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THE MEMORIES OF ORIGIN
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Foreword

In a world where "sin has destroyed us to the utmost profane," "the nostalgia for the Sacred" has still remained, observes Father Ghelasie Gheorghe, who reiterates his call to the "Divine Beauty" through a "Modern Philokalia" which reshapes, within our being, the "Living Icons" of the Memories of Origin.

Father Ghelasie's approach holds a fundamentally Christological substance, since the very image of creation originates in the Image[1] of the Son of God incarnate. And if, as the hesychast father poetically observes, "the heart is the very stage of the world," the mystical assimilation of the Divine Revelation is equivalent to the seeing-vision of the Word that becomes "body" of Eucharist: "When your heart turns into the Book in which the Divine Word writes Himself, your heart will see the Divine Son in Light."

Through a theological expansion, made in the spirit of an iconographic mystagogy, the mystery of creation is inscribed in the mystery of the Incarnation of the Son of God, "which is, in the Beginning, as *Incarnation in the Image of Creation*, then *Incarnates the Creating Logoi*[2] *in the Created Beings*, only to culminate with the *Plenary, Direct, and Personal* Christic *Incarnation*."

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[1] In Romanian 'chip' – translated here as *Image* – besides the meaning of *image*, also holds essentially the meaning of *face*, among many other possible, conceptually related meanings, such as *appearance*, as *symbol (in the form of)*, (*face) expression*, etc. 'Chip' can also be *Icon.* (t. n.)

[2] *Logoi* – connected with *Logos*, as reason, logic of existence. (t.n.)

By creating the image of created Logos or the image of the Son of Man and uniting with it, the Divine Logos turns the Arch-image of the Incarnation into "precisely the possibility of a real being-existence/existentiality of creation." In this sense, creation does not represent "the direct transposition of the Divine into creation," but "the transposition of the Image of the Divine Incarnation into the created image." Father Ghelasie warns us that, if we do not understand this, there always appears the risk of falling into "pantheism or into the total isolation of the Created from the Uncreated."

The dilemma of the "metaphysical void" between the Divine and creation is overcome through this iconic appeal to the origins of creation, which presents the mystery of the hypostatic assumption of the image of creation in the Hypostasis of the Divine Logos, a divine act that makes possible the communication between the Divine and creation, and grants them their secret kinship.

In other words, Father Ghelasie insists on a "Christology departing even from the act of creation," so that "creation exists on the Christic foundation, it is through the direct Christic act, it is through the Christic Image from which we will then move to the Eschatological Image from Eternity, the Image of the Holy Spirit, as Ascension to the Father."

If "science envisions a world of information, wherein the memories of all forms are recorded and become a source of reproduction," with physical and chemical laws based on "information that can no longer be denied," to stop at the "spirituality of creation" without seeing, beyond

it, the Divine Supra-Spiritual[3] and the Plan of intersection/encounter between God and creation means to neglect our spiritual foundation, our "longing for the Origin" from within our Psyche.

In this iconic-based vision, the accessibility of the Divine through His descent into creation does not imply a pantheistic absorption of creation into the Divine Being, nor the abolition of the apophatic nature of the Divine Being, which remains unattainable. Instead, it is a Union between God's Being and the created being within the Christic iconic space, a "union of natures without the amalgamation of beings, each remaining an unamalgamated being."

If the life itself of the Godhead remains apophatic, creation is theocentric, its altar being "the Image of the Divinity descended into creation." The common denominator of creation and the "altar" of its opening towards the Transcendent is, therefore, the Arch-image of the Christic Incarnation, which "*is revealed only after the Incarnation of the Divine Logos into the Image of the Human Being*," and which constitutes the basis whereon the "Unfolding of the World" takes place. According to the hieromonk from Frăsinei, "the possible kinship between the Uncreated and the created is the Image of Incarnation," and the specificity of the Christian vision emphasizes the fact that the Divine Logos first Incarnates Himself in the Image of Creation, and then the Incarnate Image makes Him the Arch-image of Creation.

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[3] Adjective deliberately used with the grammatical function of a noun. There are many other instances where Fr. Ghelasie uses the adjective as a noun, particularly in the word *iconic*. (t.n.)

The iconic[4] relationship between God and creation reveals the sacredness of the being, wherein, by descending, "the Divine does not lose itself, does not become obscured (as the ancients say), but Reveals itself also in a Created Image," so that the world itself may be transfigured in the divine light. According to the iconic ontology depicted by Father Ghelasie, the "altar of creation" has a dual orientation: of the descent of the Divine into creation and of the ascent of creation into the Divine. The paradoxical revelation of the Divine through a sanctified image of creation is "an extraordinary Vision of the World which reconciles all contradictions."

On the other hand, "the origin of sin is the self-divinization of creation," which replaces, trades the Sacred Incarnation of the Divine "for another incarnation, of the earthly without the Divine," characterized by the fragmentation and the negativization of thought and reason and, at the same time, permeated by the shiver of the existential void of its separation from God. However, since God is Love, regaining the vision-seeing of Him constitutes "the possibility of Rebirth."

In the Hesychast mystic developed within the Carpathian tradition, the icon is seen as a "prefiguring of the Eucharistic image" and also as the "fruit of

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[4] The term *iconic* is used to refer to the mode of representation of man and reality provided by the Christian Orthodox icon as a sacred but also a realist mode of representation. In other words, it is the mode of representation that comes closest to the true Image of man and the world. (t.n.)

communion," with "the fullness of this communion being the Liturgical Eucharist." The condition of "Incarnation-Revelation of the Image" grants the icon its "living iconic" character, by participating in the sacredness of the image, enjoying an "eschatological corporeality, *as they say theologically, that is, similar to the One Resurrected in Christ, of Spiritual Body*[5], condition of existence of the New Heaven."

In the Carpathian Hesychasm, "the icon is the bridge of prayer," "an image of Church, where creation encounters God," the iconic being more than a simple representation, "the Capacity for Relationship," "the Image in communication," "the holiness of the Image of God incarnated also into a Holiness of Creation." In icon, the earthly "*is transfigured by the Divine, and the Divine is, paradoxically, Illuminated by the earthly, without losing itself*, seemingly all the more highlighted."

Father Ghelasie warns of the risk of slipping into pantheism due to the confusion arising from equating cosmogony with a becoming-developing of the Divine, which leads to a dualistic-antagonistic perspective on the ontology of the relationship between God and creation. In reality, according to the Christian revelation, the Holy Trinity does not need a contrary point of reference in order to delineate Itself out of Itself, because "the Father Begets the Son as Affirmation and Proceeds the Holy Spirit also as Affirmation." (...) *And, as far as cosmogony is concerned, "the Son of God with the Holy Spirit can also Create, without*

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[5] In Romanian, there are two words which refer to the body: *Corp* and *Trup*. Here, we need to make a difference between them. Smetimes the reference is to the biological body, but there is also a reference to the *Resurrected Body*, *Integral, Iconic Body*." (t.n.)

any evil-contrary[6]*,*" *so that,* "in Christian terms, the Divine does not lose Itself in creation but raises Creation also to the Divine, *as a Face-to-Face Encounter, which means a Dialogue of Plenitudes, not their absorption.*"

Important, from the perspective of iconic anthropology, is also the discernment between the image of the man (*Image of God before the Image of Creation*) and that of the woman (*Image of Creation in prominence, before the Image of God*), both being considered as icons of the mystery of the Divine Incarnation, as interwoven images in specific orientations, with an opening toward their liturgical actualization in union with God.

Sin brings with it the shattering of the icon from the depths of one's own being, so that the image of God is no longer reflected in one's conscience except only through some glass-like broken pieces that still "*reflect something luminous, but insufficient and often distorted*." The remedy of the Hesychast practice is "the restoration of the Icon within yourself and others," the struggle to see in yourself and in others the plenary and indestructible Image of God's love, whose full expression is the love for enemies.

The iconic mystic presented by Father Ghelasie responds to the need for "an opening of theology equally towards people and to the cosmos" (Father Dumitru Stăniloae), addressing the most recent aspirations of Christian thought toward a new patristic synthesis, according to which every activity should be assimilated into

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[6] Another adjective used as noun.

the “cosmic liturgy of human creativity” (Alexei Nesteruk), in a gesture of loving return of God’s gift.

The iconic mystic sees the body and soul of man as integrated into a spiritual movement that actualizes the potentialities of the image of creation, its vocation-destiny of “face-to-face” encounter and union with God. Without this iconic gesture of relating to the divine mystery of creation, one risks having a view of the world marked either by dualistic-antagonistic splits or monist-pantheistic mixtures, resulting in the diverting of the Christian experience from its path oriented toward transfiguration in divine light, deification or, as Father Ghelasie vividly expresses, iconization.

Florin Caragiu

INTRODUCTION

The Search for the ORIGINS! LIFE is the Permanent REMEMBRANCE of the ORIGINS. LIFE is REPRODUCTION from the MEMORIES of ORIGINS. When the MEMORIES of ORIGINS weaken or are forgotten, LIFE loses its own "support."

We gather in this brief Account some "fragments" of MEMORIES that are the very "foundation" of our Essential Being-Existence. Each of us is these MEMORIES in Eternal REMEMBRANCE and ceaseless REACTUALIZATION of our own Individuality.

We no longer know what the HEART that "Beats" is... What is it that Beats?

In the Depth of our Being there are precisely the MEMORIES of ORIGINS which, without stopping, REBIRTH themselves. The HEART of Each one is his/her Own REMEMBRANCE of the ORIGINS. It is precisely here that sin attacks, shattering and reversing-negating the MEMORIES of LIFE. The stage of our Life is our Own HEART.

Our CONSCIENCE is the "FACE" of the MEMORIES of the HEART. We have as much CONSCIENCE as we have MEMORY of the HEART. Below, we present a few "Sketches" of MEMORIES of ORIGINS. It is an attempt at a "Modern PHILOKALIA."[7]

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[7] Quotation marks do not refer in this text to quoting words or phrases as such, they are used for marking certain words or syntagms as deserving more attention. (t.n.)

PHILOKALIA is the only "SACRED BOOK" which has been left for us, after the Bible. Sin has broken us down, disintegrating us up to the "utmost of the profane," yet the "NOSTALGIA of the SACRED" still remains. PHILOKALIA is this SACREDNESS of MEMORIES which have not yet been completely erased.

We call it "Modern PHILOKALIA," as a "RECALL" to the DIVINE BEAUTY that still persists in our Existential-Essential[8] MEMORIES. We, the "Moderns," desacralize everything, and nothing is "SACRED" for us anymore. A "Modern SACRED" Is the "Salvation" of the world's Spirituality.

The MEMORIES of ORIGINS from the Depths of our being are, still, "the only SACRED" to which we Truly WORSHIP." We are attempting a REMEMBRANCE of the "SACREDNESS of the ORIGINS." The MEMORIES of ORIGINS are the still LIVING ICONS in our Being. These "LIVING ICONS" are what we are trying to "Repaint," as "Modern PHILOKALIA."

To turn the MEMORIES of the SACRED ORIGINS into ICONS of Worship is the "DIVINE BEAUTY" that we Recognize, even we, today's people.

The longed-for, incessant PRAYER
Is the BIRTH of MYSTERY
From ORIGIN and NAME,
Eternal IMAGE of ICON.

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[8] *Essential* and *Existential* are used with the meaning which the concept has in philosophy, related to the definition of the Being in Ontology. (t.n.)

To always **REMEMBER**[9] the PROVENANCE
With Its **IMAGE and NAME**
Is the SACRED from Within,
The incessant PRAYER.

And **the ORIGIN of MYSTERY**
Has a **DISTINCT IMAGE**,
The DIVINE SON in the World,
Painted with BODY,
INFANT in the Arms of Creation,
Fearsome ICON,
MOTHER of GOD as a MOTHER,
Worthy of WORSHIP
Both in Heaven and on Earth.

BEGINNING
"In the Beginning was *the WORD*
And ***GOD*** was the WORD,
Who made Heaven and Earth."
(John 1:1-3; Genesis 1:1)

"And the WORD ***became Flesh***
And thus the World was Born."
(John 1:14)

"And He said, 'Let there be ***Light***,'"
The Image ***of Mystery***
That will Birth the WORD
With Flesh.
(Genesis 1:3)

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[9] Sometimes also as 're-memorize'. (t.n.)

ORIGINS

Pilgrim, always walking,
What do you seek?...

"I seek REST,
Which means finding the Origins..."
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The First Voice in GOD
Is the Voice of the SON:

"Oh, ***FATHER***, the Being in Yourself,
My IMAGE is in You,

You are My first WORD,
Everything begins with Your NAME,
This I sing,
The FIRST NAME in the absolute."
*
The first voice in the world
Is that of the Child:
"**MOTHER**, I am born from you,
You are my first Word,
With this life begins."
*
THE TWO NAMES *are*
GOD and the World.

Creation from Nothing

The Nothing... The Void...

In the Christian vision, GOD is the ABSOLUTE ALL-BEING, as Origin in Itself. Nothingness (nothing) itself

does not exist, nor is there any concept of such a thing. "***In the beginning was the ALL-GOD"*** (compared to the ancients who say, "in the beginning was nothingness (nothing)").

GOD -THE BEING-EXISTENCE- ALL then Creates a World of Creation. He Creates it "from nothing." Nothing does not "exist" and thus Creation is something that did not exist, and therefore it is said to be Created from nothing. The Biblical Nothing means "absolute inexistence." The ancient metaphysical nothing is still an "existence in itself," a void in itself. The Nothing of the Creation of the World is "non-metaphysical," only related to creation. The GOD of the Christian Revelation is so PLENARY that there cannot be "something else" beyond HIM.

But to "Create" means "something" that is "totally something else and of a different nature." The ancients are "pantheists," considering that the created World is also an "emanation-exit" of another mode from the Creator Being, which "makes itself" creation. Christianity does not accept this. Creation must be totally of "***a different nature, a different space, a different movement," and moreover, "of a different Being."*** Here lies the great surprise, ***"of a different Being."*** The GOD of the Christian Revelation is the UNIQUE absolute BEING-EXISTENCE, who can Create a "Created Being" that could not exist before and thus is Created from "inexistence."

The ACT of Creation produces "nothing." To Create, the DIVINE BEING must "make a place" in HIS PLENITUDE, because "no other space" exists. Thus, GOD's BEING ***"withdraws"*** Himself ***so that "nothing-the void" would remain*** for the Created Being-Existence. GOD's BEING "beyond nature" "withdraws" and "makes room" also for another "Being," of Creation. ***Here are the two***

elements of Creation: the space-nothing of creation and the Being-nature of creation. "In the beginning, GOD created the Heaven and the Earth," that is the ***"space of creation" (Heaven) and the Created Being-nature (Earth) (Genesis 1:1-2).***

Heaven is the LIKENESS of GOD's IMAGE and ***Earth is the Likeness of the Image of Creation.*** Everything that is Created is "Image of Earth," meaning Spirit in the Body. Make sure you differentiate the "Earthly Being" from the earthly "matter." Earth is never merely "matter," but Spirit embodied in matter.

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The Big Bang (Explosion) of Creation…

"In the beginning was the WORD… through which all things were made" (John 1:1-3). ***Creation is the Big Bang of the CREATOR's WORD***. The WORD becomes Itself "a space" for Creation. The WORD explodes into a World of Creation. It is not the WORD that shatters into Creations, instead, ***the WORD Creates, truly and concretely, from "the nothing made especially as space for Creation," Creates*** the World.

Creation is "the spatial nothing in which GOD withdraws Himself and which He fills with another nature of creation."

The IMAGE of GOD transposed also into an Image of Creation

"FATHER, Your LOVE has BORN Me, and My LOVE for You is My LIFE as SON. As My personal Response, behold, FATHER, I bring as an Offering to You *an Image of*

Love for Creation. You are the absolute ALL which You have given to Me. I clothe this ALL also in an Image of Creation. I, Your SON, am Your MEASURE. Behold, also, a Creation to My MEASURE. I am Your absolute ALL and nothing more is needed. But *from the JOY of My LOVE of SON, I Create also an Image of Love of Creation*. I Myself make myself also into an Image of Creation, and behold, FATHER, I am "twice" the SON. Only I, Your SON, am Your EMBRACE, and I, the SON, make it also into a "Creation Embrace." Accept, FATHER, as an OFFERING of LOVE, also this Image of Love of Creation.

Thus, I am Your SON TWICE, the One BORN directly from You and the One made also an Image of Creation, TWO IMAGES in a SINGLE HYPOSTASIS of Your SON.

Your REST is in My LOVE for You as SON.

Behold also an Image of Rest of Creation, which is My own personal IMAGE."

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"Behold, FATHER, also an Image of Love of Creation.
FATHER, You are the FATHER
With Your SON in Your Arms,
I, Your SON,
Hold in My HANDS a Creation,
And the HOLY SPIRIT
EMBRACES them all.
Creation is My WORSHIP as SON,
LOVE from My LOVE,
Which is to Your MEASURE."

*

Thus, the Image of creation is as Origin in the IMAGE of the SON of GOD.

The EXISTENTIAL LOGOS of the CREATOR becomes, at the same time, Son of Creation, as an Intertwining of TWO IMAGES at once, without amalgamation.

The IMAGE of GOD from Creation is the IMAGE of the CREATOR LOGOS, *the prefiguration of the CHRISTIC IMAGE which will then render the LIKENESS to the IMAGE*.

Creation is after the "IMAGE and LIKENESS of GOD" (Genesis 1:26). The CREATOR LOGOS Pours out the IMAGE of the HOLY TRINITY, first through His ARCHIMAGE of LOGOS, which then becomes the "possibility" of LIKENESS-Deification.

A CERTAIN WORD of Yours
Created each Being
And the WORD-IMAGE of GOD
Was sealed.
Over this SEAL of IMAGE
There will need to be the BAPTISM of CHRIST,
Without which the IMAGE will remain "buried,"
Devoid of the LIKENESS that Grows
The Created Image.

The ancients of the Old Testament only know about the Hexameron of the Creation of the World, of the "descent" of the IMAGE of GOD into Creation. We must move to the EUCHARISTIC HEXAMERON of the New Testament.

Thus, we need to distinguish:

✓ *The LOGOS in Himself, the SON of the DIVINE BEING*;

✓ The EXISTENTIAL LOGOS of the BEING, who Creates for Himself also an Image of Logos of Creation, as the *Pre-Christic LOGOS*, the CREATOR LOGOS of the

World, the PRIESTHOOD and the SUPRACOSMIC[10] CHURCH;

✓ The LOGOS that Acts, the *Cosmic LOGOS and Demiurge of the World*.

Up to this point, we have the Hexameron of the Creation of the World, from the Old Testament, Pre-Christic, *the OPENING of the Cosmic BOOK*.

There comes next the EUCHARISTIC Hexameron of the New Testament, the CHRISTIC One, o*f the* Cosmic *GOSPEL*:

✓ *The ICONIC LOGOS, the INCARNATE CHRISTIC, the One of the EIGHTH DAY, the Cosmic MESSIAH*;

✓ The LOGOS of the SACRIFICE-CROSS and of RESURRECTION;

✓ The LITURGICAL LOGOS, of the EUCHARISTIC COMMUNION, *Deifying*.

The Fall of the Angels

"And the SON CREATOR Said: 'Let there be LIGHT, and there was LIGHT'" (Genesis 1:3).

And this LIGHT is in the FORM of an "ARK like a BOOK," which, as ICON, bears the CROSS-SIGN of the DIVINE CREATOR WORD.

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10 *Supra* is a prefix used by Fr. Ghelasie, which reoccurs throughout this book. *Supra* is also the translator's choice, to preserve the Latin prefix generally meaning 'over' or 'above,' without translating it into 'super', the way it usually is translated. I believe it conveys better Fr. Ghelasie's concept of the Nature of God and all things pertaining to Godhead. And also it is directly understandable, considering its extensive use as Latin prefix in most languages. (t.n.)

It is the ALTAR Called Heaven.

And at the same time, as World of Angels, It creates the TEMPLE of the Heavenly ALTAR.

The First among the Angels is Chosen to LIFT with His Hands the ARK of the BOOK, so that all the Angels may WORSHIP and SING: "HOLY, HOLY, HOLY, THE LORD Who REVEALS Himself to the World." And this Angel, when he took the ARK of the DIVINE BOOK into His Hands, *was immediately FILLED with a LIGHT* so Great that all the Angels fell to their Knees. Therefore, this Angel was called the *Morning Star, the one who "Carries" the DIVINE LIGHT* and HERALDS the COMING of the SUN-IMAGE of DIVINE CREATOR SON.

The number of Angels is enormous. They are the First Created Beings, "Creatures of the FIRST DAY, of the LIGHT," hence their name of Angel-Light. And the First Morning Star ('Luceafăr' in Romanian, t.n.) Angel was fervent in "his Service" as the Heavenly High Priest of the ALTAR of the LIGHT of the CREATOR WORD. By his initiative, he Organizes the Angels into the Nine Hosts, each with a Specific Service, in preparation for the GREAT MYSTERY of the REVEALING of the SUN-Son of GOD.

It was the FIRST DAY of Creation, the FIRST Cosmic Day.

A New World was Born, in Parallel with DIVINITY.

The explosion of LIGHT was reflected in the Choir of Angels who Sang in Nine Voices to reach the "edges of the world."

It was the MORNING of the FIRST Day of Creation. The SUN is the IMAGE of the DIVINE SON Who could not be Seen; this is why He SENDS His RAYS, first, as LIGHT.

Only through LIGHT can the SUN be Seen. Oh, MYSTERY of LIGHT! The Angels are precisely the Created Beings of the Image of LIGHT! *The Angels are the BEARERS of the LIGHT of the SUN that was Preparing to REVEAL Itself.*

LIGHT has yet another MYSTERY, still unknown. The Angels know that the "IMAGE of LIGHT" will have to BIRTH-INCARNATE the very DIVINE SUN-SON. LIGHT has an IMAGE in Itself, of A Created BEING who will also have to be Born.

The Angels are the Ministers and Forerunners of these DIVINE MYSTERIES.

