ONE dazzling with Light, in whom, seeking the liberation, I take refuge, in Him whose light directs comprehension towards the Atman.” (Sbvetasvatara Upanishad, VI, 17-18)

“Believe me, dear son, that which constitutes this subtle thing, That from which the Universe springs, that is what is real, it is the Atman; that is you, oh Shvetaketu.” (Chandukya Upanishad, VI,12)

“Allah! There is no god but He; the Living, the Eternal; neither slumber seizeth Him, nor sleep; His, whatsoever is in the Heavens and whatsoever is in the Earth! Who is he that can intercede with Him but by His own permission? He knoweth what hath been before them and what shall be after them; yet nought of His knowledge shall they grasp, save what He willeth. His throne reaches over the Heavens and the Earth, and the upholding of both burdeneth Him not; and He is the High, the Great!” (Koran, Sura II, 256)

“HARIH AUM! AUM, the Word, is all this. A clear explanation of it is as follows: All that is past, present, and future is, indeed, Aum. And whatever else there is, beyond the threefold division of time — that also is truly Atman.” (Mandukya Upanishad, I)

“Praise be to God, Lord of the Worlds! The compassionate, the merciful! King of the day of reckoning! Thee only do we worship, and to Thee do we cry for help. Guide Thou us on the straight path (Islam). The path of those to whom Thou hast been gracious; with whom thou art not angry, and who go not astray. (Koran, Sura I)



“In the beginning was the Word,
and the Word was with God
and the Word was God.
He was in the beginning with God
all things were made through him,
and without him
was not anything made
that was made.
In him was life, and the life
was the light of men.
The light shines in the darkness,
and the darkness
has not overcome it . . .
The true light
that enlightens every man
was coming into the world.
He was in the world,
and the world
was made through him,
yet the world knew him not.
He came to his own home,
and his own people
received him not.
But to all who received him,
who believed in his name,
he gave power
to become children of God;

who were born, not of blood
nor of the will of the flesh
nor of the will of man,
but of God.
And the Word became flesh
and dwelt among us,
full of grace and truth;
we have beheld his glory,
glory as of the only Son
from the Father.
John bore witness to him, and cried,
‘This was he of whom I said,
“He who comes after me
ranks before me,
for he was before me.” ‘
And from his fullness
have we all received,
grace upon grace.
For the law
was given through Moses;
grace and truth came through Jesus
Christ.
No one has ever seen God;
the only Son,
who is in the bosom of the Father,
he has made him known.”

(Jn 1,1-18)

THE PATH OF RENUNCIATION AND THE RELIGIONS

The different religions pursue the same end: the spiritual “Realization” of man, the unity of man with his Being, He who “IS.” It is the “forms” which separate man from the end Religion pursues. Those “forms” affirm the collective ego; this is re-affirmation of the individual ego. Only those who deny themselves may prescient from the forms and adore God in Spirit and in truth; they are the ones who attain the Unity and are God’s Only Begotten Son.

Only he who has renounced himself may help another.

Just as the eye could not see any color if it had a color of its own, also the intellect must be empty of all forms to be capable of understanding them all.

Our “knowing” is not like God’s, a “creative act,” but an “interior receiving” which “immerses” us in the Being, the unique who “IS.” This is the realization, not only of man but of all Religion “in” man: *God all in all*.

“He who lives detached, who abandons all desires, and who has no notion whatsoever of “I” and “mine,” attains peace. Oh Partha, this is the state of establishment in Brahma, which when reached, no more illusions are left. Even when that state is attained at the moment of death, man reaches Brahma-Nirvana; he identifies himself with the supreme.” (Bhagavad-Gita II 71-72)

“If thou hast ears to hear, receive my message clear; with Him to link thy heart, thou must from self depart.

Except a man himself deny, to self he shall not wholly die, nor realize the mystery of unity.” (From The Wisdom of the Sufis)

“... Woman, believe me, the hour is coming, when neither on this mountain nor in Jerusalem will you worship the Father.

... the hour is coming, and now is, when the true worshiper will worship the Father in spirit and truth, for such the Father seeks to worship him. God is spirit, and those who worship him must worship in spirit and truth.” (Jn 4,21.23f)