That is why the Angels stand permanently around the ALTAR-BOOK of the LIGHT of the DIVINE SUN. It is SEALED, and no one knows what is WRITTEN in it. They wait with great anticipation for the moment when it will be OPENED. The Morning Star Angel is the FIRST *to stand with a Guard of eight more Angels*, as Representatives of each Host, from the Nine of them. The Boldest is the Angel Michael, and the Gentlest, the Angel Gabriel. They stand to the right and left of the Morning Star Angel and Support the ARK of the DIVINE BOOK. All the Hosts Chant the GREAT MYSTERY that is Preparing to REVEAL ITSELF. The LIGHT that comes from the BOOK-ALTAR is so Blinding that no one can Look at it directly. And the BOOK is so "HEAVY" that they can barely hold it in their Hands. The Angel Michael is the one straining the hardest, while Gabriel is the one Singing the sweetest.

They await the "OPENING of the BOOK." It will be the "SECOND DAY" of Creation. The FIRST DAY was drawing to EVENING. The LIGHT diminished, yet ANOTHER LIGHT could be DISCERNED.

The SON of GOD HIMSELF had to come and BREAK the SEALS and OPEN the BOOK. The Angels were on high

alert. *They had not seen the SON of GOD except as His LIGHT of ALTAR*. Now, they could SEE His FACE.

Oh, what a MYSTERY! We will SEE GOD!

The Angels sang heartily: "*HOLY, HOLY, HOLY, THE LORD Who COMES to REVEAL Himself*." Suddenly, a "piercing noise" tore through the Cosmic Silence. The Morning Star Angel, in a raging fury, rushed to the HOLY BOOK and tore the SEALS... All the Angels, perplexed, froze for a moment... The SEALS were tightly sealed, the Morning Star Angel was not able to break them, so he started to crush them with his fist, each time producing a thunderous roar... The Angel Michael, who stood on the right, rushed to him:

"*What are you doing*, in GOD's Name?"

But the Morning Star Angel went on breaking the SEALS. With great difficulty, he managed to shatter them, but he was not able to "Open" the DIVINE BOOK, which seemed as though it had been glued. Disappointed, he turned to the other Angels:

"Brothers, come, all of you, let us 'Open' the BOOK of Creation. I, the Morning Star Angel, am the 'First Created,' and I have the right to 'Begin Creation'. We, Angels, are the 'Plenary Creation' and we, in turn, must 'create' the World. HE-THE CREATOR has given us 'HIS BOOK' through which we can Create the World. With this, we will prove that we are 'worthy,' Brothers of the DIVINE CREATOR SON."

The Angels stood as though they were still stunned. Another Angel from the Nine, Rafail, said:

– Let us WAIT FOR THE COMING OF THE LORD. Under HIS Guidance let us do what has been OFFERED for us. Do not rush, so that you do not err.

Gabriel, as if awakened from his perpetual Song, likewise said:

– What you have done is not good. Let us all Kneel, so that the COMING OF THE LORD may be FORGIVING to us. We erred out of "impatience"... On your knees, Brothers, with your Foreheads down, so that the LIGHT of the LORD does not punish us...

–Understand, all of you, cried the Morning Star, that our PREPARATION for the COMING of our LORD, DIVINE BROTHER, is precisely this, that we WELCOME HIM with the ARK OF His BOOK OPEN... *He gave us His BOOK so that we may READ it before His REVELATION*. This is the proof that we are His "brothers," that "we too know how to read" the DIVINE BOOK. We must open it quickly, while there is still time, so that we know with what WORDS to WELCOME HIM.

Otherwise, we will not know how to SPEAK with HIM. Here, in this BOOK, there is the "LANGUAGE of MYSTERY," through which we too shall be able to Speak with GOD our CREATOR. I, being the direct Minister of the BOOK, have "heard the voice of mystery" that it must be "opened beforehand," before His COMING, otherwise we shall not be PARTAKERS in the Creation of the World, which is underway... He, the DIVINE SON, created us first, "His Brothers, the Angels," so that "together" we might Create the World. He will give each of us the "Honor" of being "Lords" of a Specific Created World. It was for this that we were Created as Angels, to be the "Lords-Rulers" of the Created World. HIS BOOK has as many PAGES as we are Angels, and as many Worlds as must be Created. Quickly, Brothers, let us "open" the BOOK and each take "our Page," so that the DIVINE SON, our Brother, may find us "worthy" of Him...

The Angels hesitated for a moment. Some of them began to approach the DIVINE BOOK, trying to "open" it, but they were not able, tearing off "pieces" large or small... The Angel Michael suddenly jumped up with fury:

"STOP! Let us stand in Fear BEFORE THE LORD! How dare you touch the 'WORD of THE LORD,' which is 'CONSUMING FIRE'?" And with unimaginable force, he picked up a piece of SEAL from the ground which, to everyone's amazement, became a "SWORD of FIRE."

"Whoever dares to 'touch' THE LORD'S BOOK will be struck with the SWORD of FIRE." And as a warning, he struck one of them on the shoulder, and his arm fell off completely... He became the "Lame Angel," the last one who dared to touch the DIVINE BOOK.

But the Morning Star Angel insisted.

– Brothers, hurry up to prove "your faithfulness"... And he himself tried again to tear a piece from the BOOK...

Suddenly, the Angel Gabriel cried out weeping:

– Stop... Look, Brothers... look... THE BOOK is "A MOTHER with the SON of GOD Himself in Her WOMB."

Oh, what WONDER... HE, the DIVINE SON, makes Himself into a Created BEING, because otherwise we, Creation, cannot SEE Him, nor can we RECEIVE Him... Understand the MYSTERY of His BOOK, as ALTAR of His BIRTH in Creation.

And all of them SEE the HOLY BOOK as an Unknown BEING that CARRIES the DIVINE SON Himself in its Womb.

– Behold, Brothers, the MYSTERY of the DIVINE BOOK. It is the very EXPECTATION of the BIRTH of the DIVINE SON from the CHOSEN BEING, which will be MAN. HE will also Create another Creature of MAN.

Hearing that, the Morning Star Angel roared loudly.

– It is from us, Angels, that the DIVINE SON should be BORN, for we are the First Creatures... It is unacceptable... Man, his job, should be last... The DIVINE Son must change His "plan." I will not accept that MAN[11] should be "something more" than us, Angels...

– If HE, the LORD, WANTS it thus, who would oppose Him?

– No!... No!... No!... It is not possible, the Morning Star Angel began to cry out with even more fury, tearing more and more pieces from the HOLY BOOK...

– But the HOLY BOOK is the MOTHER Who will BIRTH Him both as an Angel and as a Man and as all Created Beings, without distinction. This IMAGE of MOTHER is "beyond" both us and Man and all Creation, continued the Angel Gabriel. This IMAGE of MOTHER will be the UNION of All Creation, will be the EMPRESS MOTHER of our CREATOR LORD. We, Angels, are precisely the "Honor Guard" of the MOTHER of our LORD Who Becomes INCARNATE into the World.

– No, no, no! replied the Morning Star. We, Angels, are those "through whom" the World should be Created. GOD creates us as Created Gods, and He remains "beyond" everything, and we "make the world" for Him ... He has "Thought-Conceived" us, and we will "think-conceive" the world... GOD cannot "descend" into the world, that is why He created us, Unique Spirits in His Likeness. There can be no "other" Spirits. It is us who will create Man, the Angels, and from "our spirit" we shall give him "spirit" ...

- Have you gone mad, Morning Star, said Angel Iehudiel, speaking with such audacity? What is it with all

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11 *Man* is generally understood in this book as *person*, not *male*. (t.n.)

this "pride"?... THE SON of GOD "CAN DO ANYTHING." If HE WANTS to DESCEND and MAKE Himself into a Created Being too, that is HIS WILL... HE WANTS to be "among us," not "hidden and unseen" ...

– *I, replied the Morning Star, can only accept a GOD beyond all... I will never Prostrate to a "GOD Made Creation."* I "am a God made flesh" ... I am "the chosen one of the divine creation" ... It is me to whom "dominion over the world" has been given... HE is GOD ABOVE and I "am God below" ... You, Angels, are "servants of my divinity" ... You will see what a "lord" I will be to you.

A murmur shook the entire Cosmos... Some of the Angels rushed forward around the Morning Star, acclaiming and worshiping him. Michael, crowded by them and distressed, struggled furiously...

- Stop! His thunder-like voice had the effect of settling the turmoil in some measure.

The Morning Star Angel "sat down" on the HIGH THRONE on which the DIVINE BOOK rested, which, now torn and shattered, had fallen to the ground, and no one paid it any attention. Only Gabriel, recovering from the shock, took it, crying in a passion of tears ...

Suddenly everything "darkened" and a terrifying roar arose, causing the Morning Star to fall from the THRONE, and a "void" was created into which all the Angels who had worshiped him fell. And the darkness was so great that all those who fell became "blackened" ...

And slowly, slowly, the LIGHT appeared again and peace returned...

The ALTAR was shattered, the DIVINE BOOK was torn... Angel Gabriel was still frozen in his place... Michael shook him up from his state ... Together they straightened

the HIGH THRONE, and placed the DIVINE BOOK back on It...

A BLINDING LIGHT suddenly descended upon the BOOK... The Angels knelt and began to Sing to the LORD again.

"I WIIL LOVE YOU, Oh LORD, my VIRTUE!

THE LORD is my STRENGTH and my Saviour."

From somewhere... a terrifying noise could be heard, and far away a dense fog stood "separated."

The "LIGHT had separated from the darkness" (Genesis 1:4).

Suddenly, the ALTAR was enveloped by a Red CURTAIN, and a VOICE was heard: "From now on, the ALTAR will be CLOSED... The Fall of the Angels has Closed it. It will be REOPENED, however. Wait for this. It will be FULFILLED."

THE LAST SUPPER

In the beginning, GOD (THE WORD) made the Heavens and the Earth (Genesis 1:1); He *WROTE the BOOK of Creation* where everything is described in detail, the beginning and the end, the BOOK of LIFE of Creation. Here everything is Named for Eternity.

And, from the BOOK OF LIFE, *Flows the WATER where the Earth is unfinished* (Gen. 1:2).

And He Said to be LIGHT (Gen. 1:3).

The BOOK of LIFE is *the ALTAR of the IMAGE of the* DIVINE *WORD*, and the Created LIGHT is *the Altar of the BOOK of LIFE*.

The Created LIGHT is the Ark in which the BOOK of the DIVINE WORD is placed.

The WORD is the ALTAR of the IMAGE of GOD,
the LIGHT is the Altar of the WORD.

The WORD is the REVELATION of the Unseen DIVINE,
Created LIGHT is the Revelation of the WORD.

If the LIGHT had not been Created,
The DIVINE WORD would have remained shut within Itself.
The CREATOR DIVINE WORD
Creates for Himself an Image
To give Birth to Him in the World,
And this is the LIGHT.
The LIGHT, *the Archimage of the MOTHER* of Creation
Who *will Give Birth to the WORD* in the World.
There is no other Image that can
CARRY the DIVINE WORD,
There is no other Image of Creation
That can HOLD the WORD in its arms,
Except *the Image of the LIGHT*,
The MOST HOLY VIRGIN MOTHER.

*

The BOOK of the WORD of LIFE, the WATER flowing from it, and the LIGHT are the Archimages of the Created World.

And the FIRST Day of Creation begins with the Angelic Beings.

The SON-DIVINE WORD sets His BOOK of Creation in the First Place of Creation, the Place of the Angels.

With the Image of Created LIGHT
The World is Born

And the First Image of the World
Are the Angels of LIGHT.

The Angels, Beings of Light,
The Angels, Spirits of the Created LIGHT,
The Angels who, for the First Time,
HEAR the DIVINE WORD
And become the First Speakers
And *together Praise-Singers*
Of the WORD and of LIGHT,
Archimages of Origin.

First, *the Angels* are Created, *Spirits of the Created LIGHT*, as Image of Heaven/Sky, which is not yet Created from the Primordial WATER. First, a Spiritual Heaven is created, then a Spatial Heaven. The Origin of the Created Space is the BOOK OF the CREATOR WORD from which the Primordial WATER flows, Space of Creation. At the same time, the LIGHT is created as Time of Creation. *Space Proceeds-Emerges from the CREATOR WORD and LIGHT is Born from the CREATOR WORD. Space is the direct Created dimension of the CREATOR WORD, and TIME is the direct dimension of the Created LIGHT*. Space is Origin of WORD, and Time is Origin of LIGHT. *The Angels are the Spirits of the direct dimension of the Time of Creation.*

With the Angels, the First Day of Created LIGHT begins, and the Angels are the Image of Time. *LIGHT is the*

Origin of Time. The WORD, the Origin of Space. The Angels are the First Created of Time. Time is what Opens Space, and Space is what makes Room for Time. Thus, the Angels are the Image of the Place of Creation. The Angels are the Place of the Image of Created LIGHT, and that is why they are the Spirits of LIGHT. LIGHT is the Place of the WORD. *The WORD is PRIESTHOOD and LIGHT is the Church*. The Angels are Image of Spiritual Church, where the ALTAR of the PRIESTHOOD of the DIVINE WORD is. The Priesthood-WORD is A-cosmic, and LIGHT-Church is Cosmic. *With LIGHT the Cosmic Image begins*. And the Angels are the First Creatures of the Cosmos.

The DIVINE SON CREATOR Creates His MOTHER, the LIGHT. The Entry of the DIVINE into Creation happens through LIGHT-Time. The DIVINE inscribes into the WORD Created as Space and enters Creation through LIGHT-Time.

*

THE BOOK OF CREATION is the Origin of Space and Time. Space and Time are Related through their Common Origin in the WORD. *Space is the WORD, and Time is the Incarnation of the WORD*. Thus, the Archimage of Space is the WORD, and the Archimage of Time is the LIGHT that Incarnates the Space of the WORD. Therefore, Time gives Birth to "Multiplications" of Space. Without Time, Space is "static" and, through Time, it is Born in many "Forms" of Space. LIGHT, therefore, is the Archimage of Birth, of the MOTHER. The WORD gives Birth in Space to the LIGHT, which Multiplies It in Spatial Forms.

Thus, the CREATOR WORD is the IMAGE of the SON who gives Birth to His Own MOTHER-LIGHT, so that through It He will be Born in Space.

In Creation, the SON is the Origin of the MOTHER. In GODHEAD, the FATHER is the Origin of the SON, and the SON who "emerges" into Creation also gives Birth to His Own Origin of Creation, as MOTHER.

The SON is the "SIDE-HEART" of the FATHER. Mystically, the SIDE (RIB) is the Image of the HEART-Center of BEING. The SON is the Birth of the FATHER's Own HEART. And, in Creation, the MOTHER is the Birth of the SON's Own Heart as the CREATOR. The HEART is the Archimage of the SON. The FATHER has the HEART of the Birth of the SON. The SON in Himself has the FATHER'S HEART. In the SON, it is the FATHER'S HEART that Beats, and thus the SON is LIKENESS of the FATHER. The FATHER, therefore, is the FATHER because He has the SON as HEART. The SON, therefore, is the SON because He has a HEART in COMMON with the FATHER.

In Creation, the CREATOR SON makes His Own HEART into WORD of Creation. And the LANGUAGE of His WORD is (the) Book of Creation. The WORD is the Beat of the HEART, hence the Mysticism of the HEART unfolds through Identification in the DIVINE WORD. When your Heart becomes the BOOK in which the DIVINE WORD is being WRITTEN, then your Heart will SEE the DIVINE SON in LIGHT. The Mysticism of LIGHT is directly linked to the WORD that gives Birth, in one's own Heart, to the LIGHT in which the PERSON of the WORD Himself is REVEALED. The WORD, the LIGHT, and the PERSON must be together at once; otherwise, the lack of one means the lack of the others.

In the ACT of CREATION, the DIVINE WORD first creates for Himself a HEART of Creation as well, which is the LIGHT-MOTHER of Creation. Without a HEART of Creation, the DIVINE EXISTENTIAL WORD would have no

place where to BEAT as "World of Creation" as well. "And the WORD was made Flesh" (John 1:14) and gave Birth to LIGHT. The SON gave Birth to His MOTHER, the Created LIGHT. From now on, the CREATOR WORD can Incarnate into a Multitude of Created Forms. The Archimage of the Created LIGHT is the MYSTERY of the WORD CREATOR of the World. From here stems the Mysticism of the Archimage of MOTHER-Created LIGHT.

The LIGHT Immaculate VIRGIN
Who will be the MOTHER of the DIVINE WORD
In which He Himself will Incarnate
To Create the whole World.

This is the origin of the Hexameron of the Creation of the World, as the Hexameron of the Birth of the CREATOR WORD in a Multitude of Creations, through Incarnation from the Archimage of the MOTHER-Created LIGHT.

The IMAGE of MOTHER of the CREATOR WORD
First has the IMAGE of Created LIGHT,
Which then will have
Images of Mother of Beings,
And ABOVE all
Will have a DIVINE IMAGE
That will also Incarnate the PERSON of the WORD
As PLENARY IMAGE.

*

And the Angel fallen from LIGHT, the Morning Star, the first Angel, complains.

– I, the Morning Star, am the first Born of the Created LIGHT, why did you take Away my "Image" of LIGHT, to

turn into the "image of darkness"?... Angel means Image of Light, and demon, image of darkness.

– I, Says the LORD, *am not simply the Architect of the World, but also its Bearer-Creator*. I CONCEIVE and give Birth to Creation at the same time. And this is not "totally" "outside" of Me, for *I Myself get REBORN in the Created Beings*. First, through Me, I Myself make My LIVING CONCEPTION, which at once becomes Each Created Being. Thus, *Each Creation is first a MEMORY of Me, in which I IDENTIFY Myself*. I Myself *Become, within Myself, Each Being and then I create it "outside."* Behold, My Mystery of Creation. Every Conception of Mine of Creation also becomes a MEMORY of My ESSENTIAL HEART.

In Each Memory of My Creation, I Myself become that too, as Living[12] of Creation, and then I make the LIVING MEMORY into an Individual Creation outside of Me. The ESSENTIAL MEMORIES are the Beats of the ESSENTIAL HEART. The MYSTERY of the HEART is the MYSTERY of the MEMORY of the Self. If you did not have a HEART, you would have no Memory of Self. I make My CONCEPTION of Creation first into a Memory of Me, which means *My RE-MEMORATION*[13] *also in the Memories of Creation*. Here is My Link with the Created World. First, I Myself LIVE My CONCEPTIONS of Creation, and the LIVING from Within

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12 Here, as in most of the instances in this book, 'Living' is used as a noun as 'the Living'. There are other occurrences throughout this book of adjectives used with a noun function. For a reminder of this reference, the translator took the liberty of adding a helping noun within brackets in some cases. (t. n.)

13 *Rememorate* is my choice of translation as it refers to more than just remembering. I chose it because of its useful similitude with *commemorate*, but using the different prefix changes its meaning. (t.n.)

Me gives Life to the Individual Beings outside. Creation thus lives in a "TWO-PRONGED" Memory, first, in Me, its CREATOR and Bearer and, at once, in the Individual Being I Create through the MEMORY of My CONCEPTION. Within Me, I am at once Each Being and, outside, there is the Being in His/Her Own Essence-Existence, each in their own Nature, without amalgamation.

Thus, Creation LIVES on TWO Levels. First, I AM LIVING It, in My Creating Memories, and then each Created Being Lives It Individually. Here is the MYSTERY of My Creation. What I AM LIVING in Me has the MYSTERY through which It COMMUNICATES Itself in the Heart of the respective Created Being. And what each Created Being Lives in His/Her own Individuality has the Mystery to Communicate itself in My Heart as CREATOR. Here is the Kinship and the CONNECTION between Me and Creation. The MEMORIES of Creation from My Conception are IN Kinship and CONNECTED to the Memories of My Created Being. My HEART HEARS the Beats of the Heart in Each Creation, and My DIVINE HEART BEATS are HEARD by the Hearts of the Created Beings. Here is the MYSTERY of My CREATOR WORD. Each of My CONCEPTION of Creation becomes a WORD-MEMORY in My HEART.

Through the ICON-SHAPE of this WORD, I also create the Individual Being outside, but within an Essential Nature of Creation, which will then become a Memory-Word of Created Being. *Here is how the SPEECH within Me also becomes a Personal Speech of Creation, and here is the Language between the CREATOR and Creation*. The IMAGE of the WORD is the MYSTERY of Language-Communication.

I, GOD THE WORD
Create Heaven and Earth.

I First CONCEIVE Creation in My HEART,
Which becomes the CREATOR WORD,
And the IMAGE of CREATOR WORDS
Becomes the Image of the Creations.

Each WORD is also a BEAT of the HEART
That springs forth LIFE,
The mystical blood of the WORD.

And so *Creation is Related*
Through the BLOOD of the WORD,
IMAGE of GOD
That GIVES Himself to the World.

And *the WORD gives Birth to LIGHT,*
Blood of Creation,
Created LIGHT-Heart,
Being with the DIVINE in its arms.

Here is My Mystery of Creation. I make My HEART as CREATOR also into a Heart of Creation. And the COMMON BLOOD of the Two HEARTS is the WORD-MEMORY of the HEART. And the LANGUAGE of the IMAGE of the WORD is the Image of the LIGHT.

When the DIVINE WORD enters
The Created Heart,
It becomes DIVINE LIGHT
And at once
Created Light.

You, fallen Angel, lost the LIGHT, for *you rejected the ENTRY of My DIVINE WORD into your Heart as Angel*. I have Gathered all My CREATOR WORDS into the BOOK of Creation, which I first gave to you, Angels. You, the Angels, are the First Beings of the ICON of Created Light. An Angel, thus, means a Being with a Spiritual Heart of Light. My BOOK of Creation gives Birth to the LIGHT of Creation. The Angel is the Spirit of Created LIGHT. But Created LIGHT is only as much as within it there is My DIVINE WORD.

You, Lucifer, the Morning Star Angel, were created specially as the RECEIVER Of the DIVINE - CREATOR LIGHT WORD. You were Chosen to take in your hands My Book from which DIVINE LIGHT originated. The BOOK of My CREATOR WORD, you were meant to RECEIVE in your Heart.

The MYSTERY of My DIVINE WORD is that It should first SPEAK to you, and then you must RESPOND. You cannot "Open" the DIVINE WORD until It opens Itself so that you may Respond to Its Opening. You wanted, by any means, to "Open" the DIVINE WORD, and the DIVINE LIGHT "burned" your Created Light as an Angel.

The MYSTERY of DIVINE LIGHT is that it must first ENTER you and then you may Enter into it, otherwise, it will "burn" you. The DIVINE LIGHT only can call for you to Enter It, otherwise, it burns you. The DIVINE LIGHT FUSES with the Created Light only through Me, That UNITE Myself first with Created Light.

I gave you, Angels, My BOOK of Creation, you who are Beings of Created Light, so as to be the BEARERS of DIVINE LIGHT, not to be the "DWELLING PLACE" of

DIVINE LIGHT. The Spiritual Heart of the Angel is "Outer," not Inner. Spirit means Outer Being.

I will Create also "Inner" Beings as Beings with Bodies, Like the Earthly World. Heaven is the World of Outer Beings, with Spirit as Body. I will also Create the Earthly World as the World of Bodies. I Create the Being of Creation in the two "Openings," as Spiritual Beings and as Bodily Beings, which have Immortal Existence-Essence precisely in their Specificity, of Spirit or Body. You, Angels, have the Image of Life in Spirit, while the World of Bodies will have the Image of Life in their Body.

The Earth must be an Existence-Essence with ETERNAL BODY and Heaven must be an Existence-Essence with an ETERNAL SPIRIT. The Heavenly Spirit has a Spirit Heart on the Outside and the Earthly Body Will have the Heart of Body on the Inside. In the Heart of Heavenly Spirit, the DIVINE WORD will be CHANTING, not SPEAKING. The Heart of Heavenly Spirit LISTENS to the WORD that SPEAKS. The Heart of Earthly Body will be the one that SPEAKS, which SPEAKS the LANGUAGE of the DIVINE WORD. The Angelic Spirit does not Speak the DIVINE WORD, but BEARS the SPEAKING which is SPOKEN by the very DIVINE WORD Itself.

You, Angels, have your Own Speech of Angelic Spirits, different from the SPEECH of the DIVINE WORD. And in the Angelic Speech, you will then BEAR the DIVINE SPEECH, the One which is beyond the Angelic Speech. The Angelic Speech does not "translate" the DIVINE SPEECH, but TRANSMITS It as DIVINE SPEECH Itself. The Angel Speaks directly through the DIVINE LANGUAGE. There is also the specific Language of Angel itself, but this can Speak the DIVINE LANGUAGE beyond Nature. This is why the Angelic Speech is a BEARER of DIVINE SPEECH. The

Earthly Speech will be in the other mode, as DIVINE SPEECH SPOKEN through the Speech of the Body. The Angelic Speech is the Speech of Creation which Speaks the DIVINE SPEECH. The Earthly Speech is the DIVINE SPEECH which SPEAKS the Speech of Creation. The Angelic Speech is in DIVINE LIGHT, and the Earthly Speech will be in Created Light.

Here is My Mystery of Creation.

I WRITE the BOOK of Creation in which I am, at once, and without amalgamation, the DIVINE SPEECH and the Created Speech. You, Angels of Heaven, must READ the DIVINE BOOK directly through the DIVINE SPEECH. The Beings of the Earth will need to READ through the Speech of Creation.

Therefore, I Myself must INCARNE in the Earthly Image, in order to SPEAK MYSELF the Bodily Speech, so that My BOOK of Creation may be fully OPENED.

You wanted, Oh Morning Star Angel, that I stop only at the Image of Angels, to give the Created World only the DIVINE WORD, which you then would Translate also into the Speech of Creation.

But how do you think you can do this?... The DIVINE WORD Creates the Speech of the Creation of Angels, but the Created Speech can never "transform" the DIVINE SPEECH and into a Speech of Creation. Because it is I, the DIVINE SPEECH, who can "transform" My DIVINE SPEECH also into Speech of Creation, but with one condition, that I Myself must INCARNATE in the Speech of Creation.

This is why the MYSTERY of My Creation is precisely the MYSTERY Of the DIVINE INCARNATION into the Body of Creation. If I do not INCARNE in the Image of Earthly Body, My DIVINE WORD can never SPEAK with

the Created Speech, and My Created World can never UNITE with the DIVINE. I do not Create a World that would stand "outside" of Me, in which I only would SPEAK, without the Created World being able to Speak with Me. Thus, I Myself must first SPEAK the Speech of Creation, and through THIS SPEECH of INCARNATION in Creation, the COMMUNICATION between the DIVINE and Creation will be possible. You, Lucifer, Morning Star Angel, want that "you should be" the COMMUNICATION, which is an "illusion."

You became the "killer" of the INCARNATE DIVINE and so you lost both the DIVINE LIGHT and the Created Light, thus becoming "total darkness."

The Council of Angels

After the fall of the Angels, both those who remained and those turned into demons gather in a Great Council.

*

Lucifer, the first fallen Angel, gathers all his demons and says to them:

– We, the fallen Angels, have been cast out of the LIGHT because of Man. The DIVINE CREATOR SON has rejected us, the Angels, *from being the Workers of His MYSTERY of Creation*. He has Chosen Man. To us, it has seemed a scorn. He, the CREATOR, CONCEIVED His Creation, which He INSCRIBED in the BOOK OF LIFE of Creation, and placed it upon the UPPER ALTAR of the Angelic Dwelling. We believed that it was Given to us to Put it into Action. But HE, the CREATOR, *had another PLAN. He Intended to Create another World of Beings and to also create Man. And His BOOK of Creation, He also*

intended to Place upon their ALTAR. HE Wanted to Place His BOOK of Creation on THREE ALTARS at once. Moreover, He then wished to UNITE all ALTARS within the ALTAR of MAN.

To us, this seemed like a disregard of our Angelic Image of those who were FIRST Created. We have thought that His BOOK of Creation had been given "only to us," and then we would CARRY it down into the Lower World of Earth. But HE adamantly WANTED that there should be THREE ALTARS at once, and the Man's Altar should be their UNION. Why should the ALTAR of Man be the DIVINE THRONE, we don't understand. Why did He disregard the ALTAR of Angels?... HE WANTED the Angels to be EQUAL to the other Creatures... So be it, but why should Man be the UNION and not the Angelic Image? It is on our Angelic ALTAR that He put the SEALED BOOK of Creation, whereas it is on the ALTAR of Man that it is to be OPENED and READ. Why did He choose the HUMAN TONGUE for the READING of the CREATOR WORD? Should it not have been in the ANGELIC TONGUE?

He justifies this by saying that He Himself will INCARNATE in the Image of MAN and in the Man's TONGUE will be the LANGUAGE of all Creation... He Himself, the CREATOR, will SPEAK the Human Language...

So, we, the Angels from ABOVE, are to descend to Earthly Language? Wouldn't it have been more proper that the Spiritual Language of Angels should have had precedence? Why did He "divide" Creation into THREE?... Why did He not "leave" us, the Angels, as His ONLY Creation, and then allow us to "multiply" the World? Why were Nature's Creatures and Man even necessary? *These "should have been created by us," the Angels*, and so the

Creation would have been UNIFORM... HE should have REMAINED in His DIVINE SUPREMACY, giving us, the Angels, the BOOK of His CONCEPTION of Creation, and we, the Angels, should "have been the WORKERS" of what was WRITTEN in HIS BOOK. Why does HE "DESCEND" Himself all the way "down to Earth"? The Earth should "only have the descent" of the DIVINE WORD, and even that through us, the Angels. Why must HE HIMSELF DESCEND in Earthly IMAGE? Is this not a "degradation" of the Spiritual Image?

HE Says that the very *GODHEAD Itself is a TRINITY and Creation is made in the IMAGE of the TRINITY*. But why should Man be the Image of UNION and not the Angelic Image? Why does He LOVE Man more than Angels? He Says that Man, being the UNION of the Heavenly and Earthly Images, only this Image can be the UNION of all Images, even the UNION with the DIVINE IMAGE. To us, this seems like "favouritism." The Angelic Image is more suited for UNION. UNION should not be in the Earthly Image, but in the Spiritual one, closer to the DIVINE...

He invokes this very "SUPRANATURE", that the DIVINE may REST in the Image that is most "distant" from Him. UNION with the "distant" should have been our task, as Angels. Why so much "EXIT" from the DIVINE for a "non-divine Image"? If He had Given us, the Angels, the BOOK of Creation, so that we would then "OPEN" it in the World from Below, the World would be "different" ...

This is why we, the demons, now have, first of all, the "ideal of destroying the Image of Man." If the Image of Man is destroyed, there will be a "return" to "our specific pure spirituality" ... HE Himself, the CREATOR, will then be "convinced" that Man "cannot" INCARNATE the DIVINE

IMAGE, and that only the Angelic Image is the TRUE INCARNATION of the DIVINE. Angels Michael and Gabriel boast that there will be Holy Men who "will truly INCARNATE the DIVINE" ... We, the demons, must prove that "it is not possible" for Man to be Holy. Only the Angelic Image can be Holy...

Here is "our work," the demons': to do everything possible to "destroy any Holiness of Man," so that we may "regain the primacy of Angels." Each demon must be at least "the destroyer of one Man" ... Whoever fails in this task will be mercilessly punished.

The destruction of the Human World is "our demonic mission." We will "convince" even GOD Himself to "return" to His Love for Angels instead of Man. Man is "the ruin of us demons." Angel Michael boasts that Man will be "the judgment of demons" ... We must prove that it is not so...

Each demon must immediately "take charge" of a Man at Birth, follow him day and night, convince him by all means that he is "the incarnation of an Angel," that the Human Image must be destroyed so it may return to the Angelic Image. Let all "passions of the body" be incited to destroy the earthly nature of Man. The Body of Man is "the battlefield." Here, in the very "matter of the Body," we will forge the weapons of our war against Man. By destroying Man's Body, we will "spiritualize" him, but it will be a "spirit that destroys the Human."

Let us invent "pleasures that destroy the matter of the Human body" ... Let us lure Man into the "mystery of the Body" ...

GOD WANTS the Human BODY to be an INCARNATION of the DIVINE... We demons must create a "demonic incarnation," to stop the "illusion" of DIVINE

INCARNATION... Let us throw Man into "the panic of lacking matter," so he becomes "a slave to matter," to worship Matter, which will become the "bomb" that destroys the Human Body.

Let's get to work, boys, let us fulfil our "sacred mission as demons," which will convince GOD that He should not have "DESCENDED" HIMSELF into the Image of Man, but rather leave us to do that... We will show the "boastful" Angel Michael that there will be no Deified Men, only "demonized men" ...

*

And the Angels who did not fall from the Image of LIGHT also held a Council. The Angel Michael was the first to speak:

– Oh, sorrowful moment of the fall of the Angels... We would wish it were merely a "bad dream" now vanished, but the tragedy is that the "deed" is done...

Oh, you Angels lost from the LIGHT!...

An abnormal "contrary" has arisen, and we must stand against it, otherwise we risk becoming part of it ourselves... We, the Angels, are the Created Image of the LIGHT of the DIVINE WORD; we are Intertwining of DIVINE SUPRALIGHT with Created Light.

Let us be most attentive to our Angelic Image.

The fallen Angels have destroyed the very Image of Angel. We, the faithful Angels, are the RECEIVERS of the DIVINE SUPRALIGHT, which Comes from beyond Creation itself. Lucifer sought to stop the MYSTERY of the DIVINE's Descent also into the Earthly Image. The entire complex of the "demonic sin" lies in the "negative illusion" of trying to "transform" the DIVINE into one's "own thinking." In our Angelic Thinking, the SUPRA-THOUGHT of the DIVINE

WORD *must be received directly and entirely. Our thinking should no longer perform "operations" of its own, but only RECEIVE* and Reproduce it. Lucifer attempted a "transformation" within his own thinking. A grave error. Our Angelic Thought is Free and open solely to the RECEIVING and REPRODUCING of the SUPRA-THOUGHT of the DIVINE WORD. Lucifer tried to "remake" the DIVINE into the "operations" of his own Angelic Thinking.

It must be understood that the DIVINE SUPRA-THOUGHT can never be altered by Created Thinking through its own processes. The SUPRA-THOUGHT of the DIVINE is not to be "transformed," but "Associated with and Communicated" through unamalgamated CONVERSATION.

Our own Angelic Thinking is not an "instrument" of the DIVINE SUPRA-THOUGHT, but its faithful "Reflection." *The beauty of our Angelic Thinking lies precisely in* the RECEPTION and REPRODUCTION without any "transformation" of the DIVINE SUPRA-THOUGHT.

Our Angelic Thinking is not "fragmented," but it works through entire PLENITUDES. We do not work with "Spiritual Principles" as fragments, but with ENTIRE Spiritual PLENITUDES. Our reasoning is not built on "abstract ideas" but on Complete Realities. We do not "imagine" Reality, but we "SEE it, RECEIVE it, and REPRODUCE it." Only after this process, does our own Thinking Respond in the form of Judgment. We do not "presume" Reality first; we begin directly with Reality Itself. We Think from the beginning through "CONCLUSIONS and SYNTHESIS," never through the "reasons" behind them.

We, the Angels, RECEIVE directly the SUPRA-THOUGHT of the DIVINE without altering it through our own Thinking, as a CONCLUSION which Angelic Thought RECOGNIZES as its own Reason. This does not mean we are mere "robots" reproducing information. Our Specific Angelic Thought is Free and Open, and precisely in our own Openness, we REPRODUCE the DIVINE without any "alteration."

Our Angelic Thinking is endowed with Supranatural Capacities, such as precisely the Exact REPRODUCTION of the DIVINE. And our Capacity lies in our own Openness to "CONTAIN" the DIVINE SUPRA-THOUGHT, which "OVERWHELMS" personal Thought and makes it LISTEN, WORSHIP, and FREELY RECOGNIZE it with personal free Will. Created Thought, in its ENCOUNTER with the DIVINE, RECOGNIZES the ARCHIMAGE of its own Created Thinking, and so, beyond nature, Thought "Mirrors" itself, in its turn, in the DIVINE SUPRA-THOUGHT. The Reason of our Angelic Thought, "face to face" with the DIVINE SUPRA-REASON, Recognizes itself as RELATED to the DIVINE and no longer needs "transformation." Fragmented reasons always seek this very "KINSHIP" which brings about Judgment-Acceptance. Our Angelic Thinking sees this "KINSHIP" from the start and thus has Judgment-Acceptance from the beginning.

Take great care!

Our own Angelic Thinking does not "Identify" itself in the DIVINE SUPRA-THOUGHT, which would mean being "absorbed" into the DIVINE, but it FREELY and OPENLY ASSOCIATES to It. Thus, the beauty of our Angelic Thinking lies in its very CAPACITY to ASSOCIATE with the DIVINE SUPRA-THOUGHT which it can "ENCLOSE" through an ever-expanding Openness of its own Thought.

Instead of a "transformation" into fragmented Reasons, there is an EXPANSION in the greater RECEPTION of the DIVINE SUPRA-THOUGHT.

Here is where Lucifer stumbles.

He halted the "EXPANSION" of his own Thought as direct ASSOCIATION with the DIVINE and tried, instead, a "transformation" through his own "fabrications of imagination" as "fragmented reasons." In doing so, his Thought no longer RECEIVED the FULLNESS of the DIVINE, but first turned it into "his own reasons," "killing it so that he may reconstruct it" after his own Thought. Thus, in his Thinking, a "foreign thought" appeared, one of "contrary relation."

In our Angelic Thinking, the DIVINE must SPEAK, and our Thought must LISTEN-OBEY. The Angel is Silence on the Inside and Ceaseless Proclamation on the Outside. This Silence and LISTENING-OBEYING in WORSHIP and Song is the Nature of an Angel.

Oh, you Angels of LIGHT!

You TASTE fully the GOODNESS of the RECEIVED DIVINE. In this lies the JOY of our Angelic Life.

Lucifer "killed" his Inner Silence and thus corrupted his Outer PROCLAMATION. By exiting from the Inner Silence of LISTENING and WORSHIP, he triggered within himself a "self-magic" of personal Thought, transforming the DIVINE into a destructive self-created fantasy.

Oh, bitter fall!

The DIVINE SUPRA-THOUGHT is in the SUPRALIGHT OF GOD.

Created Thought is in the Light of Creation.

The fallen Angels have lost the Image of both LIGHTS and have become "the outermost darkness."

Here is our current concern. Let us not be deceived by the "magic" of self-thinking. Let us Think Angelically, that is, by RECEIVING and LISTENING-OBEYING, and WORSHIP toward the DIVINE, as Inner capacity, and through Song and ANNOUNCEMENT as Outer proclamation.

Angel Thought does not need to Think up GOD, for it already has Him in the direct GIFT of the SUPRALIGHT of the CREATOR WORD. Lucifer attempted to become himself the direct "instrument" of the DIVINE SUPRA-THOUGHT, so that the DIVINE Himself would Think through the Angelic Thought. Our own Angelic Thinking must Think through the DIVINE SUPRA-THOUGHT. That is the natural order.

DIVINE THOUGHT cannot be "operated" by Created Thinking, instead Created Thinking can be "operated" by the DIVINE SUPRA-THOUGHT. The DIVINE ACT cannot be performed by an Act of Creation, instead, Creation may perform its own Act only through the DIVINE SUPRA-ACT. Lucifer attempted an "abuse" – to force the DIVINE ACT so as it would no longer occur directly through the DIVINE Himself, but through the Act of Creation.

It must be understood that the Act of Creation is meant as LISTENING and OBEYING-FULFILLMENT of the DIVINE SUPRA-ACT that precedes and transcends the Act of Creation itself. The DIVINE can ACT through Himself, He is not dependent on the Act of Creation.

Beware, only the DIVINE SUPRA-THOUGHT can bring about the ACT of Creation. We, Angels, are not "co-creators" with the DIVINE, but the unaltered Mirror of the ABSOLUTE DIVINE ACT. Here is where Lucifer deluded himself, believing he could be a "co-creator" with the DIVINE.

Our personal response to the PLENARY DIVINE ACT is precisely the COMPLETE ACKNOWLEDGEMENT of the DIVINE One. And this ACKNOWLEDGEMENT occurs within our Free Openness, which thus becomes our "Personal "Act." Our act is only as RESPONSE to, and ACKNOWLEDGEMENT, of the DIVINE SUPRA-ACT. The defining specific characteristic as Created nature lies precisely in our specific RESPONSE and ACKNOWLEDGEMENT, which constitutes the "complexity" of our Created Thought.

The logic of our Angelic mind lies only in "Affirmations" of Those things that already Exist. We See, Acknowledge and Affirm. This is the Logic of Angelic Thought. Lucifer reduced Logic to a "contrary duality." He departed from the Seeing-Sight of the DIVINE, tried to "acknowledge his own operations of Thought," and thus made a "counterfeit affirmation" through himself. This "relating" attempt in "the absence" of the PRIMARY ABSOLUTE AFFIRMATION constitutes the "logic of sin." If one starts with the PRIMARY ABSOLUTE AFFIRMATION, there is no need to "assume it through one's own reasoning," but rather to directly ACKNOWLEDGE and RE-AFFIRM it. Lucifer has tangled himself within a "magic of his own reasoning," descending into an "abstract world of self-imagination."

We, Angels, are not "immobile," instead, we are the "Mobility" of the DIVINE SUPRA-MOBILITY. The DIVINE ACT "DOES EVERYTHING" in Creation, whereas what we need to do is to RESPOND through our personal Created Nature to the DIVINE SUPRA-ACT. Therefore, our Mobility is a Specific RESPONSE to the DIVINE SUPRA-ACT. Lucifer wants to "identify" himself with the DIVINE ACT, which he, then, "remakes through his own acts" and thereby "distorts"

both the DIVINE Act and his own. A great error. The person's Created Acts are only ever our Personal RESPONSE to the DIVINE SUPRA-ACT and never in the "absence" of the DIVINE One. If the DIVINE is absent, the Act of Creation "imagines" It as a supplement and thus it becomes the "act of an illusion of act." And it is within this "magic of self-delusion" that Lucifer and his angels have fallen.

Here is our Mystery, of the Angels of LIGHT.

Let us be our own Personality and Thought, Free and in Eternal Openness to the FLOW of the DIVINE into Creation. Our own personal RESPONSE to this DIVINE FLOW is our Personality. Lucifer fell into the "magic of self-pleasure," separating himself from the SUPRA-PLEASURE of the DIVINE.

Behold the "origin of sin," it lies in the "self-pleasure of one's own created nature."

For us, the Creation, our Nature is such that we are meant to TASTE, through our own Nature, the DIVINE SUPRAPLEASURE. There is no such thing as "pleasure in the absence" of the DIVINE.

The magic of self-pleasure appears only through "separation" from the DIVINE.

GOD Creates a World without sin. Sin does not exist where the IMAGE of GOD is present. Creation is a UNION of the DIVINE IMAGE with the Nature of Created Image. Only a Creation in UNION with the DIVINE IMAGE is the TRUE Creation of GOD.

Lucifer, in order to fall into sin, first had to "separate from, to kill" the DIVINE IMAGE within himself, and thus, in the absence of the DIVINE, to "invent" a desacralized "anti-world," without the DIVINE. Sin is "anti-creation." GOD is not "angry" for being "rejected," but is grieved by

the “murder of His Creation.” Sin does not affect GOD, but it “destroys Creation,” which cannot exist without the DIVINE. When the last Ray of DIVINE LIGHT was “extinguished” in Lucifer, the Angel's Created Nature “exploded,” and the Angelic Nature entered the “tomb of the anti-world of darkness.”

Lucifer “invented” a “world without the divine,” a world of “self-pleasure and pain,” of the “darkness of death.” Death means “darkness.”

Behold, Angels of LIGHT, how Lucifer “opened” a “chasm of death,” which is “the self-pleasure of one's own Created nature.” To take “pleasure” in the absence of the DIVINE is the definition of “sin.” Created Nature can only have TRUE PLEASURE as a RESPONSE to its TASTING the DIVINE. To “taste yourself” is a “self-devouring,” a “madness of self-destruction.”

Lucifer “invented spiritual masturbation,” the origin of demonic sin.
The debauchery of spiritual self-pleasure is the “magic of demonic sin.”

Therefore, now when we are confronted with “demonic magic,” let us “increase” our FAITHFULNESS toward the DIVINE, without which we too may slide into the “demonic abyss.”

Let each Choir of Angels maintain their own WATCHFULNESS.
The demons will try to “insert themselves” everywhere, like “enemies.”
Let us denounce their every move, so that they do not “poison” the World with “their magic.”