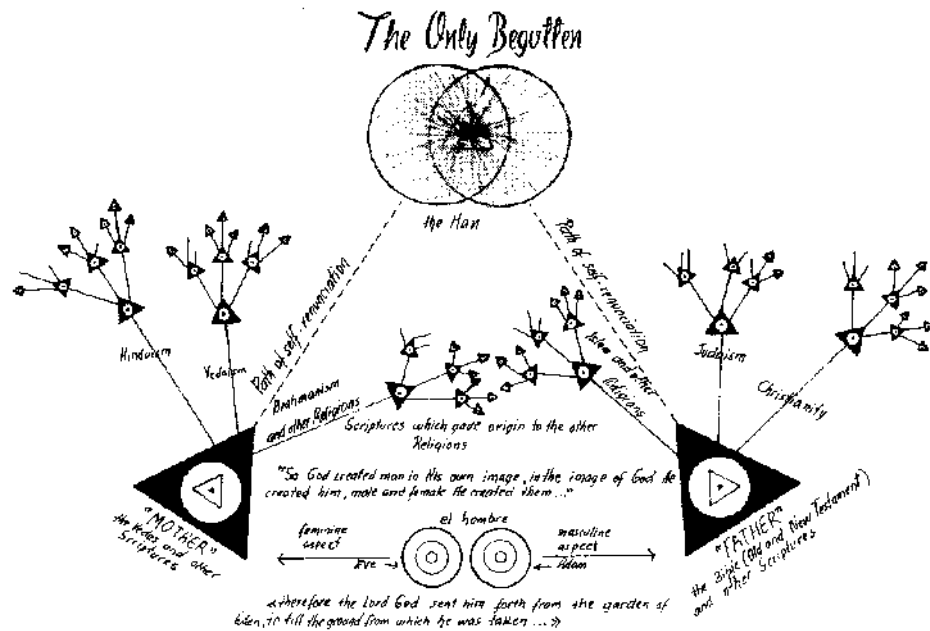
Who is the God to whom we offer sacrifices? He who gives breath, he who gives vigour, whose empire is honored by all the shining gods, whose shade is immortality, whose shadow is death.” (Vedic Hymn)

“As flowing rivers disappear in the sea, losing their names and forms, go, oh wise man, freed from name and form, towards the lofty Supreme Spirit!”

(Mundaka Upanishad, III)

“Quit thyself, and thou shalt attain to Me. Of a surety, he who is annihilated in the truth attains to the very reality of all that is. “

“Without losing oneself one cannot behold Thee. He who wishes to purchase Thee must first sell himself.” (From the Wisdom of the Sufis)



"LIVE THE PURE GOSPEL...!"
(Message of St. Francis — Dec 5, 1964)

Peace and Goodness. My peace I leave you, my peace I give you. You have heard our Master and Crucified Lord say: "My peace is not like the world's ..." And you, men, want to obtain a peace based on the equilibrium of selfish interests: vain illusion! You speak of peace and in your hearts you are preparing the war against your brothers, against yourselves.

My sons, you have a mission to fulfill, the hardest mission which my Master could assign to you, in these times of activity and worry to accomplish many things "for God," namely that of *doing nothing* in order that He may *do* and *undo* in you what you have done by yourselves hindering the Work of God.

My sons, I gave you a Rule, yes, and though I did not want to give you any other Rule than the Gospel of my Lord, yet in what I have done there may also be much error. Therefore I tell you, my sons: *Live the pure Gospel* and you will give me rest! If I tell you that you will give me "rest," though I am enjoying in the presence of my Lord of that eternal rest of the Blessed, it is because neither He, nor our Mother, nor all the saints can "rest" until the eternal kingdom of the Son of God comes to all the souls, until all the places in the Work of Redemption are filled, completed, and that will not happen until the Gospel of our Lord and Saviour is *lived with purity*.

Today, my sons, it falls on you to contemplate *even from now* with the eyes of faith the culmination of that Work. You will see it if you are faithful in letting yourselves be guided by your Mother, the Immaculate, Queen of Creation, who comes to you as the humble woman of Nazareth, she who once was Mary, as divine Shepherdess to gather the dispersed sheep of Israel to lead them to the Only Shepherd who will tend them forever, giving to drink to *each one* of the living water welling up to eternal life. The "thirsty" shall be satiated and never again shall they thirst.

"Repair my Church which threatens to crumble," I was told; and I started to gather bricks, stones and sand. You too have done what I did then. Because you, my brothers, have held on to Francis

"You shall have no other gods before me.

You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them; for I the Lord your God am a jealous God...

You shall not take the name of the Lord your God in vain...

Observe the sabbath day, to keep it holy...

Honour your father and your mother...

You shall not kill.

Neither shall you commit adultery.

Neither shall you steal.

Neither shall you bear false witness...

Neither shall you covet your neighbor's wife..." (Deut 5,7-21)

"Think not that I have come to abolish the law and the prophets- I have come not to abolish them but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven. For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven." (Mt 5,17-20)

"The religion which we have revealed to you is the truth. It confirms the Scriptures which have preceded you. God watches with attentive eyes the conduct of his servants. " (Koran XXXV, 28)

Bernardone and have not followed the Lord's "instrument." Had you followed the "instrument" you would have held on to the Lord and not to the man. You also have "crushed," squeezed the "gift" being left with the "dry pulp." That is why you have not understood that which is the most important in my life; you have held on to the life I left and have not understood that Life which I received.

This I understood perfectly when still among you, and my sorrow was immense! My Crucified Lord gave me his Cross promising me with it that in the end "my sons" would understand and would take the helm at Peter's side, guided by Mary, when Satan would sift him.

The Virgin Mother, she herself will be the Ship where all of you must embark. That is why *now*, and not before, she has been proclaimed by the Church: Mother of the Church! Go to your Mother right from now, my brothers, that you may not be confused in the moments of darkness, for the tempest will be so strong that all will seem finished. Only in her, the divine Shepherdess, you will find the true light. Only she will be for you the "safe Ship" which will conduct you to the port where you will see a resplendent "SUN" which will shine eternally among you.