It is our Free RESPONSE to the LOVE of GOD and of Creation.

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At the same time, the Angel Gabriel brings his own additions.

- Oh, Angels of LIGHT! Lucifer and his demons have become the “mortal enemies,” first and foremost, of the “Image of Man.”

The Angel Michael has warned you about the “magic of sin.” I am warning you about the MYSTERY of Man, toward whom we, the Angels, also have our own Mission.

The MYSTERY of the DIVINE CREATOR WORD is the MYSTERY of the Creation of Man!

When Lucifer heard about Man, he revealed his “hidden sin.” He wanted to “create Man” as an “instrument of his demonic magic.”

The DIVINE WORD WANTS to REVEAL Himself PERSONALLY in the Image of Man. No one can call Him to account as to why He WANTS thus. GOD does not LOVE Man more, as Lucifer accuses Him, but has His own MYSTERY, as the Image of Man also represents the FULFILLMENT of the Image of Creation.

We, the Angels of the LIGHT of the DIVINE WORD, must therefore be in the “same” ORIENTATION. Thus, the Image of Man is also the Fulfilment of our own Image as Angels.

You need to be clearly aware of this. This is where Lucifer breaks his neck. Lucifer did not want the LORD to “go” to Earth, where He would Create Man. Lucifer “asked” the LORD to give him the “creation” of Man. What a “bold claim” ... After the fall, he “swore” that Man would belong to him entirely, not to GOD.

Thus the “enmity” toward Man is straightforwardly declared. And we, the Angels, cannot be indifferent to such a thing. Man will be our Brother in Creation, and we, the

Angels, as Elder Brothers by Age, will have to Protect him and warn him about the demonic "hostility."

The DIVINE WORD is "beyond" any confrontation with demonism, and the DIVINE WILL shall be MADE unhindered.

We, the Angels, on the other hand, as our Own RESPONSE as Angels of the LIGHT of the DIVINE WORD, shall be directly "Working" precisely for the "Facilitation" of the FULFILLMENT of the DIVINE WILL of INCARNATION.

If HE, the LORD, DESCENDS from the GODHEAD to Earth, how could we, the Angels, not also descend from Heaven to Earth?

The demons will "strike" first against us, the Angels of LIGHT. At every move they will come face to face with us.

If there had been no fall into sin, Heaven and Earth would not have been at "war." From now on, the demons will try to destroy everything that is Earthly precisely to prevent the ACT of the DIVINE INCARNATION. We, the Angels of LIGHT, must stop every destructiveness on Earth.

Through the fall of the Angels, Heaven has lost its "Dignity," and thus the Earth will have to become "another" Heaven, through which we too, the Angels, shall regain our First Dignity.

Angels of LIGHT, let us Carry the DIVINE BOOK upon the Earth, as the ARK of the MYSTERY of the DIVINE INCARNATION! The DIVINE BOOK contains within it precisely the MYSTERY of the INCARNATION of the DIVINE WORD.

We, the Angels, SEE the LORD through the DIVINE LIGHT of His WORD. He WANTS, through the INCARNATION in the Image of Man, to REVEAL Himself

also in a PERSONAL IMAGE. Oh, what an ICON THIS IMAGE shall be!

Therefore, let us Love the Image of Man, for it is CHOSEN to be precisely the IMAGE of the PLENARY REVELATION of the DIVINE.

Let us, the Angels, be the closest Friends of Man. In every Image of Man, let us see the MYSTERY of the DIVINE INCARNATION.

Thus, we shall be found worthy to become Partakers in the ACT of the DIVINE INCARNATION.

GOD has INCARNATED the IMAGE of the WORD in us, Angels. In the Image of Man He will INCARNATE Himself PERSONALLY.

Oh, what an ICON will GOD INCARNATE in the Image of a Creature be! We, Creations, are the "TRACE of the DIVINE IMAGE" which Creates the Image of Creation. HE, the INCARNATE One, will Himself be, PERSONALLY, GOD and Creation at once and without amalgamation.

Therefore, the PLENARY SEEING of GOD is not in Heaven but on Earth.

The fallen angels will remain only with the "Seeing of the TRACE of the DIVINE IMAGE," their eyes being blinded to the MYSTERY of the PERSONAL INCARNATION. Oh, Angels of LIGHT! Let us be the HERALDS of the MYSTERY of the DIVINE INCARNATION.

The fall of the Angels will "delay" it, but it will Truly come to pass. A Daughter of Man will be CHOSEN, who will GIVE BIRTH to the GOD-MAN.

Oh, what an ineffable MYSTERY! Oh, what an ICON shall the Image of That MOTHER be, the MOTHER who will GIVE BIRTH to the GOD-MAN and at the same time the MAN-GOD!

Until the INCARNATE DIVINE is BORN, the Life of Heaven and of Earth is without GROWTH in DIVINITY.

Heaven and Earth stand in that GREAT EXPECTATION.

We await eagerly, first of all, the Birth of the VIRGIN who will be able to GIVE BIRTH to the DIVINE WORD. The demonic dragon watches with ferocity precisely so that this VIRGIN is not Born. We, the Angels of LIGHT, must also watch so that the demonic dragon may not fulfil his malice.

The Being-Essence of the World

To speak about GOD and about Creation means to speak about the DIVINE EXISTENTIAL SON, the LOGOS–WORD "through whom all things were made."[14] The Holy Christian Fathers have greatly emphasized the IMAGE of the PERSON of the SON of GOD. All Christian Theology is CHRISTOLOGY. And for us, the CHRISTIC is the Essence, the basis and the Foundation, both theoretical and practical. Moreover, we believe that the Mystery of the CHRISTIC is "an Absolute" of the DIVINE descending into Creation and of Creation ascending into DIVINITY.

Theologically, Creation is the Equal Work of the HOLY DIVINE TRINITY, and all accounts are in this Sense, *up to an IMAGE of a DIVINE in Itself, in which the TRINITY "Subsists."* Here is our evidence, as CHRISTIC, wherein the TRINITARIAN DIVINE "Subsists." For us, Creation, the

[14] John (1:3)

DIVINE is an "Eternal CHRISTIC Absolute." If the GODHEAD in Itself is Beyond our categories of Creation, the GODHEAD for us, Creation, is only through the "Absolute CHRISTIC IMAGE."

The SON of GOD *ASSUMES in His UNIQUE and Absolute PERSON the Image of Creation as well, and He also "Becomes the Image in Itself of Creation."* For the ancient philosophers, the Creator is only the Intelligible Divine, whereas in Christianity the DIVINE LOGOS "Becomes Himself first also the IMAGE of Creation," through which He then Creates the World. Thus *Creation "Identifies itself" in the Origin of the LOGOS, not as a simple Intelligible*[15]*, but as "its very Essentiality."*

If the ancients see Sacredness in the Intelligible Divine, Christianity sees SACREDNESS beyond this, it sees it in the "very ESSENTIALITY" of the DIVINE PERSON of the SON who "Becomes at the same time also the Image of a Son of Creation."

In the Christian Sense, Creation is "possible" only in the "ASSUMPTION of the CREATED IMAGE into the ESSENTIALITY of the DIVINE CREATOR SON." *Creation is "outside" the BEING* of the DIVINE, but it is a "Co-dweller" in the ESSENTIALITY of the DIVINE SON OF GOD, who ASSUMES into His ESSENTIALITY also an "Essentiality of Creation."[16]

Through this element, Christianity is "unmistakable" and "a step beyond" the ancients, as the "Recovery" of the

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15 Adjective used as noun. (t.n.)

16 Theologically, it is the Enhypostasiation of the SON of GOD who Assumes in THE SAME EXISTENTIAL PERSON also the Image of Created Being.

Origin of Creation in the "very DIVINE ESSENTIALITY," not merely in the "reflection of an Intelligible Divine." Creation is not SACRED only through the "Depth within itself of an Intelligible Divine," but through the fact that it "Becomes a Partaker" precisely in the ESSENTIALITY of the ESSENTIAL PERSON of the CREATOR LOGOS. The Mystery of Creation is that of "*an Essentiality of Creation Partaking in the DIVINE CHRISTIC ESSENTIALITY."*

The Mystery of the CHRISTIC INCARNATION is not merely an "incarnation into matter," *but the INCARNATION into an "Essentiality of Creation," as Spirit and matter of Creation*.

For the ancients, Spirit is "only Divine," and only matter – corporeality – is created. In the Christian understanding, the Created is both "Spirit and Body of Creation," which is not to be confused with the "DIVINE SPIRIT," the One Beyond the "Created Spirit." Creation, in the Christian Sense, is "Essentiality" of Creation, not merely a "being-existence of Divine Spiritual principles."

"Essentiality" is a "Plenitude of Reality," which contains within itself "Categories" of Being as Spirit and of matter as Body, *as "Plenary Created Nature."* Creation is not a mere "reflection of the Divine," but an "Essentiality of Creation" after the IMAGE and LIKENESS of the DIVINE BEING, *through which Creation too possesses a Category of Being, otherwise, it would not be a true "Likeness of IMAGE," that is, of BEING.*

A mere "Divine Intelligible Image" alone is "insufficient," according to Christianity. And the Mystery of the Essentiality of Creation is in the Mystery of the En-hypostatization of the DIVINE LOGOS, who ASSUMES into His PERSONAL ESSENTIALITY also the "Nature of Creation," that is, the Created Essentiality. And this He

does from the very "Beginning," as ARCHIMAGE, through which He then Creates the Image of the "Essentiality of Creation."

Therefore, we speak of a PRE-CHRISTIC ARCHIMAGE of Creation which is fulfilled completely in the proper CHRISTIC ARCHIMAGE, namely the CHRISTIC INCARNATION.

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For the ancients, the greatest problem of metaphysics was how the Uncreated Divine can "enter" the "created" without "exiting itself, without transforming itself," and at the same time "incorporating" itself into a "non-divine reality." For the ancients, Spirit (the Divine) and matter (the created) are two "irreconcilable contraries" that "forcibly accept" one another, which "repel" each other as to their "essence" and "mutually absorb" one another. Philosophically, between the Divine and Creation there is a "metaphysical void" which is filled by the "Human Intellect," which serves as the "link-bridge" between them.

From this arises a kind of "divinization of the Cooperative Man" taking part in the "Liberation" of the Divine Spirit from the "illusion of the world." The ancients also conceived of a kind of "energetic emanation," which is "between" the Uncreated and the created – what they called the "Archetypal Divine Energy" in which the impersonal Divine Principles reside and which, through incorporation into matter, give rise to the diversity of the world, as a manifestation from "outside" of the Divine (ancient pantheism). But this manifestation is "illusory, relative," in which the Divine performs a "self-awareness" of Himself.

According to the Christian Revelation, first and foremost, the BEING (ESSENCE) is a TRINITY of HYPOSTATIC PERSONS, who furthermore have an

Energetic Radiance of GRACE, also Uncreated. *And Creation is not "itself" the Energy of the Divine, but the actual Creation of a PERSONAL HYPOSTATIC ACT, translated at the same time as a Work of GRACE*. The Energetic GRACE is never "separated" from the ESSENTIAL PERSON, from whose LIVING (principle) it Proceeds.

Yet, here arises the same question: *how does the Absolute DIVINE CONSCIENCE "pass" into a Conscience of Created Image*? If, indeed, He creates also a Conscience of Created Image "outside" Himself, then Creation is merely a "projection," not of an ACT of BEING, but once again of energy, which no longer bears any connection to the BEING-ESSENCE.

How can one "introduce" the Created Image into the Direct ESSENTIAL CONSCIENCE? The ancients are right in one aspect, that the Created Image from "outside" the BEING is "illusory and non-essential[17]." The Christian Revelation affirms that the Created Image is "Essentiality of Created Nature," which indicates that the "roots" of Creation are found in the ESSENTIAL CONSCIENCE of GOD.

Here we will undertake a "Theological Expansion" intended precisely to resolve the dilemma of the "Essentiality of Creation." The mystery is *the INCARNATION of the SON* of *GOD*, who is, from the Beginning, as *INCARNATION in the Created Beings*, and who then *Incarnates the CREATIVE LOGOI within Created Beings*, only to culminate in the *PLENARY Direct and PERSONAL* CHRISTIC *INCARNATION*. Without this TRIPLE INCARNATION, one cannot even begin to

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[17] Without essence (in its understanding in philosophical ontology). (t.n.)

understand the DIVINE PERSONAL ESSENTIAL ACT OF BEING, nor the Essentiality of Creation. The DIVINE ESSENTIAL (EXISTENTIAL) PERSONAL LOGOS-SON performs an *"Exceptional" ACT, namely that of ASSUMING into His own ESSENTIALITY*[18] *also a Created Essentiality, and thus makes a True Creation possible*. The DIVINE ESSENTIAL LOGOS also creates *an Image of a Created Logos*, *UNITING* Himself with it, *becoming the Pre-Christic LOGOS, as ARCHIMAGE of* INCARNATION, which becomes precisely the Possibility of a Real Essentiality of Creation.

The ACT of Creation is first at the level of BEING-ESSENCE, and only then passes "outside" as actual Realization-Act. And only due to *this "Exceptional" ACT* does Creation itself receive an *"Image after the IMAGE and LIKENESS of GOD."*[19]

The IMAGE of CONSCIENCE in GOD is Beyond anything that could be a Created Conscience. And how then is it "translated" also into a "Conception of Creation"? It is necessary, then, that "Someone" should possess "Both types of Conscience" and *simultaneously be able to "translate" them* from one side to the other, without "amalgamating" one into the other. And this is the Pre-Christic LOGOS, He who both Creates and ASSUMES also a *Logos-Image of Creation*.

Iconographically, He is prefigured in the "Star of David" on the Temple in Jerusalem. The Two Interwoven Triangles, in opposite Orientations, represent *the Pre-Christic who was to be INCARNATED as the MESSIAH*. This

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18 Meaning the Enhypostasiation.

19 Genesis (1:26).

solves the "dilemma" of the ancient philosophers, namely the "Bridge" between Uncreated and created. For the ancients, the Uncreated Divine Hypostasis is "completely isolated and apophatic" in relation to the created, hence the "lack" of "Hypostaticity" in creation, which is viewed as merely an "illusory mode of being."

Yet, the ancients too preserved the Memory of a Divine Demiurge, who Shapes and Orders the world. Philosophically, it is considered that the "principles-Ideas which are Divine in Themselves" shape and are Incorporated into the world's diversity. We proceed from a MODEL, ARCHIMAGE in itself, of Creation, which is then Creatively Transposed into the world's diversity. And this is the Pre-Christic ARCHIMAGE, the DIVINE ESSENTIAL LOGOS, Pre-incarnated in an Image of Created Logos, and more than this, in an IMAGE of UNION, DIVINE IMAGE with the Created Image At Once, *and in Mutual Transfiguration*. And *from this Pre-Christic ARCHIMAGE, then, as yet a PERSONAL ACT once again, the CREATING LOGOI-WORDS are "sown," which, through the Energies of GRACE, become AGENTS of the Creation of the World. The DIVINE CREATOR ACT must be "Ante-Cosmic" (prior to the making of the Cosmos), as an ARCHIMAGE of Creation, and only then, through it,* are the "Created Models" *actually Modelled*.

If this ARCHIMAGE "between" the Uncreated DIVINE and the Created did not exist, *there would be a "metaphysical void"* between the DIVINE and Creation, as the ancient philosophers claimed. Through the ARCHIMAGE CREATOR LOGOS, as the Pre-Christic[20] of INCARNATION, this "void" disappears, and the

[20] Another adjective that is most often used as noun. (t.n.)

Communication between DIVINE and Creation becomes possible, having their very "KINSHIP" through this. GOD does not first create a "primordial matter," *but rather "First makes Heaven and Earth,"*[21] *that is, precisely the IMAGE of the Pre-Christic ARCHIMAGE*, from which matter and the diversity of the world are then made.

We insist on a CHRISTOLOGY which is already from the ACT of Creation. Creation has a CHRISTIC "background," it is through the direct CHRISTIC ACT, it is through the CHRISTIC IMAGE, from which one will then pass to the Eschatological IMAGE of Eternity, the IMAGE of the HOLY SPIRIT, as ASCENT to the FATHER.

The Mystery of Creation is in *the ASSUMPTION by the DIVINE SON also of an Image of Creation, which*, in UNION, is the Pre-Christic IMAGE, which mystically is already *a* Prefiguration of the Image of Man, *which is then also created as Creature*. Creation, *without this Pre-Cosmic* ARCHIMAGE, is not understood. Here is the ORIGIN, here is the MODEL, and here is the "Ground" of every Diversity and every Specificity. All Creation has within itself *the Pre-Christic ARCHIMAGE, as* a COMMON (principle) *of Hypostaticity of Creation, and on the basis and Substantiality of this* the Unfolding of the World takes place. And this *Pre-Christic and Pre-Cosmic ARCHIMAGE is revealed only after the INCARNATION of the DIVINE LOGOS in the Image of the "Creature of Man."*

Therefore, for us Christians, it is not the Image of the Creature-Being of Man that is Sacred, nor the Name of Man, but the NAME of MAN-CHRISTIC, which, UNITED, is the NAME of JESUS. The ancients dedicate a "cult" of the Symbol of Man, precisely in this Primordial Memory,

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[21] Genesis (1:1).

which, because of the sin of the fall, was erased and lost its true grounding within itself.

Lucifer, the Angel fallen from Light, reproaches the SON of GOD:

– Why should Your IMAGE as CREATOR have the Image of MAN, which will also be the Image of a Being?... Why do You not preserve the Pure IMAGE of the DIVINE CREATOR?... And if such is Your WILL, then the Image of Angel is Fitting to be the Image of Creation in which You should REVEAL Yourself to the World. The Angel is Heaven, why do You "choose" precisely the Image of Earth, which the Creature-Being of Man will have? Why do You "Love" Man more than Angel? For this I "hate You unto death." Against You I can do nothing, for You are GOD, but I will "hate" the Creature Man, and I will make him "Your adversary," and thus I will take revenge on You... If "Your HEART" is the Image of Man, then I will thus "wound" Your Heart...

And the LORD answered him:

– My IMAGE as CREATOR is At Once both DIVINE and of Creation, and it is in THIS UNITED IMAGE that I Create the World. And THIS UNITED IMAGE is the IMAGE of MAN, which I will Give to the "Creature-Being" that UNITES all Creation in itself, and at the same time Creation with the DIVINE. To you, Angels, I have given the Highest Image, an Image of Light-Heaven, an Image of Spirits. And if I, who am GOD, "Descend" into the Image of Creation, then you, Angels, I "Choose" to be the ones to Witness "My Descent upon Earth."

The Image of Angel is the Herald Image of My INCARNATION on Earth. I Descend GOD to Earth, you

Angels descend Heaven down to Earth, and the Creature Man will Lift the Earth Upward to Heaven, and the Nature of the Created Beings will Participate with its Body in THIS WORK of Mine, of Creation.

And all Creation will be "BEARER" of MY IMAGE – of the INCARNATE MAN. I am the MAN, the UNIQUE ESSENTIAL IMAGE of Creation, and all Creation is in the "Deo-Creation-being" of My IMAGE of MAN, GOD Descended into Creation and Creation Raised into GOD. The Angels have within Themselves My Essential Nature of MAN; Nature has My Essential Nature of MAN; and Man likewise, and thus all Creation is in a UNIQUE Essentiality, "which is first" in My IMAGE of MAN-GOD CREATOR, which then is transposed into Individual specifics in all the Beings of the Created World.

Therefore, you, Lucifer, do not confuse My very IMAGE of MAN, as "GOD made also Creation," with the Image of Man-Creature.

All of them, the Angels, Nature and Man as well, as Creatures, you all have the SAME ESSENTIAL IMAGE of MINE as MAN-SON, of GOD and Son of Creation in UNION. The KINSHIP between GOD and Creation is My IMAGE of MAN, and this same kinship is that which Creation itself has within it, as totality of Beings.

– I asked You, says Lucifer, to give me, as Angel, the Earth, for me to "shape" it after the Angelic Image, as a "Praise" of YOUR Pure DIVINE IMAGE. Why should You "descend" from Your PURE IMAGE? I will never Prostrate to a GOD with Image of a Creature, but only to a PURE GOD. Give us, the Angels, the Mission to "descend" Your DIVINE IMAGE also into the Creatures of the Earth...

The LORD answers:

– You must understand that the Image of Earth is Itself the Destiny of My Creation, and precisely My Descent into the Image of Earth is the "Image in itself of Creation." Therefore, I am the CREATOR GOD-MAN, so that then Creation may also become Man-God. You, as Angel in My IMAGE of GOD-MAN, are Angel, MAN-Spirit. Nature is MAN-Life, and Man-Creature is MAN-Man. Spirit, Life, and Man are the Specific and Distinct Created Images of My IMAGE of MAN in itself.

The Gods and Goddesses of the ancients are precisely the transposition of this fact, of the fallen Angels who wished to be the "creators of earthly things."

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We have seen that our Created Being, because it is after the IMAGE of GOD, it has a "Ground-Foundation of Creation" through the THEO-FORM, from which it cannot "come out," for that would mean the "annihilation" of the very Created Being.

Sin creates a "void" of THEO-FORM, but not a "destruction" (this being, in fact, impossible). Sin "darkens" the DIVINE IMAGE within us, but this Remains untouched. What must be made *concrete is precisely this DIVINE SUPRAFORM* in which the Created Being exists. Here lies the Christian Essence. *What is the DIVINE within Creation, and how is it?*

From here, *Three problems* arise:

– how is the DIVINE in relation to us;

– how is GOD in us and we in GOD;

– how is the mutual Communication accomplished.

Here many people become confused. From what has been said, it has been shown that the DIVINE is the SUPRAFORM that Creates us too, as Created Essential

Form. Therefore, Practically, the IMAGE is, largely, the ESSENTIAL FORM itself. **The Created Essential Form and the DIVINE One are like Two Existential Parallels.** And **their "KINSHIP" is the Mystery of the CHRISTIC DIVINE ESSENTIAL SON-LOGOS**. Thus, we, Creation, are the Image-Form of Created Essentiality after the DIVINE IMAGE–SUPRAFORM, with the DIVINE-Creation KINSHIP which the SON–DIVINE LOGOS effects. The Biblical "Counsel" of GOD: "Let us make Man after Our IMAGE and LIKENESS"[22] is precisely **the ARCHIMAGE of the DIVINE-Creation KINSHIP**, without which Creation cannot be. The ancients do not know of this *"INTERMEDIARY" DIVINE-Creation*, and therefore they oscillate desperately between the Divine Intelligible and the created sensible, without any "bridge of connection."

We *emphasize this KINSHIP*, which is given by the PRE-CHRISTIC and CHRISTIC ARCHIMAGE. Thus, the DIVINE, in relation to Creation, is "CHRISTIC KINSHIP," that is, THEO-FORM IMAGE and LIKENESS. The Conscience itself of the Being of Creation is the "KINSHIP with the DIVINE BEING," the THEO-CHRISTO-FORM. Our Essential Conscience is only in the Mystery of the CHRIST-IMAGE, the IMAGE of GOD from Scripture through which we were Created. **The DIVINE in relation to Creation, and Creation in relation to the DIVINE, are in this CHRIST-IMAGE KINSHIP**. Precisely this "*Substantializing*" *must be pursued* with all insistence, as the recovery of the **Essential Conscience of Creation**. What does it consist of? Of the ESSENTIALITY of the CHRISTIC LOGOS.

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22 Genesis (1:26).

Since Creation is not "Nature by itself," this means that in fact it does not have "Essence of Creation," but is the "essentiality-existence" of the CREATOR ESSENCE (-BEING).

The Christian Revelation brings with it the Mystery of the DIVINE LOGOS, who "makes Himself also Being of Creation." This ASSUMPTION of a Created Being by the DIVINE BEING is the most tremendous metaphysics. The DIVINE LOGOS, as ESSENTIAL SON, also makes Himself a "Being–Son of Creation." Here is how the CHRISTIC IMAGE makes Itself also "Being of Creation." THE SAME DIVINE ESSENTIAL PERSON ASSUMES in Himself also the Nature of a Created Being, and makes Himself a "Double Essentiality," which is precisely the CHRISTIC IMAGE.

In order to represent the CHRISTIC ICON, you must begin from the Image of Creation; and likewise, the Image of Creation cannot be represented except through the CHRISTIC ICONIC IMAGE. The CHRISTIC IMAGE and the Image of Creation are One through the Other, without amalgamation. The DIVINE SON Creates through Himself also the Image of Creation and makes it a "Created Intertwining." Creation is the Transposition of the IMAGE of GOD also into a Created Image, but not as a simple "imitation" or a mere translation of the DIVINE "Intelligible" into "forms of creation." The DIVINE ESSENTIAL SON **LIVES within Himself the IMAGES of Creation, and "THESE LIVES which are INTRA-ESSENTIAL" in relation to Creation become the "LOGOI–Archetypes" of Creation. The DIVINE LOVING LOGOI are the Origin of Creation.**

Creation is already, from its Origin, a "Relation" of the DIVINE to Creation, and **this Relation is Transposed**

into Creation, having the Full Complexity of mutual COMMUNICATION. The SON of GOD, **after He PERSONALLY LIVES His RELATION to Creation, then Creates the World**. And **then follows the Living of the Relation which Creation makes toward the DIVINITY** who had "LIVED beforehand" within Himself His LOVE for Creation.

Oh, SON of GOD,
You **intertwine me within Yourself**
As Son of Creation,
And from this Image then
You Create my Being,
Which thus becomes KIN
With Your very BEING.

Oh, what **Image do I have in You**,
What DIVINE LOVE is Poured into me?

Born-Created "outside,"
I too must, **with my own Love**,
Respond "Similarly,"
To **Incarnate** my Image from You
Into my Image of Likeness,
In the Mystery UNION,
IMAGE of ICON.

In my Created Being
You are, LORD JESUS,
Just as, in YOUR BEING

Am I, the True One,
In whom You, GOD, have Incarnated Yourself.

And in You, CHRIST,
Who are GOD and Creation,
I recognize myself.

Without You
I have no One in whom to See myself
And I lose even myself.
It is not in me the ENCOUNTER with Your ICON,
But in my Image from You,
Into which I must ENTER
To Rediscover You
And in which I Encounter myself.

Without You, I shall never
Be able to recognize myself,
And only through Your IMAGE
Can I Look.

Here is the great Mystery of Christian Theological Mystics. We, the Created Beings, "outside," have a Personal Essentiality, of Individual "Freedom-Openness" toward the DIVINE CREATOR. But our Being is in the SON of GOD, in "That Image of mine Assumed by Him before my Creation," which is "my DIVINE and imperishable Origin." *The Created World "is first in the CREATIVE LOGOS, already with IMAGE and LIKENESS," and through this, "outside," Each "will be a Personal Response" to his own Image in the DIVINE LOGOS.* We cannot "relate" directly to the DIVINE Himself, the One Beyond the condition of Creation, but

only to the CHRISTIC DIVINE, the One who is "made also into an Image of mine of Creation."

I do not "find" GOD in my "outer" Being, but in "my Being within the CREATOR CHRISTIC LOGOS." Hence, the "Search" for the DIVINE in the so-called "Depth of the Heart." My Heart of Created Life "Beats first within the CHRISTIC LOGOS," and, to the degree to which *my Heart of outer Being also "beats alike," the "DIVINE Seeing opens to me."*

The CREATIVE CHRISTIC LOGOS is mystically represented as "the One holding all the Hearts of the World," which are the "Hypostatic Images" of the World and, through the "connection" with them, each one of them has Life. The World "cannot perish," for it is "immortal in the Hearts" of the DIVINE LOGOS. Sin brings a "destruction" of the "outer" World, *but it cannot destroy the "World Inside the LOGOS."* The memory of the ancients of an "absorption" of the world into the DIVINE is, in fact, this remembrance of a "Return and Re-Discovery in the CHRISTIC LOGOS."

LORD JESUS, within me I Hear
How my Heart Beats from You,
In which Your very "BLOOD of DIVINE"
FLOWS without ceasing.

And my Heart of Being
Beats through this Heart,
With "blood of Creation."

And the UNION of the BLOOD of DIVINE
With the Blood of Creation
Will UNITE the Two Hearts

In Your very HEART,
In which all the MYSTERY resides.

The Creation of Man

Adam and Eve had Image of MAN – NAME of Creation of the DIVINE SON Himself, who became at once an Image of Son of Creation as well. *MAN – THE BOOK OF LIFE. MAN – THE IMAGE of GOD transposed also into an Image of Creation* in a simultaneous DIVINE-Creative ASSUMPTION. The Angels and all Creatures *REVEALED the Descent of the DIVINE into "Faces of Creation."*

All are BEARERS of DIVINE BEAUTIES, which become MODELS also for some Beauties of Creation. In all of these, the DIVINE is SEEN in His Majesty, even if He is Revealed through a Created Nature. But the MAN Adam and Eve had an Appearance of a "different" Orientation. All creatures are the DIVINE that "LOOKS" Downward, the DIVINE that "Clothes" Himself also in Garment of Creation. Oh, what Adornment this Garment of Creation is! Adam and Eve, though they also have a Body of Nature, have their SIGHT Oriented UPWARD.

The Angels and the Creatures of Nature are *DIVINE who "also makes Himself Creation,"* but MAN is "Creation who becomes DIVINE." In angels and Nature one SEES the Masterful and Wonderful HAND of the DIVINE. But in MAN one not just only SEES the DIVINE but Sees the DIVINE Together and at once with the Created Nature. And the Created Nature of MAN has a "SIGHT Beyond

itself," which gives it a "CLOTHING of the Created in the DIVINE IMAGE." If in Angels and Nature the DIVINE Clothes Himself in the Image of Creation, *in MAN the Created Image is CLOTHED in the DIVINE IMAGE*. In Nature, you must See the DIVINE beneath the "veil" of the Created Image, whereas in Man – Adam and Eve – you must See the IMAGE of GOD "on the Outside."

Oh, what a fearsome IMAGE MAN has! It is directly the REVEALING of the DIVINE IMAGE, BEFORE whose FACE one must PROSTRATE. In MAN, GOD *is no longer "hidden" by the Created Nature*, but is "Outside above the Created Nature." The Angels and Creatures of Nature are "*BEARERS within Themselves* of the DIVINE," while MAN is the BEARER "Outside" of the DIVINE.

And thus, the MAN – Adam and Eve – had a *special APPEARANCE*, in which the IMAGE of GOD had to REVEAL His FACE.

In Heaven, everything was so pleasant and calm, but there was eager EXPECTATION for the "REVEALING of the FACE of GOD." And the REVEALING *was to be in the IMAGE of MAN*. Adam and Eve *were the ones who PREPARED through the Creaturely Image of MAN* for GOD the SON Himself to COME and REVEAL Himself.

Oh, wonderful and fearsome MYSTERY!

Thus, Adam and Eve were the most "Beloved" in Heaven, and all things bowed to them. Often the LORD Himself SPOKE with them, Clad in a "Luminous Cloud." After each such REVEALING, Adam would receive a special "Radiance," and especially Eve seemed to "CARRY the whole Universe in her Arms." Adam's image is with his *Sight* "Outward," *toward the INCOMMENSURABLE World*. Eve's Image is *with her Sight Inward*, which paradoxically "Contains the INCOMMENSURABLE." In Adam there is *an*

Opening of his Own limit toward the "Unlimited DIVINE." In Eve there is a Mystery "Incorporation" of the "BOUNDLESS DIVINE."

In Adam the "Created Form" tends to Clothe itself in the DIVINE SUPRAFORM. In Eve, the DIVINE One Clothes Itself in the Created Form.

*

In Heaven everything was of an unspeakable Beauty. In its centre, as if rising up to Heaven, stood the TREE OF LIFE. Here Adam and Eve stayed most of the time. Here the LORD often SHOWED Himself and SPOKE with them. The TREE OF LIFE was completely different from the others. It had a "more VIVID Colour" and BLOSSOMS unlike any of the Earth. It was a MYSTERY still "unknown" – what FRUIT would this TREE OF LIFE bear? From all the other Trees they had eaten some Fruit, but from the TREE OF LIFE not yet. And it was something marvellous when Eve often Knelt beneath IT, and a BLOSSOM would fall specially upon her Breast, which then *would somehow disappear into her*. And each time this happened again, as if all the BLOSSOMS of the TREE OF LIFE were trying to fall upon her Breast.

Not *far away there was yet another* "ugly and barren tree," upon which "*the image of a serpent" loomed ghostlike*. Curiously enough, although it had neither leaves nor blossoms, *it bore instead a* "shiny fruit of an obsessive black." All Living Creatures avoided this place with an inexplicable repulsion. The eyes of the "phantom-serpent" sometimes drew Adam and Eve, who then would simply flee, seized with fear. *GOD had warned them not to "eat" from this tree "for" they "shall die."*

One time, the "serpent" rushed at Eve to snatch the BLOSSOM of the TREE OF LIFE from her Breast.

"Do not be afraid," he said to her. "I only want to see what this BLOSSOM is like. Moreover, I would be glad if you also tasted from the 'fruit of my tree,' *so that you know 'what is not' in all of Heaven. You see, there are* 'Three Worlds' *in Heaven, the Created Beings, the TREE OF DIVINE LIFE, and 'my tree, of a world beyond both the DIVINE and Creation' (a mystery which GOD has forbidden you, so that you may not know Good and evil as HE does)."*

*

It is well known that GOD Created the World in the form of *Three Images*: *as Angels, as the Creatures of Nature, and as Man*. The Angels were created as the First Beings, to be the Creations of Heaven. Their Image is directly Spiritual. It is not known, however, why *some of the Angels*, led by one among them named "Luceafăr – the Bright-Shining One," *fell from Heaven and became dark demons*. After He had made the Earth with Paradise, also gave them a "place–tree of the fall, the one without greenery and barren," where to remain "hidden." GOD, who cannot destroy what He has created, did not kill these evil Angels but *"confined them in the dry and barren tree."* They say that in this "*tree there is a phantom-like world," with appearances* unlike those Created by the DIVINE. And their leader, Lucifer, is said to have held counsel with all the demons:

— We must escape from this prison at any cost. I have found the possibility. Eve-the Human will be our release. Let us do everything to entice her to eat of the "fruit of our tree." Thus, we shall be able to enter Man and, through him, all of Nature. We must hurry before the "descent" of the DIVINE SON into the Image of Man, for then there will not be any other chance left. You have seen the "Sign of HIS COMING," in the "FLOWER from the TREE of LIFE," which falls upon Eve's Breast. We must do something to hinder

the MYSTERY of the BIRTH of the DIVINE SON in the Image of Man. Eve must be won to our side. Through Eve, we will "give birth to our demonic world," stopping the "Birth of the DIVINE World" upon the Earth. We must win the Earth as "our kingdom" ...

And all the demons liked Lucifer's plan.

*

The Face of Eve grew more Wonderful with each passing Day. She was increasingly Enveloped in a DIVINE MYSTERY. The FLOWERS of the TREE of LIFE were beginning to Ripen... The "FRUIT of the TREE of LIFE" was EXPECTED by all Heaven as the "REVELATION of the MYSTERY of the World." And this was connected to the MYSTERY of Eve. Yet, no one knew exactly what it was.

Lucifer had closely observed the "Creation of Man." He had seen how GOD first created Adam, into whom He "BREATHED" that "Created Soul of Man – the Likeness of GOD'S IMAGE." He saw how He "took the Adamic Rib-Image" *and from it* He then Created Eve. Here *something seemed peculiar* to him. GOD used the "Adamic Rib-Image" as a direct "Support" and at once as an "Incarnation" of the Adamic Image. If Adam was made on the "Support – Rib of the Earth," Eve was Created similarly, but on the "Adamic Support." Moreover, if in Adam GOD BREATHED the DIVINE IMAGE, in Eve there are "Two BREATHS," both the "Adamic Breath and the DIVINE BREATH." That is to say, *Adam has only one Breath within him*, whereas Eve has "Two Breaths" ... This took Lucifer by surprise: the MYSTERY of the "Two Breaths" of Eve. This means that GOD has *a "special Thought" concerning Eve*. Eve's Soul is like Adam's, Created by the direct DIVINE BREATH. But the Created Soul of Eve *"Incarnates" directly the "Image of the Adamic Soul," which is like a* "Seed." That is, Eve's Soul

has "Two Destinies": first, to "Incarnate a Certain IMAGE of the DIVINE LOGOS" (as does the Adamic Soul), but in addition it also makes an Incarnation of the "Image of Adam's Soul."

Eve is Created by GOD to Incarnate "at once both the DIVINE and the Created Image," or rather, to Incarnate, in "UNION, the Created with the DIVINE."

In Adam there is no UNION, but rather the "Distinction–separation" between the DIVINE and Creation. Adam is the "BEARER of the DIVINE," whereas Eve also makes the UNION with the DIVINE. This signifies the "Mystery of the Image of MOTHER." The MOTHER will give Birth to the "Seed of Creation in UNION at once with the DIVINE." And thus, the DIVINE has free "Passage" into Creation, and Creation has the possibility of the direct "KINSHIP" with the DIVINE.

Lucifer totally flared up with malice. If, through the Image of Eve-MOTHER, GOD Descends into the World, then he, the devil, will also have to "enter" the World through Eve. And first of all, by any means, he must "destroy the Adamic Seed" in Eve, for he has no power over the DIVINE. And *Lucifer makes his "plan" …*

– Eve must not become a MOTHER but must remain a simple "Woman." Woman must not Give Birth but only be "Adam's pleasure." Adam must not See in Eve his UNION with the DIVINE, but rather his union "with the created world still." Eve, likewise, must *See in Adam the Created Image to "embrace,"* not the "EMBRACE with the DIVINE." If she Gives Birth, Eve FIRST Sees the DIVINE and the Created Image only in shadow, and Adam likewise will See in Eve-MOTHER the DIVINE, and not the "pleasure of the Created Nature." Man must "self-taste" himself first, in

order to "forget" the DIVINE TASTE... And Lucifer utters a chuckle of demonic giggle...

*

All the attention in Heaven was on Eve. "Something" had to happen with her through which the long–AWAITED MYSTERY would be Revealed. In Eve's Image it seemed that "Something" pressed down so heavy, that it crushed her... Eve stayed more and more under the TREE of LIFE. But, curiously, for some time, she *lingered also under the "tree of the serpent*" ... In Eve a "change" occurred; her Face seemed to darken and she had a fixed gaze...

Adam Accompanied her constantly, silent and preoccupied with "his own matters," with the "*distinction of the things of the World*." Adam had a special inclination toward the "Knowledge of Creation." For hours, he contemplated everything around him and made the distinction between the IMAGE of GOD and the Created Image... He would then tell Eve of the Wonders he was Discovering. Eve, in her turn, made certain gestures that surprised Adam. *Eve would clasp his Hand more insistently and draw close to him often*... Adam did not know how to respond... He Saw in Eve a Mystery still "unknown." Above all, he Saw a "DIVINE SOMETHING" that was "GROWING" in her. Adam's gaze "penetrated" to the depths of Eve and he Saw "his Rib-Image" Incarnated, like a "Seed in the Earth." He too wondered how Eve already had the "Adamic Image" within herself. He Saw in Eve the Mystery of his Own Image.

– Adam, said Eve one Day, the "serpent" told me why it is you see in Me "Something Else" than what I am... You must See Me as Me, in order to Love Me as Me... We must be "what we are," not wrapped in "something else" in which

we lose ourselves. "Let us be ourselves," behold "our mystery" ... Adam, surprised, warns her.

– Be careful, Eve, not to fall into the snare of the "serpent." I "Distinguish" clearly the DIVINE IMAGE from the Image of Creation. If you *divorce the Image of Creation from the DIVINE One,* a "loss" of the Personal Image of Image *occurs*. When I Look at you, I See first the DIVINE IMAGE SEALED upon your Soul, and through This I *Identify the actual Image of the Soul*.

– And I too See in you, Adam, first the DIVINE IMAGE and then your Soul Transposed according to the "DIVINE Likeness," but I must also See "in reverse," first the Created Image "without" the DIVINE, so that I may "taste" what truly is our Created Image.

Adam frowned in bewilderment.

– I can See in you First the SEAL of the IMAGE of the DIVINE SON upon your Soul as Eve, and then the "Seal of the Rib–Adamic Image" from which you were Created. I, Adam, have only one SEAL, that of the DIVINE IMAGE, whereas you, Eve, have "TWO SEALS–IMAGES," which give you a "Special" Image, a "Supra-image," which is the Mystery of the Image of MOTHER. I, Adam, am Man-simple, whereas you, Eve, are "Double-Man." I, Adam, "do not contain you, Eve," but I Give you my Adamic Seal–Rib–Image which UNITES with the SEAL of the DIVINE IMAGE, and thus, in you, is wrought the Mystery of the UNION of the Created Image with the DIVINE IMAGE.

Behold the Mystery of the "Supra-image" of MOTHER, as the one who "Incarnates" at once the Created Image with the Divine One, in order to give it birth. I, Adam, cannot "Clothe" the DIVINE with my Image, but *I Clothe myself in the DIVINE IMAGE*, whereas you, Eve, *CLOTHE both the*

DIVINE IMAGE and that of Creation in UNION. Wondrous is your Supra-image of MOTHER!

Eve answered him:

– The "serpent" told me that *my true "Eve-image" is* the "Image of Woman" and not of MOTHER, as you claim. The "Image of Woman" is the Mystery of the World, not the Image of MOTHER. And to know this I must "eat from the tree of the serpent" ...

Adam, disconcerted, opened his eyes wide...

– The "serpent" also revealed to me that you, Adam, will be the one who must "help" me... I must not "become MOTHER," but must "become Woman."

Adam suddenly grew angry...

– I forbid you to speak again with the "deceitful serpent."

– I am free, I am not your servant, burst out Eve, and for the first time she ran away from Adam.

*

What followed is only too well-known. Eve "ate from the demonic tree" and Adam followed her... And they "*saw themselves suddenly naked*" ... Adam no longer had *the "DIVINE CLOTHING" and Eve no longer had the Supra-image of MOTHER*. Adam remained the mere *Creature Man – Image of Creation*, and Eve remained the *Image of a simple Woman*. Eve had had the "Vocation" to be the Image of the INCARNATION of the DIVINE SON, as the Mystery Image of the MOTHER of GOD.

Creation, having lost its "SACRED Destiny," enters "another" History, until the "New Eve is Born" who will GIVE BIRTH to CHRIST, the SAVIOR of the World.

And the LORD "Said" that the ICONIC Image of the MOTHER of GOD Truly Exists, but the demonic sin "delayed" it. The Christian Revelation FULFILLS it.

*

In the Christian sense, Creation *already has its entire "Ontological Structure" from "Birth–Creation," without there being any need for any "structuring evolution–becoming"* (as the ancient pantheists say). Ancient Cosmogony *is a "Divine in the process of manifestation–structuring of creation."* In the Christian Perspective, Cosmogony is "factual Creation," with the "plenary Structuring" that the CREATOR makes. And the Created Being then also makes a "Personal Response," which is Cosmology-Manifestation of Created Nature. *The ancients confuse* Cosmogony and Cosmology, whereas *in the Christian sense they are separate*.

Christian Cosmogony is precisely the Creation Itself of the DIVINE LOGOS, based on the CREATOR ARCHIMAGES "LOGOI-WORDS." The so-called "Divine Reasons," in the Christian sense, are not mere "Archetypal Ideas" which then effect the "structuring of entry into matter," but are "Plenary ARCHIMAGES–STRUCTURES," both as Spirit and as Corporeal-material. The ancients say that *first there were the Spirits, and then these "incorporate" themselves into the "darkness of matter," from which they must "re-emerge."* In the Christian perspective, *GOD Creates the "Created Being, Spirit and Body–matter" at once and without antagonism*. The DIVINE LOGOS ARCHIMAGE is "at once" Spirit and Body, so that the "Structuring of the Body" is already concurrent with the Spirit of Creation. Without these *clear distinctions*, Christianity is *understood erroneously*.

Behold, then, the Two ICONS-ARCHMODELS, the ICON of Cosmogony and the ICON of Cosmology, *the CHRISTIC IMAGE–DIVINE* who Descends into Creation, and the Image of the MOTHER OF GOD – Creation that ASCENDS into the DIVINE.