*My little children, in the name of the Lord
I send you, in the world,
to all the souls of good will
to bring the unique living word
which lived transmits the life:
to fulfill the Will of God;
this is the Gospel, the "good news"*

St Mary of the Angels, Assisi: Dec. 7, 1977

WHAT NAME SHALL WE GIVE THESE WRITINGS?

All these writings recall and clarify, from its most profound roots, a truth which humanity today feels in deep need of. They do not refer just to the emotional or moral aspects of human life, but they shed light on the *origin* of man, on the *process* of development he is undergoing today, on the *moment* of the evolution he is living, and on his final *realization*, which gives meaning to his existence.

These writings make known what are God's designs, because they lift the veils which impede the unitary vision of the unique Reality which everywhere in the Scriptures is announced.

The one object of them all is to remind man of the need to know himself and of identifying himself with God's Will, if he wants to be realized. The kingdom of God will come, but only through man's freedom; freedom which, above all, God always respects.

What name shall we give these writings? A message? It would be appropriate, were it not for the fact that such a word has become trite because there are many people who claim to be bearers of messages from the Lord, when they are nothing other than simple pious yearnings, many times well-intentioned, but which are not the truth nor reveal anything new.

It is not easy to speak today of a "*Divine Intervention*," but faithfulness to *one's conscience* compels one to do what the Lord requests. The person who has received the "Message," says: «The Lord has let me know that it is important and necessary that the world understand it as a matter of "*Divine Intervention*."»

JOSÉ BARRIUSO

The writings published in the form of books until today are the following:

"I", in Christ Arisen

Its particular content is the description of "the path of the souls, from their coming into this world, their thirst for happiness and the dangers to which they are exposed by seeking that happiness where it is not. "

A World According to God's Heart

It answers the question: How the history of humankind would have developed without the sin? Which is the world wanted by God, of which Scripture says, when narrating the creation: "... and God saw all that he had made, and it was very good"? (Gen 1, 31)

Living the Gospel

Its content is the answer to the question which each one asks: What is comprised in living the Gospel? It is the life of Jesus with the Mother in every human being who, fulfilling the Father's Will, attains the progressive transformation of his natural life to the Divine Life. Every human being, after the example of the Baptist: "He must increase, but I must decrease," must "decrease" up to attaining total liberation, wherein natural life is replaced by the Divine Life achieved "by" and "in" Christ: "Hive now, not I, but Christ lives in me."

Pilgrimage of the People of God

It is the vision of human life as man's pilgrimage to God, exemplified in the People of Israel's pilgrimage through time, starting with the exodus from Egypt, a journey towards the Promised Land. It gives us the underlying theology of this universal pilgrimage wherein we may see reflected the "pilgrimage" each of us realizes after coming into this world; and which unconsciously men repeat in image when going on pilgrimages to any holy place, but especially when coming to the Holy Land.

These books have been written in a Christian religious context, and are particularly addressed to Catholics

The "New Earth"

It is a book which, differing from the previous ones, is presented outside of a religious context, though in many of its expressions it coincides with the doctrinal expressions of diverse religions. It is universal in orientation, showing forth the origin of all creation and the realization of the total MAN, the "WORK." It is illustrated with thirty-two colored drawings which give a better comprehension of the

process of "manifestation" and "evolution" of which the book speaks.

It is not a book to be read like other books. Its content is a "Message" in which God, the Being who "IS," reveals Himself as FATHER and MOTHER at the same time, giving us to know his Will as the Dynamic Force which impels all action, and with which we must identify ourselves to attain the Realization "in" our real Being, which is He Himself.

It is an opportunity which the Lord gives us to reflect upon the ORIGIN, BEGINNING and END of all that exists; and so that, knowing the first cause of the effects we suffer, we may in this way know ourselves in order to come to be conscious of what we are and of the "moment" which has been our lot to live; so that through our conscious exercise of our freedom we thereby consciously elect our destiny, if we want to attain the true freedom of the "children of God," which is to be found in the unity of the Being, He who "IS"; for we may not arrive to the Being (to affirm ourselves "in" Him) with closed eyes, in the Unconsciousness. To be affirmed "in" the Being who "IS," our true Being, we must first come to consciousness of all our actions, assuming personal responsibility for them.

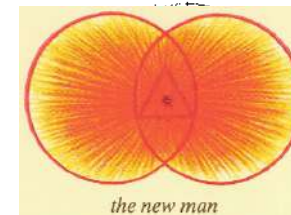
Thus for the understanding of this book it is necessary to undergo a deep reflection, confronting what is said in it with one's own life. To help this process, the book is presented together with six booklets of "Questions and Answers," the reflections of the person who received the Message.

Do not forget that what matters is that you get to know yourself, becoming aware of the state of consciousness in which you find yourself.

J. Barriuso

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**Presentation in drawings of the "Message"
on the evolution and pilgrimage of man
towards the "New Earth"**

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