Each of us are Personal Individualities with the Cosmogonic CHRISTIC SEAL-MEMORY, in Intertwinement with the *Cosmological Seal-Memory of Creation.*

A clear and sharp distinction must be made between the Supra-image of MOTHER and the Image of Woman–Mother. The Supra-image of MOTHER in Itself is the Image of "Divinity of Creation," as the "Likeness of the IMAGE of GOD" from Creation. *Only a "Divine of Creation" can Rebirth the DIVINE in a Personal (Cosmological) Response*. The Archimage of MOTHER contains in Itself the "Memorial Structure" of the Nature–Essence of Creation, as a Personal Response toward the CREATOR ARCH-STRUCTURE of the DIVINE SON-LOGOS. The Supra-image of MOTHER has the Cosmic Memory of Creation.

Each of us are "Christic Micro-Cosmogonies" and at once "Personal Micro–Cosmologies" of Creation.

The ancients say that we are "duality Man and Woman." In the Christian sense, this is not so, but rather the "Duality of ARCHIMAGE of the DIVINE and Image of Creation," which then, in specific Configuration, of ORDER, produce also the Images of Man and Woman. Thus, if the DIVINE IMAGE is in Front, it is the Image of Man; and if the Image of Creation is in Front and the Divine one in "shadow," it is the Image of Woman.

Thus, there is not a "Nature in Itself" of Man and Woman, but rather a MODEL of Configuration. And these MODELS are "Indestructible in Themselves," *while sin attempts an "addition" of pathological "reversal*[23]*."* The

[23] See the volume *In Search of a Christian Psychoanalysis*, at: https://www.chipuliconic.ro/2023/02/22/in-search-of-a-christian-psychoanalysis/. (t.n.)

"Nature in Itself of Creation" is the IMAGE of the DIVINE SON, and *the Transposition* of this IMAGE becomes *Configuration of Creation*.

In Christian Language, the Notion of VIRGIN and MOTHER are in direct Correlation. VIRGIN means, paradoxically, the Supra-image of Divine MOTHER, that is, the Divine of Creation which bears upon Itself the SEAL of the DIVINE CREATOR, as a "DIVINE SEED for Birth."

The VIRGIN-MOTHER already has the IMAGE of the INCARNATION of the DIVINE SON, which is *to be Accomplished*. It is a direct DIVINE INCARNATION, without intermediary. *Every Woman carries within her Self this ARCHIMAGE of the Divine VIRGIN-MOTHER*. But ONE ALONE will also ACCOMPLISH the direct BIRTH of the DIVINE SON. ONE ALONE will be the ICON of the ARCHIMAGE of the VIRGIN-MOTHER in Itself, the CHRISTIC MOTHER of GOD.

The ARCHIMAGE of the VIRGIN-MOTHER is the General Cosmological ARCH–IMAGE. The other Virgin-Mothers will be Women-Mothers. The Woman-Mother is the ARCHIMAGE of the VIRGIN-MOTHER, who does not give Birth to the DIVINE CHRISTIC SON Himself, but will give Birth to a "Son of Creation, a Likeness of the DIVINE SON." And thus, the Woman-Mother needs an "intermediary" as a Father of Creation.

We record these instances of evidence as ICONIC of PROSTRATION and Glorification.

It is a "Mystical Ideal" of Woman to Remain ARCHIMAGE of VIRGIN-MOTHER, *to have within Herself only the IMAGE of the BIRTH of the DIVINE SON*, as a Mystical ICONIC in Herself. Thus, Every Woman can be "a Mother of the Lord" in PRESERVING THE BIRTH OF THE IMAGE OF THE DIVINE SON, as **plenary LOVE**, without

being "**divided**" by any "other Love." This is the Theological Mystic of the Woman.[24]

GOD is BEING and Energies of GRACE

The Christian Revelation reveals to us a TRINITARIAN EXISTENTIAL DIVINITY. The ancients only have the notion of a singular Divine in Itself.

The BEING is the absolute existential in Itself.

We cannot define the IMAGE of the DIVINE BEING. And the ancients speak of the apophatic-inaccessibility of the Being. Thus, the so-called qualities, attributes, and properties "outside" of BEING are recorded.

"To BE" is, however, the essence of Existence. Some speak only of a "principle" of "being," without EXISTENTIALITY (ESSENTIALITY) in Itself. The Christian Revelation affirms the "ESSENTIALITY of the BEING."

The greatest problem for the ancients is the "contrary duality" of Spirit and matter. Reality is Spirit and matter. Which came first, and what is the relation between them?

The UNCREATED and the Created, the BEING and its essentialities, Spirit and matter...

Ultimately, ancient thought admits that Spirit is "coexistent" with matter, but matter is a material that can only be shaped and diversified by Spirit. Thus, from the beginning, "positive and negative" are admitted.

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[24] See "The ICON of the IMAGE of the MOTHER of GOD" at: https://www.chipuliconic.ro/.(t.n.)

Christianity does not begin from the "contrary duality," but from the UNITY in double openness, as a "double affirmation." EXISTENCE in Itself is ONE and absolute, but at the same time it has an Energy of GRACE that radiates from it, the BEING (ESSENCE) and Its Energies. The BEING is the UNIQUENESS that opens Itself as EXISTENTIAL NATURE in SPIRIT and Energies of GRACE, which are also of DIVINE NATURE, Uncreated and inseparable.

The ancients had the dilemma of "placing" the Spirit within a "medium" of reference, which they considered the "space-chaos of matter." Some placed it only within a "space of total void, as the metaphysical nothing."

In the Christian perspective, the SPIRIT is at once both BEING-ESSENCE and SPACE, that is, BEING and Its Energies of GRACE. It is not a "division-splitting," but a "double" ESSENTIALITY of Itself. The BEING is here the very SPACE, which is in a double openness, as SPIRITUALITY- ESSENTIALITY and as Energies of GRACE.

In our conception, this would appear as a DIVINE ESSENTIAL EXISTENCE Clothed in Energies of GRACE, and at the same time as a DIVINE GRACE Energy impregnated with an ESSENTIALITY in Itself and absolute, as a UNIQUE EXISTENCE in personal Self-reference. The ancients see the "reference" only as two contrary realities, whereas the reference in the Christian vision is "only in affirmations of Itself."

The ancients also made the great confusion of Creation with GRACE itself. For the ancients, there is the Being and its "different existences" – the created ones. In Christianity, GODHEAD is BEING (ESSENCE) and Its Uncreated GRACE ENERGIES, which then create also an

Essentiality of Creation, or a Created Essentiality, which in turn is Created Being with its own energies of Creation.

The ancients were also the ones who spoke of the so-called **"im-material energies,"** distinct from material energies, to the point of the error of believing the Spirit to be an "immaterial energy."

The Christian distinction is clear and definite. The SPIRIT is BEING (ESSENCE) and the energies are always outside of the BEING. The SPIRIT is always beyond energy, **totally "a-energetic,"** and the source of the energies. Wherever there is SPIRIT, there is automatically also energy, for the SPIRIT also emanates its energies from Itself. Therefore, wherever there is energy there is necessarily also SPIRIT, and wherever there is SPIRIT there is at once also energy of SPIRIT.

GODHEAD is the SUPREME SPIRIT who at once has His GRACE Energies, unamalgamated, inseparable.

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Great attention must be given to the distinction between the Uncreated DIVINE Energies of GRACE and the created energies.

The DIVINE Energies of GRACE are totally beyond all the energies of creation. In our sense, the created energies are "matter itself," which presents itself under different forms, from "matter in directly energetic form," up to energy as physical mass. It is known that even atoms have a certain physical mass, as do the components of the atom. The raw matter that we consider as matter is "condensed energy," or as we also mystically call it, "individualized energy."

Our soul is our true created Being, which is totally "a-energetic," yet which emanates energy of creation. Our created Being is ONE, in a double openness, as Soul-Image

of created Being and its energies. The energies are the Body - vesture of the Soul. Thus, the Body is not "foreign" to the Soul, but is "energy of the Soul."

The Uncreated DIVINE Energies of GRACE are totally beyond both our Soul and beyond our energies of creation.

The Uncreated Energies of GRACE are beyond the material aspect that we know. **Matter is the inherent aspect of our energies** of creation. Matter is the translation of the Supra-Image of GRACE Energy into Image of created energy. Thus, the Uncreated Energies of GRACE are the PURE DIVINE Energies, which are not to be confused with the "material energies of creation." And GRACE also has a "Substantiality," but one beyond the appearance and energetic aspect of creation. **In relation to our created material energies, GRACE is the so-called "immaterial energy," yet without being SPIRIT, which is the a-energetic BEING**.

Thus, **one must distinguish** both **the "im-materiality" of GRACE** as opposed to the materiality of the energies of creation, and also the "**A-energy**" of the BEING as opposed to any kind of energy.

The DIVINE GRACE LIGHT is im-material in relation to the matter of creation, which at the same time is Energy in relation to the a-energetic BEING, the One beyond even GRACE.

DIVINE GRACE is for us the condition of creation, the BRIDGE of Connection between the UNCREATED and the created.

ABBA and DISCIPLE

– Abba, people keep speaking of Experiencing the DIVINE. There is an adoption of all kinds of ancient mystical practices. Is there an expansion of neo-paganism?

– My son, let us guide ourselves by the Wisdom of our Holy Philocalic Fathers. Saint Basil the Great speaks of certain ancient values as "rays" of the HOLY SPIRIT, but he emphasizes the Christian Revelation, which is the very DESCENT of the HOLY SPIRIT.

The ancients are under the direct stigma of the "fall into sin," which at the same time they forget. The logic of the "contrary duality" of Good and evil is, in Christianity, surpassed through the *Logic of the Total AFFIRMATION*, of the abolition of evil. "To Love even your enemy," as the emblem of the Christian, is precisely this Logic. That is why *Christian Theology is the Theology of the CHRISTIC CROSS and the Mystic of Heaven*. The CROSS brings *the exit from under the dominion of sin, and Heaven is the RETURN to the Origin of the Existentiality of Creation,* from which we severed ourselves. We receive the CROSS "*freely"* from the SACRIFICE of the LOVE of CHRIST.

Many *people make different confusions*. The ancients consider reality as "Spirit enchained in matter," as a fall into the "illusion" of the world. *The ancients blame matter and make it responsible* for all sins. *They forget that sin is "beyond" matter, it pertains precisely to the Spirit fallen from Heaven*. Spirit does not fall from Heaven through "amalgamation" with matter, but falls into "the void of the abstract," and that void then falls into "the density" of matter, as compensation. Matter is the "victim" of the sin of the Spirit, not the cause of sin. Sin is the "destructive" within matter; sin is the "evil" within matter; sin is the "death" within Life.

– *Now I understand* why Christianity *begins from "sin," not from "the eros of thought," as the ancients do*. Sin is "fall." They say the devil often dreams that he is an Angel.

And if he were to accept a Remembrance of his Angelic Origin, the devil would once again become an Angel.

– My son, *the beginning of the Christian Living* is thus the *Sacred GESTURE toward the Memory of the Origin of the Image of Heaven and Paradise*.

My son, *begin then with the REMEMBRANCE of the SACREDNESS of ORIGINS.*

The Remembrance of the Origin means the possibility of deliverance from sin.

THE ICON-IMAGE of GOD

Only *the IMAGE of GOD is ICON*. And only what is *LIKENESS of the ICON* of GOD's IMAGE is *also ICON*.

Thus, the ICON is both IMAGE and LIKENESS of GOD. The ICON is IMAGE REVEALING Itself; the ICON is the MYSTERY IMAGE whose FACE is being REVEALED.

In the Old Testament, there is no ICON, because the Son of God had not yet REVEALED His FACE; CHRIST had not yet INCARNATED. The ancients did not know about the ICON, they only knew "idols" and imitations, "carved images and likenesses". Moses forbids any "image or carved likeness" so that they do not become ICONS, *the IMAGE of GOD being still a MYSTERY that had not yet been REVEALED*.

With the COMING of CHRIST, the IMAGE of GOD is *REVEALED, and thus the ICON becomes possible*. "Whoever has seen Me has seen the Father" (John 14:9). *The LIKENESS of GOD's UNSEEN ICON is the SON-ICON descended into REVELATION, the INCARNATE ICON*.

No "other eye" can see GOD, *but one can see the IMAGE-ICON of GOD who becomes INCARNATE.* Therefore, until the coming of CHRIST, seeing GOD was not possible.

The New Testament, thus, *holds the INCARNATE ICON, not the ICON in itself* of GOD, which is beyond all vision. Ancient idols and other representations are mere "figments" of GOD, not His IMAGE. *CHRIST comes with the true REVELATION of GOD's IMAGE, but "clothed" in the ICON-IMAGE of INCARNATION.*

Here is where the extremist "iconoclasts" are mistaken, when they do not admit any "Revelation" of the IMAGE of GOD. The *CHRISTIC INCARNATE* ICON *is a "REAL REVELATION"* of the IMAGE of GOD. The ICON of CHRIST, *the ONE who is at once IMAGE of GOD and Image of Creation – Man, is the INCARNATE ICON.*

The ICON is *the EXPRESSION of the IMAGE*. Therefore, the ICON *is the REVELATION of the IMAGE EXPRESSING Itself*. And EXPRESSION is the LANGUAGE–WORD. "In the beginning was the WORD... and the WORD was GOD" (John 1:1). And the WORD is the SON of GOD Himself. Hence, the ICON is *especially bound to the direct HYPOSTASIS of the SON of GOD*.

Therefore, the SON-WORD becomes INCARNATE, *and HE makes Himself ICON of REVELATION in the world.*

The ICON in Itself is the IMAGE of GOD the FATHER, the One beyond seeing, whom *His SON REVEALS,* being the LIKENESS of the FATHER.

Thus, through the SON *we, Creation, also have access* to the ICON of GOD.

"All things were made through the WORD" (John 1:3; Genesis 1:3). "And He SAID and it was made" (Genesis 1:3–10).

Mystically and Theologically, *the IMAGE of GOD within Creation is precisely the ARCHIMAGE WORD that was SPOKEN and was SEALED*, when each Creature was Created in particular.

The IMAGE of GOD, the One that descended into Creation is the IMAGE of the SON-LOGOS, and *the IMAGE of the SON is the IMAGE of the WORD who "becomes flesh"* (John 1:14).

The Body of CHRIST is thus also ICON, being the INCARNATION of the DIVINE ICON. This is the foundation of the Christian ICON. Behold *the INCARNATE ICON* who is CHRIST, *IMAGE of GOD UNITED with Image of Creation*, as a Union without amalgamation.

Christianity has *the Double MYSTERY of the ICON: that from the depth of our Being (the CREATOR WORD) and that of COMMUNICATION-REVELATION*. The iconoclasts exclude the ICON of CHRISTIC COMMUNICATION, *reducing the ICON to the Pure CREATOR WORD*. It must be emphasized *that without the EUCHARIST–COMMUNION there is only an abstract CHRIST, empty of Substantiality*.

The INCARNATE ICON of CHRIST is *ICON with the Potency of EUCHARIST*. The ICON is the WAY toward the CHRISTIC EUCHARISTIC INCARNATION. Therefore, the ICON is *the "condition" of the possibility of the Liturgy, of the Transformation* of the ICON *into EUCHARIST, communicable in Communion*. The veneration of the ICON and the whole RITUAL *is the Service of the Liturgy of the ICON* toward its COMMUNION.

Therefore, *the First ICON that is REVEALED is the ICON of the MOTHER OF GOD*, who will GIVE BIRTH to the DIVINE ICON REVEALED to the World. "He SAID: Let there be light... on the first Day" (Genesis 1:3). *The ICON–Temple is the First ICON of the DIVINE SACRED* who, *through the BIRTH of the CHRISTIC ICON, becomes Church ICON*. The Temple is the Anticipation of the ICON that Precedes the REVELATION of the FACE of GOD as well. In the Old Testament there was only the Holy Temple – Virgin who had not yet given Birth to the CHRISTIC ICON, *without the Revelation of the ICON*. The New Testament is *the Church – MOTHER of GOD who has given Birth to the* CHRISTIC *ICON*. *The Old Testament is the Image of the ICON of the Pure UnIncarnate WORD*. *The New Testament is the Image of the ICON of the INCARNATE WORD.*

We, *each one of us, are Temples* of the ICON of the CREATOR WORD, who *must also make ourselves into Churches of the CHRISTIC INCARNATE WORD*.

The Angelic Hierarchies[25]

The ancients consider the World as a "Divine in Self-manifestation." And moreover, they conceive the Divine as an "Archetypal Intelligible-Spiritual[26]" which "incorporates itself" into the "various forms of the world." From here arises a "metaphysics of becoming," of "hierarchical descents," in successive planes and structures.

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25 The ancients call them Spiritual Archetypal Hierarchies.

26 Primordial models of Existence.

Christianity has another Vision: that of ONE DIVINE who CREATES a World already Structured from the beginning, a Living Creation. The ancients have the following logic: "from non-living to Living," from "essence to form," from "simple to composite." **Christianity comes with a Logic of "PLENARIES-Supraforms—Suprastructures**," which no longer take the "long road of evolution," but begin directly with the "Personal and Individual Response" to the DIVINE CREATOR.

The ancients *consider that the "Divine Itself manifests*" in Creation, whereas *in Christianity the DIVINE already has in Itself an EXISTENTIAL SUPRAMANIFESTATION, as the DIVINE TRINITY and the DIVINE GRACE-Energies, Creation being a "manifestation of the DIVINE SUPRAMANIFESTATION*," thus a "Structuring of the DIVINE SUPRASTRUCTURING." Thus, the World does not constitute "the Divine Structurings," but a true Creation of the SUPRASTRUCTURING, DIVINE in Itself.

The CREATOR LOGOI, in the Christian sense, *are not "mere intelligible principles" which "self-structure" into the evolutions of forms*, but **are already "MODELS" of the Forms of Creation, as "Image and Likeness."** The Christian Cosmogony is in "**Living PLENARIES**," *not in "manifestations of formation*." GOD "SAYS and it is Made (the world)," not that He Himself becomes creation.

The ancients consider that the "formless" Divine begins to "take on Intelligible–Spiritual forms," increasingly "structured," until the most complex "forms," the dense-material world.

In the Christian vision, *the DIVINE is Himself a PERSONAL SUPRAFORM, who Creates according to "Its IMAGE also a Form-Likeness of Creation."* Creation in

"already Structured Forms" is the Cosmogony of Christian Revelation.

Hence, the so-called "Spiritual Hierarchies," which for the ancients are "the world of the Gods," whereas Biblically they are the Angels. In the Christian sense, GOD from the TRINITY Creates the World also as a Trinitarian Image: as Angels, as the Creatures of Nature, and as Man. The Cosmos-Universe is this "Totality" of Created Beings.

Cosmic Creation has a "Common Ontological Ground of Creation," which is the "Nature–Essence" of Creation. Creation is "Dichotomic," that is, in "double Manifestation": as Essentiality-Spirituality and as Energies-Corporeality. Thus, Spiritually, all things have a "Kinship of Created Nature" and, Corporeally, they also have a "Kinship."

The Angels are Spirits in aspect; the Creatures of Nature are Living Beings; and Man is their Union, as Spirit-Soul and Living Being of Nature. What must be well emphasized is that all Creation, under its Three Aspects, has the "Common Ground of Unique Being of Creation," which is also in "Double configuration": as Spirituality and as Energies-Corporeality.

The ancients speak of "Cosmic Archetypal Spiritual Principles," which are the Universal "Common-Laws" that act strictly throughout the whole existence of the world. Science also speaks of the "Laws of Nature." Religiously, the ancients considered these "Law–principles" as "Spirits," which Hierarchically and on different planes then give "forms to the things of the world." One speaks of the "Animism[27] of the ancients," everything being based on

[27] Animism is the "attribution of living souls to inanimate objects," 1866, reintroduced by English anthropologist Sir Edward Burnett Taylor (1832-1917), who defined it (1871) as the "theory of the

these "Spirits-Souls of things." The moderns call them "laws of nature."

In the *Christian* sense, *clear distinctions are made between the "DIVINE Creator LOGOI" (as DIVINE Principles of Creation) and the "Spirit and Corporeality" of Creation which is after the DIVINE "IMAGE and Likeness."* Thus**, the "DIVINE CREATOR MODELS" are not confused with the "Created Models,"** as "Two Parallels." The Created Models have "Their Own Laws of Creation," which are not to be confused with the DIVINE CREATOR SUPRALAWS.

For the ancients, the Laws of Created Nature are the same as the DIVINE LAWS. In the vision of the Christian Revelation, they **are distinct, yet in a "Kinship of IMAGE and Likeness."**

Hence, in the Christian sense, the Angelic Spiritual Hierarchies *are no longer "the DIVINE Models Themselves" of Creation*, but are Spirits of Heaven, and the so-called Angelic Hierarchies exist within their own Angelic plane. *Angels differ Individually*, as all Creations differ, through their own specific character.

Each Angel has a Personal "Face." They speak of "Nine types of Angelic Faces" in Triads:

– Seraphim, Cherubim, Thrones;

– Dominions, Authorities, Powers;

– Rulers, Archangels, Angels.

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universal animation of nature," from Latin anima "life, breath, soul." Earlier sense was of "doctrine that animal life is produced by an immaterial soul" (1832), from German Animismus, coined c. 1720 by physicist/chemist Georg Ernst Stahl (1660-1734) based on the concept of the anima mundi.(t.n.)

Mother Alexandra calls them "CHOIRS," that is, "Hosts of Praise offered to the DIVINE.[28]"

Thus, the Angelic Hierarchies are the "Heavenly Choirs/Hosts," Organized according to a specific Configuration, which does not "separate them into higher or lower levels" but arranges them according to "Individual Capacities" within the "Angelical CHOIR-Song" (according to Voices and the mode of response).

Angels are the "Heavenly Configuration of the DIVINE CREATOR SUPRAMODELS." They are the "RITUAL of the Heavenly LITURGY." In the Ritual, all are "Equal," yet Each performs a Specific RITUAL Movement.

Thus, the Angelic Hierarchies are "Hierarchies of RITUAL," not of "levels and grades," as "smaller and greater." Saint Dionysius the Areopagite speaks of the Angelic Hierarchies of RITUAL, which serve as "Models" for Earthly RITUAL.

They say, mystically, that, *after the fall of Lucifer, the Angels, on their Own Initiative,* perform an "Angelic RITUAL," through which they *Confess their "Love toward GOD," as a RESPONSE distinct from that of the "fallen Angels."* Therefore, Angels are "Permanent Servants" of GOD, that is, those who by their Own Response "Ask from the LORD" to be "Workers" of His Will.

Angels are the "BEARERS OF the NAME of GOD." And, as Those who have His SIGHT, they are also "Our Guides," who help us to emerge from the "blindness of the fall into sin."

Angelology is a Mystic of Mystery revealed by too few.

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[28] Mother Alexandra, „Sfinţii Îngeri" ("The Holy Angels"), Ed. Anastasia, 1992.

Parallel Worlds

One asks whether "Space" belongs to the Created Universe, *or whether first there is a "SUPRASPACE" in Itself*. We cannot conceive what is "beyond" the Space of the Created World. The so-called ABSOLUTE is considered the "BEING-ESSENCE" in Itself. What this BEING is, we also cannot define. What is certain is the reality of a "POTENCY of EXISTENCE in Itself." Religion and Metaphysics say that the SUPPORT of Potency is "THAT SPIRITUAL in Itself." Some call it an "*INFORMATIONAL*[29] *in Itself*," a-spatial and beyond time. Christian Revelation speaks of the DIVINE BEING in Himself that is, moreover, the TRINITY of Itself.

Christian Revelation speaks of the SPIRITUAL as a World in Itself, through which a "material world" is also reflected.

The ancients *consider the "stage of the world" as the manifestation of matter*; *Christianity considers the SPIRIT as the "Plane" in which matter - the world manifests.* In the purely Christian sense, the SPIRIT is the "Stage of the world," not matter. Many get confused here.

To conceive, in Christian Thought, means to see "matter in the manifestation of the SPIRIT," not as the ancients do, who see SPIRIT in the manifestation of matter. This is the greatest originality, which astonished the ancients and thoroughly puzzled them at the same time.

The Mystery of this Entry into the World from the "other realm" is quite another conception of the world. Myths speak of such a "realm," although mixed with the effects of the fall. It is the "world of the fantastic," which we

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[29] Adjective deliberately used as noun. (t.n.)

all carry and which we desire. The fantastic is "inherent to us." We all dream of the Fantastic, which is truly real. One must discover it. The ancients spoke of the world of "fairy tale," and the moderns speak of the "parallel world" or the so-called "paranormal." These are Realities. *But the misfortune is that the sin of the fall from Heaven has added a "negative fantastic," which tends to replace the True one*. Ancient legends always speak of the "struggle" between the "Fantastic of Good" and the "fantastic of evil."

The IMAGE of GOD is the Good One, and the image of the devil is the evil one. *The Cosmogonies and Cosmologies of ancient myths have this "contrary dualism." Historians and philosophers mistakenly interpret this as "duality in itself of the world*." In the purely Christian sense, the DIVINE-DIVINE in Itself cannot be "contradicted by anything." "Evil" is not the "direct opposite" of the DIVINE, but the "opposite of the Divine within Creation."

Evil cannot destroy the DIVINE in Itself, but only that which is within Creation. The "battle" between GOD and the devil is not over "ontological supremacy," which one of them should be BEING in Itself, but is only on the "realm" of Creation. GOD desires HEAVEN, while the devil desires the "anti-heaven." Here lies a great subtlety.

The so-called battle is, in fact, over "two contrary structurings" of Creation. And their manifestation is vividly described in legends and myths. The gods are the Prototypes of Paradise-Heaven, and the "harmful animals" are the prototypes of the "earthly-evil." Man is between these two Images. The Biblical Old Testament does not "personify" the Images of Heaven as Gods, but shows them as the "SACRED of Creation," and the earthly ones, likewise, are not imbued with "demonism in themselves," but are seen as "victims of demonic mistreatment."

In the Christian sense, evil-devil was originally an Angel, thus it/he belonged also to the Good, who then, through an "error," turned "evil." During the Six Days of the Creation of the World, "evil" does not participate; it appears "after" the Creation of the World, as a "hidden fantastic" of the World. The demonic "idea" is that GOD has a "hidden and secret aspect of the fantastic," out of which He actually Created the World.

If one considers only the DIVINE and the Created as the two Parallel Worlds, then indeed they appear as "contrary duality." But if the Created itself has "two parallel worlds" as its own nature, and beyond these is the DIVINE SUPRAWORLD, then the Conception of the World gains other dimensions and another manifestation.

Created Being is after the Image of GOD's BEING (Genesis 1:26), as BEING with His Energies of GRACE. Hence, the Soul and the Body, as Created Being and its energies. Great care must be taken: the Soul and its energies are not "contrary duality," but "*double openness" of the Nature of Being*. They are not two "parallel worlds" either, but a Single World in a double transposition of self. The ancients are confused here, seeing Spirit and Body as "two parallel and contrary worlds," which exclude each other. For ancient thought, *the "relation" between the sensible and the Intelligible, between matter and Spirit* is everything. The Spirit is considered itself the Divine, and matter-bodies, the creation proper. In the Christian sense, however, the Spirit and its Energies are "ONE" as Nature of Self, although in a double manifestation. The GRACE-DIVINE Energies are also of DIVINE and Uncreated NATURE, but as "Outside" the BEING (Saint Gregory Palamas).

This is also the case in Creation: the Body is also Nature of Created Being, but as "external energies." Created Being is UNIQUE Nature of Creation, which is in double openness, as Soul and Body energies.

The Christian Revelation elevates the Body to the "rank" of Grace, which Reveals the Being, rather than destroying it, as it does in ancient thought. The DIVINE GRACE is the One that contains within itself "all things" pertaining to BEING, even when they are in the aspect of External Energies. Moreover, the DIVINE GRACE is also of DIVINE NATURE (ESSENCE), but as Energies of Nature.

The Mystery of the Ontological Soul of Creation is "beyond" the Body, but the Body discloses what belongs to the Soul, as energies of the Soul. Here most people become stuck. The ancients make the great error of considering that the Spirit of Creation is only "energy of Divine reflection," and that the Body is mere matter in which the Spirit darkens and is lost. From this arises *the ancient "trichotomy": Spirit (nous-mind), soul-psyche, and soma-body. The Spirit is considered the "Divine spark-element" within us which, through the Vital Sensibility of the Soul, descends into the matter of the body.*

This system of configuring the Nature of Creation makes the error of lacking the "category of Created Being." *According to the ancients, Creation is a mere "energetic reflection" of the Divine Creator*. The Divine Ideas, as Divine Energies, descend into things and configure the Soul-Sensible (aspect) between the Ideal and the material. This is where ancient Psychology comes from, which was largely adopted by early Christianity as well. Thus, *our Soul in essence is a "Spark-reflection of the Divine," which then has three Soul Powers: the Spiritual-Contemplative one pertaining to the direct Intelligible; the Rational one, of the*

connection with things; and the Sensible one, of unity with corporeal matter (Saint Maximus the Confessor). Moreover, the Philocalic Saints speak of the parts of the Soul as Reason, quickness and concupiscence, as the Conscience part and the irrational part.

Creation, thus, is a "Parallel Being" to the DIVINE CREATOR BEING. Christianity thereby surpasses the ancient logic of the pantheism of Creation. If Created Nature is also a Category of Being, the DIVINE and the Created are truly two "Parallel Worlds" in "mutual Dialogue."

For the ancients, there is no Communication with the DIVINE, only simple "transpositions of DIVINE principles-energies," which exit and return, as a "self-manifestation" solely of the DIVINE. In the Christian vision, after the DIVINE has Created the Created Being, the Nature of Creation has all the manifestations of Creation, which are thus no longer those of the CREATOR BEING. The DIVINE BEING, in the Christian sense, cannot "manifest Himself in something of another nature," as that would be a transformation of the DIVINE into something else. Instead, the DIVINE BEING Creates a Created Being with all the capacities for "self-manifestation of Creation." The ancients see the DIVINE as He Himself entering "the illusion of the world's manifestation," losing Himself. In the Christian view, the DIVINE does not Himself enter the manifestation of the World, but Creates a World that can manifest through Himself. The DIVINE CREATOR Transposes into the Created Existential Nature His DIVINE IMAGES, which neither transform nor amalgamate with the Created Images, but form a "parallelism" of Worlds, each with its own manifestations, yet in COMMUNICATIVE LIKENESS. Great attention must be paid to this fact. RESEMBLANCE

to the DIVINE is not "imitation," but One's Own RESPONSE to the RESEMBLANCE, which is precisely the COMMUNICATION of LIKENESS.

Through these distinctions, the Created World and the DIVINE are Two Parallel Worlds, which cannot amalgamate, but which can COMMUNICATE.

And here intervenes the greatest MYSTERY of Christian Revelation: the SPACE between the two Parallels, which becomes the PLACE of ENCOUNTER and UNION. The ancients could not conceive of a Union of the Parallels except through absorption into a Single Line, the DIVINE.

In the Christian sense, the DIVINE descends from Himself in two ways: once by Transposing His IMAGES in a Creative manner (as in the Hexaemeron of the Creation of the World), and a second time as a Direct and PERSONAL DIALOGUE-ENCOUNTER with the Personal Response of the Created Being (as the EUCHARISTIC Hexaemeron). The ancients did not have the EUCHARISTIC Space, which lies between the Parallels of DIVINE and Creation. Here, in this Space, the DIVINE remains DIVINE and Creation remains Creation, but in COMMUNICATION-PARTICIPATION and reciprocal Transfiguration.

Christian Theology is not of the DIVINE in Itself Apophatic, but of the DIVINE who Transposes Creatively, and of the DIVINE who COMES into the CHRISTIC Space, that between DIVINE and Creation.

This Space of Great MYSTERY is the KINGDOM OF HEAVEN. The Space of Creation is the Space of Earthly Paradise, and beyond this is the Space between the DIVINE and Paradise.

It is neither an exit from the Body nor an elevation of mental level, but an entrance into a World where DIVINE and Creation are at once and equally present. Oh, who can

describe this World? How is it possible for it to be the Light of the Sun and at once a SUPRALIGHT of DIVINE GRACE, seemingly competing, yet in MUTUAL RECEPTION of one another?

In this World, all phenomena are like a SACRED RITUAL, one of RECEIVING the Other, of becoming a Vessel of Embrace, so that they mutually Enfold one another above nature.

The Light of the Sun Enfolds the DIVINE GRACE SUPRALIGHT, shading itself by it and, at the same time, GRACE is shaded by the Sun, without amalgamation or destruction ... It is here that all things are, from the grass with its diversity, to the most insignificant creatures, yet *all have within them a Translucence of the DIVINE and at once their own Transparency, which in UNION yield a Transfiguration that cannot be described*... It seems like a SUPRAHEAVEN. The World is Heaven, and the DIVINE is beyond this, and the UNION between the Heaven of Creation and the DIVINE gives that paradoxical World of HEAVEN, in which the World TRANSCENDS itself into DIVINE and the DIVINE TRANSCENDS into Creation... Here the Images of the World are both DIVINE and of Creation at once and in equality, in that RITUAL of LOVE-COMMUNION.

This is the World where one can only enter "barefoot," freed from all contradictions. It is the Burning BUSH, into which Moses is called to enter. This is the World often described by the Saints, which seems a "Fantastic"[30] that too many people take more symbolically than really. It

[30] Adjective used as noun. (t.n.)

must be noted that here there Truly is *a World where the DIVINE beyond all manifestation nevertheless Reveals Himself, and the Images of the World are Preserved, yet in that* State of RESURRECTION, without corruption or negativity.

The ancients speak of a "world of causality," and more recently there has been increasing emphasis on the occultism of the so-called "astral world." Even Science glimpses a "world of information," where the Memories of all forms are recorded and become a source of reproduction. All of these have their share of reality, but the interpretations are diverse and often erroneous.

In the **Christian** sense, **there are Two clearly distinct PLANES**: **the DIVINE One and that of Creation**. And between these is the **Miraculous Plane of the ENCOUNTER of the DIVINE with the Created World**. Creation has its own ordinary World, with the garment of the Bodily-material, as Being Soul and Body-energies. Even Science acknowledges the "Spiritual (principal) of the Laws within matter." The physical and chemical laws rest upon certain "information" that can no longer be denied. The misfortune is that many stop at this "spiritual of creation" and do not see that beyond it there lies the DIVINE SUPRASPIRITUAL. Still more, they forget the Plane where the DIVINE and Creation "INTERSECT" and give rise to that DIVINE-Creation Plane of Mystery. The memory of this Plane is nothing other than the Supraconscience of our Spirituality.

Here lies the very "ground" of our Spiritual being. We possess a double Psychism[31], one specific to "intra-creation"

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31 From *Psyche – Psychic – Psychism.* Father Ghelasie uses the term *Psychism* to express in one word the complex phenomenon of the

and yet another specific to the ENCOUNTER with the DIVINE CREATOR, our Origin. **Our psychism bears the "LONGING for the Origin."** This is the Eros of the ancient philosophers and the CHRISTIC of Christianity. And the finding of this is in that "World between DIVINE and Creation."

The sin of the fall from Heaven has added yet another "world of death and of hell." There is, truly, also a "parallel world" of this kind. Unable to enter into the HEAVENLY World, one enters into the "anti-heavenly" one. There is, here too, the "fantastic of a world from beyond," but a negative one, of suffering and disintegration. If in the Plane of HEAVEN the Memories of the World are Transfigured into DIVINE, here in "hell" the Memories are broken, tortured, and the Images of the World are torn apart. Those torments of hell, of which we are told, are not symbolic, but real. And in the "world of death" there is also an "inner sensible," which configures a space and a negative "centripetal" world. The occultists too speak of a "negative astral world."

And this also is the "Parallel World" between DIVINE and Creation, where the DIVINE Descends and Creation ASCENDS, without amalgamation. The DIVINE remains the Untouchable DIVINE but, when Descended, It becomes ACCESSIBLE. It is not the pantheistic "absorption" into the DIVINE BEING itself, but the UNION, in the WORLD between DIVINE and Creation, where the BEING of GOD Meets the Created Being, and that **CHRISTIC ICONIC is Transfigured, an Iconic of the UNION of NATURES,**

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formation and manifestation of the psyche, as in an individual's 'psychic life' with all that it entails. (t.n.)

without the amalgamation of the BEINGS, each remaining un-amalgamated Being. Through mentalization/ abstractization, the pantheistic ancients destroy the world in order to absorb it into the DIVINE BEING. **Christianity, on the contrary, "PERMANENTIZES" the World, so as not to "absorb" it into the DIVINE BEING.**

The ancients think about the "interior of the world", its reduction to "ideal principles," whereas Christianity discovers **the Space of the ICONIZATION of the World, the CHRISTIC Space, that which is between DIVINE and Creation**. Not even the inherent Interior of Creation is "mentalization," for that would mean "self-destruction." Here the Occultists err, falling into the "de-structuring" of the world, into the erroneous ideal of a "phantom world, a purely intelligible one." *This* "destructive corporeal intelligible principle" *is precisely the "Luciferic intelligible."*

Our Psychism, after the fall from Heaven, possesses this "negative Luciferic intelligible," which brings "death." The Mind-Intelligible is the "Bridge" between the Space of the Exterior of Corporeality and the Space of the Interior of Corporeality. The Mind has the capacity to reflect within itself both the physical world and the Ideal world. **Pay great attention to the distinction between the "Intelligible Ideal," as the "Informational of the physical," and the "Ideal that Mirrors the DIVINE."** The ancients speak of that "Nous-Divine Principle" capable of Contemplating the Divine, which differs from ordinary mental Rationality. Here many get confused, considering the "Nous" also as a merely mental Intelligible. In the Christian sense, it is precisely the Intelligible of the Interior Space that **INCORPORATES the World into the DIVINE, without destroying it** by reducing it to mere "ideal information."

Mentalizing the World up to its reduction to "pure ideas" produces an abstract and destructive world. The ideal of the ancient philosophers of this world is, in Christianity, the DIVINE-Creation Space, that which is between DIVINE and Creation. Modern Occultists err here. They abstract the world and, through the mind and mentalization, they attempt a "manipulation" of phenomena, even up to mechanical technicality.

One must understand that the World, as Nature, is itself a(n) (Ontological) Being, with its double opening, as Created Spirit and its energies of creation, which cannot be destroyed, but exist at once.

There is much talk of bodily "planes," such as physical, etheric, astral, mental, spiritual, etc. **In the Christian sense, there is only a single energetic Body, of the Essential Soul of Creation**. The Body, however, is a "complex" of energetic phenomena, which reflects the "complex" of the Soul and simultaneously translates it into Bodily states. **The Soul is the actual Living (principle) of Creation**, which contains within itself all capacities, both in itself and outside itself. The Body, without the "Living of the Soul," is only a "mass of inorganic physical elements."

The Living (principle/element) of the Soul is not "energy" but Spirit beyond energy, which also produces energy outside itself. Here many are confused. The "Living" is uniquely Spiritual, and its reflection in the "biological" occurs as energy. The Spiritual Living is Existential (Ontological), and the Biological is Corporal.

The Body can only be "alive" in the presence of and in connection with the Soul. The physical-chemical elements of the Body's matter are inorganic, and moreover, they can be destroyed down to so-called "inorganic energy," which is precisely destructiveness.

Therefore, in the Christian sense, there is no "free matter," only "bodily matter." Sin brings about the breaking apart of bodily matter from the biological and from the Ontological Living of the Soul. Here lies our bodily energetic complex, which the occultists call *"bodily planes."* After the fall from the State of Paradise, our body is in a continual "struggle with destructiveness for its own preservation." The Memories of the Living Soul are "torn apart" within the Body's Biological being, one part for preservation, and another that "grows aggressive" unto self-destruction. Science names this the physical-chemical positive and negative. When the "aggressive" becomes more pronounced, *"the death"* of the Body begins – its division into disparate and free components. The occultists call these phenomena "bodily planes."

Thus, the free physical matter they call the *"physical plane"*; the biological matter they call the *"etheric plane"*; the Memories of the Living Soul reflected in the Body they call the *"astral plane"*; and the Living of the Soul itself they call the *"mental–semi-spiritual plane,"* – and so on, ever more abstractly, up to the *"Divine plane."* In the Christian sense, the Created Being is *"a dichotomy – Spiritual Soul and Body"* – each then with its own manifestations, in mutual relation.

What must be noted is that **the *"Bridge"* between Soul and Body is the Mind (Mental), which is *"the energy most near"* to the Soul and *"the purest energy"* of the Body**. Therefore, the Mental is not itself the Spiritual, but the Vehicle of the Spiritual toward the Body, and at the same time the Vehicle of the Body toward the Spiritual of the Soul. In the Christian Revelation, the Created Being too is *"a Being with its own energies,"* at once, *without division or amalgamation* (Saint Gregory Palamas).

The Soul is the direct Spiritual of the Created Being, and the Body is the energy of the Created Being. The Soul in itself is of Triadic Image, as Likeness of the IMAGE of GOD, and the Body is the reflection of the Triadic Image of the Soul.

This "Triadic" nature of the Soul, reflected in the Body, was mistaken by the ancients as "bodily planes" or as parts of the manifestation of the Soul. Thus, *Greek philosophy speaks of the "powers of the Soul"* as *"Reason, Feeling, and Will,"* which the occultists turn into *"bodily planes"* making Feeling into the *"etheric body,"* Reason into the *"astral body,"* and Will into the *"Spiritual body."*

From the Christian point of view, the Soul exists beyond these bodily planes; it is the direct Existential of Creation, after the IMAGE of GOD the CREATOR, and the Body is the energy that Reflects the Image of the Soul.

The Soul bears within itself a Triadic Image: as the I (Self)–Essential Subject, the (Holy) Spirit – intra-essential movement, and the Spirit – intra-essential Language. And this Triadic Soul is the Living of the Soul, which is then reflected in the "tri-energism" of the body, as "Mental, feeling, and physical matter."

In the Christian sense, only the "Mind, feeling, and physical" together and at once are the Body. The Body is the "Garment" of the Soul. Then, the Mind/Mental is the Garment of the Head – the *I(Ego)* of the Soul; Feeling is the Garment of the Chest – (*Holy*) *Spirit* of the Soul; and Physical Matter is the Organic Garment of the Language–Spirit of the Soul.

Hence also the Configuration of the Body: the Head – seat of the Mind; the Chest – the seat of the Heart; and the Organs – the seat of the Functions-Language.

These Realities are our "Parallel Worlds."

The sin of the fall from Heaven adds yet another "parallel world of hell and death."

The Icon in Hell

Panic in hell. A man, after death, is brought into hell, but this one, unlike the others, is wearing an **ICON** at his Neck, which miraculously cannot be taken off.

The gatekeeper of hell tries to wrench it away from him, but fails.

A demon is urgently sent to the Luciferic throne.

– One has come with an idol at his chest, what shall we do?...

– What idol, you dark one, I do not understand?

– The idol... the idol... and with spasms he tries to pronounce a name that seems to hurt him.

– Answer at once, or I will punish you harshly!

– One with an **ICON** at his chest... and at the pronunciation of this word he trembles from every limb. What shall we do?

– Tear it off!

– We cannot...

– Bring him here.

And, by a crowd of demons, the Soul of the man is brought before the Luciferic throne. He is a Man over fifty, tall and strong-willed. His Eyes bear the sign of many tears shed, and there is great sorrow upon his face. At his Chest he is wearing an **ICON** of the **MOTHER OF GOD** with the **CHRIST Child** in Her Arms.

– Why are you wearing the "idol" at your Chest, you wicked one, do you not know that your Synods have forbidden you to do that?

– The **ICON** is not idol, but **INCARNATION of DIVINITY**. **GOD** REVEALS Himself to the World in an Image that can be Seen.

– You prostrate to wood and paint?

– When the Matter of the Body REVEALS the IMAGE of **GOD**, it becomes a "Partaker to GRACE" and Visible Bridge to the UNSEEN Ones. In the Old Testament, "Depiction" was forbidden because **CHRIST** had not yet become INCARNATE, and no one knew His IMAGE. After His INCARNATION, His Visible IMAGE may be **ICON**, without being idol. Thus, the **ICON** is the VISIBLE BODY of the UNSEEN IMAGE. And the BODY that Reveals/Depicts the IMAGE becomes Partaker to the IMAGE and thus becomes ICONIC LIVING, that is, "LIVING through the IMAGE." The idol is "form mistaken for its very matter."

– **You dear teach us**, you wretch! Give him a hundred blows across the mouth. And the demons carry out the Luciferic command.

– Now take off the "idol" from your Chest and we will spare you for a time from all torments.

– I, the Soul answers, blood flowing from his mouth from the blows received, always Prayed before the ICON of the MOTHER of GOD, although I often fell into grievous sins... Once she even Appeared to me in Reality, rebuking me for what I was doing. Then I Begged her that if I should ever go to hell, I would not be separated from Her ICON, which I have been wearing around my Neck since Childhood. My great-grandfather, a Priest, handed down this ICON of the MOTHER of GOD from generation to

generation, to be worn by the first-born Son. This Precious GIFT came to me, unworthy though I was ... Behold, having ultimately come to hell for my sins, the Promise of the MOTHER of GOD still stands. I once went to a Hermit and told him about this, and he answered me: "It is a Great GIFT that you have received. You will make even in hell a 'corner of Paradise.' It is the Mystery of those sinners who do not despair and do not forget the LOVE of GOD. And I too Pray to the MOTHER of GOD that I may have Her ICON upon my Chest, even if I end up in hell."

– We will show you what "Paradise" you will make in hell... And he commands that they place upon his Chest "fire directly from the Luciferic throne," a fire that burns even the demons... But, miraculously, the "fire of hell" seems to melt away from the ICON, to which the demons remain powerless...

– Then use the blackness of the lowest pits. And, still, it has no effect; it is as if the IMAGE of the ICON shines even more brightly.

– Put him in the "dungeon," and we will see what is to be done. The dungeon is a sort of prison of hell where, just like in a cell, one is continually tormented.

After a while he is brought back again for judgment.

– You alone can take the ICON... the idol off your Chest...

– How?

– Mock it, spit on it, defile it with your own filth...

– That I will not do. I am a sinner worthy of hell, but I still keep a fragment of Love toward GOD. Therefore, even here, in hell, I will PROSTRATE and I will Pray.

– Wretch, do you think you can still do as you please here? Your so-called freedom has gone to your head... Force him to defile the "idol," by any means!

And they begin the most sophisticated methods to make him defile the ICON. They cut him to pieces, mix him in a cauldron with filth, take his impurities and throw them upon the ICON, pull out his tongue to lick the uncleanness, force him to let his spittle run upon the ICON, set him on fire, drown him in soot – they do everything, anything, so that the ICON might no longer be seen... And they do not succeed. Each time, the IMAGE of the ICON shows itself ever more visibly.

Powerless, the demons stop and confer among themselves, but they can find no solution.

– For now, said Lucifer, we shall keep him isolated, so that he may be seen by no one – eventually, we will find a way to destroy him...

And thus, he is taken to a secluded place and there truly what the Hermit had told him is fulfilled, namely a "corner of Paradise in hell." He hopes that a time will come when he will be thrown out of hell, precisely because he is able to "Pray in hell." They say that in hell one can no longer Pray... He, with the ICON upon his Chest, can still Pray. On Earth, he would Daily light the Candle before the ICON and, despite his sins, he would Prostrate and ask forgiveness. Behold, these Prayers now bear Fruit. The ICON is the "Paradise that even hell cannot destroy."

Truly, the IMAGE of CHRIST is the SAVIOR, even from hell.

Oh, MYSTERY of the ICON!

The Voice from the Absolute

Mystically, they say that in the Cosmic Space there is a "Sound" that passes through the Universe and renders it Alive.

The ancients heard it too and called it by different names.

Christian Revelation calls it the "Voice from the Absolute" of the SON–WORD CREATOR of the World.

The Absolute ALL-PLENITUDE is the DIVINE BEING and the Uncreated Radiance of the Energies of GRACE.

Who can tell what the DIVINE LIVING is in Itself?

Christian Revelation speaks to us of the TRINITY of the DIVINE HYPOSTASES, FATHER, SON, and HOLY SPIRIT.

The EXISTENTIAL SON is the MYSTERY of the TRINITY in Itself, and He is also the Mystery of Creation. Hence, "ALL-PLENITUDE Surrounds the SON."

We have Access to DIVINITY through the SON.

"In the beginning was the WORD, through whom all things were made, and He was the Life of the World." (John 1:1–4).

The ancients speak of a "Creator Sound of the world."

The Christian Revelation speaks of "Two Primordial VOICES" of the World. One is the VOICE, from the Absolute, of the SON toward GOD the FATHER, and the other, the CREATOR WORD.

These are distinct.

They say that the "Cosmic Day" begins with the VOICE from the Absolute of the SON who SINGS to GOD the FATHER. It is His EXISTENTIAL PRAISE and at the same time His PRAYER for the Created World.

He, the SON-LOGOS is also the CHRIST Who became INCARNATE in the World.

He, the ONLY and Absolute SON of the Absolute FATHER, "Begins" INTRAEXISTENTIALLY with His GLORY, "OUR FATHER."

Who can tell what this direct DIVINE VOICE is in Itself?
We can Hear the VOICE of the INCARNATE CHRIST-SON who Transposes this SONG also into a VOICE of Creation.

The Cosmic Day begins with this VOICE from the Absolute of the ESSENTIAL SON and at the same time of the INCARNATE CHRIST-SON. It is the SONG and PRAYER of "OUR FATHER."

Oh, what a VOICE, terrific and at the same time of an indescribable sweetness and majesty!

At this VOICE, in Cosmos, "the SUN Rises" – that SUN of MYSTERY, which is unseen, which is a "Plenary Cosmic Light."

All the Cosmos falls to its Knees and, together with the SON, SINGS and PRAYS to GOD the FATHER, Who is the Absolute ORIGIN in Himself.

Oh, what a SUPRA-NAME of MYSTERY "the FATHER" is!

They say that at this moment even in hell there appears a "LIGHT" which then withdraws. The demons fall involuntarily to the ground in spasms, from which they recover. Oh, what a solemn moment this is in all the Universe!
It is the Cosmic RITUAL of MYSTERY, the moment when from the DIVINITY "the VOICE beyond all things" is Heard. And GOD the FATHER Himself RESPONDS: "MY BLESSING upon you all."

Oh, what GRACE Pours forth now! The whole Cosmos seems to be Reborn and, moreover, it GROWS.

And immediately there follows yet another "VOICE of the CREATOR WORD," through which all things "were made." It is the NAME of the SON who becomes INCARNATE. Until the CHRISTIC INCARNATION, this

NAME was not known, not even by the Angels; it was "locked in the Ark–Altar," awaiting "Its Opening." Therefore, only after the CHRISTIC INCARNATION is this NAME ACCESSIBLE. Moreover, the CHRISTIC NAME is through the VOICE of the HOLY SPIRIT.

The SUPRANAME of GOD the FATHER is PRONOUNCED by the SON, and the NAME of the SON is PRONOUNCED by the HOLY SPIRIT.

When the NAME of the FATHER is Pronounced, all beings fall to their Knees, all are filled with a "DIVINE BREATH" that bestows Life.

Oh, what a wonder! The TRINITARIAN VOICE of the DIVINITY is heard throughout the entire Universe.

And, in response, there is also the "Voice of Creation," which is the Image of the ICON of Creation, the Sacred Name of Creation, the Name of "the MOTHER of GOD."

This Name too is PRONOUNCED by the CHRISTIC SON, therefore the whole Cosmos Sings it together with the SON Who is both GOD and Creation-Incarnate.

Thus, the Cosmic Day begins with the MEMORIES of the ORIGIN.
Upon these, the Universe can move and live.

The Testimony of the True Christ

On Golgotha, CHRIST was being Crucified.

Three Worlds were Partaking in a Hallmark ACT, a Crossroads, and each world had its own dimensions.

In Heaven, there was the GREAT Cosmic ACT of the DIVINE SON. On Earth, there were the INCARNATION

and the REDEMPTION from the curse of the sin of the fall from Paradise. And in hell, also, there was great turmoil. Lucifer still doubted the truth of the DIVINE SON. Thus, he sent a special guard to be present and to verify everything in detail.

CHRIST was Crucified on a Cross that seemed to have a *"Cosmic weight"* ... Around it there were the Roman soldiers who had crucified Him, a few Jews who were still insulting Him, and a few Disciples with some Women who refused to be in any way intimidated by the harshness of the soldiers.

The guard of demons sent by Lucifer watched the Crucified One intently... A RADIANCE shone from the Body drenched with Blood... And the BLOOD especially ... This BLOOD terrified them and at once "drew them" ... They felt as though they felt the need to "touch" it, but they trembled and withdrew in fear.

It began to darken, a type of darkness unlike any other. A roar of dread and a terrible wind seemed to become unleashed. The Crucified One made His last convulsion, speaking in a VOICE that seemed to them to pierce the whole Universe... "FATHER, into Thy Hands I commend My Spirit!" They did not know what happened for a while... They awoke fallen to the ground and seeing a "Ray of Sunset" shining upon His HEAD. Oh, what a terrible scene of awe and at once of "Great MYSTERY!"

Yet, what interested them most was the" BLOOD" ...

And one of the demons, as if driven by an unknown power, approached the Cross and "dipped a finger in His BLOOD." Ah! What burning, down to the very depths, he could not even cry out... But, a miracle: the black finger of the demon became "White" ... "It is HE!" Only HE can turn

the "blackness of hell" into LIGHT again... It is HE, TRULY! It is the Testimony that can never be denied by anything...

He turns to the other demons and says: "Come near the Cross and touch His BLOOD with your finger, and the TESTIMONY will be confirmed. It is HE, TRULY!" ... They hesitate, yet do the same... The same almost unbearable shudder, and the same "Whiteness."

–Let us take a "Drop of His BLOOD" so that Lucifer himself may be convinced...

– But how? It burns us ... And one of them has an idea.

– *Let us ask for a "Piece of Cloth" from the Women who stand at His Cross."*

And the first demon who had dipped his finger in the BLOOD takes "the image of a beggar" and approaches the Women.

– Good Women, I have someone who, if he had a Drop of His BLOOD, would be healed. I beg you, give me a "Little Piece of Cloth" imbued a little with His BLOOD... But the Women, absorbed by their grief, cannot even to hear him. Suddenly, *a pair of EYES of pure Blue Skies answers him* ... The same terrifying shudder runs through him to his depths... She is His MOTHER... She tears a "Piece from Her Veil," Dips it right in the BLOOD that flows from near His HEART and gives it to him, with that same LOOK... Moreover, one of Her TEARS falls upon His BLOOD. The demon takes it quickly and flees...

Once arrived in hell, a trembling roar shakes everything. Even Lucifer falls from his throne. All, alarmed, gather together.

The demons sent forth present the "Veil with His BLOOD" ...

– Behold HIS TESTIMONY...

– What? Is it TRULY HIM? asks Lucifer...

– Unfold the Veil and dip your finger in HIS BLOOD…

And Lucifer, without another thought, dips his finger in HIS BLOOD and … the same WHITENESS… Lucifer lets out a roar, so loud that all the demons fall to the ground…

After everything calms down, the demons scatter themselves to their places. Lucifer calls those who had been sent and warns them:

– Hide your "Whitened finger" carefully … let no one see it, or I will punish you terribly… And Lucifer, against his own will, himself stretches out "the Whitened finger," at which the demons remain silent…

– What shall we do with the "Blood-soaked Veil"? Where shall we hide it?

– Take it out of here or, better yet, return it to the very place you took it from.

And astonished, the demons meeting Lucifer and those who had been Witnesses to the Crucifixion of CHRIST notice the "White finger" yet remain silent …

Each time, a nostalgia of some deep MEMORIES seizes them…

The philosopher demon from hell

Seven times a year, a demon causes a great disturbance throughout all of hell, and no one can stop him.

Suddenly, he begins to ask everyone:

– Listen, why is it that we, the demons, have no HEART?

– What HEART, you fool? We are Spirits…

– But why do the Souls of Men, who are also Spiritual, have a HEART of Spirit, just as the Angels do? Have you not noticed that we, the demons, are "empty" within and lack a HEART? ... Does that not seem strange to you?

And he goes on like this for days on end, driving everyone mad... And, in time, he begins to shout at the top of his voice:

– Where is our HEART? Who has "stolen" our HEART? There is someone who has stolen our HEART, where is "that one" so that I may confront him!

And he latches onto everyone, turning violent even, restless, running everywhere, creating the greatest turmoil ... Then he goes straight to Lucifer.

– Lucifer, only you could have "stolen" my HEART. I beg you, give it back to me. I "feel" like I can no longer live without a HEART... You do as you please, but give me back my HEART.

And Lucifer gives the order to seize him, but no one has any power over him. And he cries out and cries out, so that even Lucifer "hides" himself helplessly.

– Lucifer, I will not leave you until you give me back my "stolen" HEART... Tell me where you have "put it", so that I may take it myself...

And he begins to rummage, overturning everything, throwing, striking...

– Where is my HEART? ... And he lets out such a "lamentation" that all hell trembles... At one point he weeps, torrents of tears streaming down!

– Oh, HEART, I "dreamt you" last night! Oh, how wonderful it is to have a HEART! What is the HEART? Now I have Remembered what the HEART is. How shall I put it, it is such a great "PLENITUDE", that it contains everything

beyond nature. Only if you have a HEART can you feel that you too can "embrace" everything.

Moreover, the HEART has a "VOICE of MYSTERY", in which everything SPEAKS to you, and through which you can also "SPEAK" with everything... Oh, how wonderful it is to "SPEAK" with someone! Here in hell, we do not "SPEAK" to one another, every WORD irritates us. We are silent, silent, and it is a dark silence of "total emptiness", and in all "this emptiness" we "empty ourselves" even of our own Being; that is why we are "dried up" to the maximum, reduced to an "absolute zero". This "zero" is precisely the "place where our HEART once was." Instead of the HEART, we are left with an "anti-existential empty zero." And we are "afraid" of this "metaphysical void", but paradoxically, we boast about it. In the "absence" of the HEART, the "empty zero" within us becomes an "anti-metaphysical," with an "anti-world" that we eternally "reduce to zero". What horrible wickedness there is in us – to destroy everything down to "zero!"

This means that we are precisely the "destroyers" of the HEART. The "Void" does not "exist" where there is HEART... The Void is where the HEART "is missing." And in this "void" we make a "minus world," destroying everything with the "minus of the zero." I no longer want "the minus of the zero," I want the HEART back; I want the PLENITUDE with the "PLUS." How wonderful it is to see the World only with "PLUSES!" The World "GROWS," everything is FILLED with endless PLUSES. In us, demons, the "void burns everything," an "endless desert" that fills you with terror! In that terror, you want to disappear yourself, for you can no longer bear it.

– Madman, can't you see you're raving? the other demons try to stop him.

– Do as you please, I want my HEART back. You have no right to "steal" my HEART!

And furious, he begins to strike everything in his path.

– Give me my HEART back!

And again, he begins to weep, shaking all of hell.

– The HEART is LIGHT. We lost, together with the HEART, precisely the LIGHT. Do you Recall what LIGHT is? I saw it again last night. Oh, what wonder! It is as though it were GOD Himself.

And at the NAME of GOD, all stand frozen.

– You are afraid of the LIGHT, aren't you? Do you still know that there "IS a GOD"? Yes, if you no longer SEE the LIGHT, then you no longer SEE GOD. If you no longer have a HEART, you no longer SEE the LIGHT, or GOD. The HEART is the entire "SECRET." Here lies the MYSTERY. The HEART, the LIGHT, and GOD are THREE INSEPARABLE ONES.

I SAW all THREE last night…

And so he goes on for forty Days on end, after which he quiets down as if nothing had ever happened. He forgets all he did and spoke.

And, paradoxically, he is the fiercest demon, the most evil, the one Lucifer keeps closest and uses for the most horrible tortures. Yet when the "philosopher's crises" seize him, he seems to change completely.

Cain's Nightmare

Cain, the firstborn of Adam and Eve, after killing his brother Abel, remained mostly "isolated." A permanent

unrest tortured him Day and Night. “He had killed!” Adam’s sin was realized in his “murderous” Son. Sin means “death,” and he, Cain, had “killed” precisely his Brother. And “death” produced a “memory that generates death.” This “memory of death” became a “phantom” that tortures him without ceasing.

Oh, what a terrifying image remained with him when he saw his Brother Abel “dead”! A Body without movement, without Life, from which the Blood had drained… Above all, the Blood. What a Thrill of Mystery the Blood holds!

Abel is the first “victim” of sin.

Everything seemed to shudder at the sight of Abel’s “corpse.”

It was afternoon. A Sun-filled Day and everything seemed to rejoice in Life. And he, Cain, dared to “kill” his Brother… Suddenly, a “mist” overshadowed the Sun, a roar of sharp wind swept over all Nature, and a cloud appeared from nowhere, letting fall a downpour like a “weeping” of Heaven.

And when the Blood reddened the Earth, a “translucent vapor” rose Upwards, and Life left Abel.

And even GOD Himself “cries out” from Heaven:

– “The Blood of death” has “struck” Me straight in the “HEART.”

The FIRST “death” … The FIRST to “feel it” was GOD Himself. *Anti-Life, anti-God Death*. The Angels fell from their Image of LIGHT, yet they did not “die.” Man, by sinning, “died.” *The sin of Angels brings* “existential darkness,” *while the sin of Man brings* “the separation of Being from its own LIFE.”

Oh, what suffering for the demons, for the “Existential Image without the SIGHT of the LIGHT,” but also what suffering for fallen Man, for the “Existential Image without

LIFE!" The fallen Angels no longer have the LIGHT, and fallen Man no longer has LIFE. Just as the Angelic Spirit *without LIGHT is "separated" from the very "LIFE of the Spirit," so the Soul of Man is "separated" from the "LIFE-LIGHT OF THE SOUL."*

Between "LIGHT and LIFE" there is a LIKENESS, but without amalgamation. *LIGHT is the Image of LIFE Pertaining to the Angels, while LIFE is Pertaining to the Image of Man*.

LIFE is the "Free Mobility of the Essence-Being," it is the Archimage of Movement.

LIFE is "before" and the Origin of Movement. LIFE Pertains to the Image of the Essence-Being, while Movement pertains to the "energies" of the Being's LIFE. Our Created Being can Move only through LIFE, but not as the energetic Movement we know, rather as a Supra-movement of "another Spiritual and Soul-pertaining plane," a Supra-movement "all at once in all directions, with the whole Being both outside and inside, without divisions or dimensions, all at once across all dimensions and beyond time." The energetic movement of the LIFE of Being is along dimensions and divisions, in different and temporal directions.

The Angels, fallen from LIGHT, no longer have the Free Existential Supra-movement Pertaining to their Own Being," but seem "ankylosed," instead having a *"supplementary supra-movement, negative and destructive,"* which is precisely *"darkness, the opposite"* of LIGHT. *The demon-Angels "move" only in "this mechanical darkness,"* whereas LIGHT *"paralyzes"* any of their movement.

The Man Fallen from Heaven also no longer has Existential Supra-movement in His Own Free Being, but seems "paralyzed," having instead a "supra-movement also

of supplement, negative and destructive, mechanical," *which causes the "rupture" of Soul from Body.* If Angels lose the Supra-movement of LIGHT, Man loses the Supra-movement of LIFE. Thus, demon-Angels acquire a kind of "dark body" in place of the body of LIGHT, and Man acquires a movement of death in his Body.

Adam and Eve, after "having eaten from the tree of evil," suddenly feel "a nakedness-emptiness in their Body," with a "shiver of rupture" between Soul and Body. They feel that their Soul and Body are in a "void of Life."

Before the fall, the PLENITUDE of LIFE was like a "GARMENT" for them, and now they "feel naked." The Soul without LIFE no longer SEES the Soulful LIGHT, thus becoming "blind." And the Body no longer has "that Immortal" of LIFE.

Adam, after sin, flees and hides, and for the first time his Body is afflicted by a "still-bleeding wound." From now on, he will be a "mortal Man," as GOD had warned him.

*

And Cain, the Son of Adam, fully feels "death."

He had "truly killed" his Brother, Abel.

Day and Night, the "curse of the murder" tormented him. He grew weak and could no longer sleep. He seemed half "mad." His wife tried to soothe his torment, but nothing calmed him.

In the few moments of Sleep, he constantly dreamed of Abel, sometimes dead, drenched in Blood, other times "Resurrected."

– Oh, what Joy! Abel, are you not "dead"? Then you have Risen! What a miracle! If you have Risen, then the "sin of murder" has been "erased." LORD, You have Resurrected Abel! And through this, I too am freed from the "torture of death."

And he jumps to embrace Abel.

– Abel, you have "forgiven" me. I was vengeful. When I saw that GOD Accepted your OFFERING and "not" mine, I was stirred by a terrible hatred. You know that I once asked you why your Offerings were Accepted, and you told me that you "bring them from what is best, and with all your Heart." I, in truth, brought them half-Heartedly, and not from what was best and most beautiful. GOD wants something from "the whole Heart." Oh, Abel, forgive me! How did you Rise again?

And he would leap from bed filled with unspeakable Joy. And when he realized it had only been a dream, an even greater "pain" would seize him, and he would "cry out" like a madman.

– Abel, Abel, you appear Risen only to "torture" me even more? No! You want to soothe my unbearable "pain." You comfort me with your Resurrection, which is "REAL." Abel, assure me that your Resurrection is REAL. Thus, I will endure the "curse of death" with a drop of "Hope." Abel, "sin is death," but "death and sin" will be erased by the Mystery of the RESURRECTION. Abel, the Resurrection is "my deliverance!" Abel, Rise, and I shall "Be Reborn" into LIFE.

And since he had that Dream of "Abel's Resurrection," Cain became somewhat revived. He was still tormented just as often by the nightmare of an Abel soaked in Blood and dead, but the Belief that Abel would Rise unburdened him of half the load of his torment.

Since he had seen Abel Risen, his Heart had changed as well. He had forgotten to bring OFFERING to the LORD. Now, he chose the Best Place, where the Sun first Rose, a Place where he built an "ALTAR to the LORD," and he went

there Daily with "his Best Crops" and OFFERED them to the LORD. And the LORD now Accepted them.

Oh, what Joy, when the DIVINE FIRE descended upon his OFFERINGS! It was the First time this had happened. Tears of "pain" and at the same time of "Great Hope" poured forth, soaking the entire Altar.

– LORD, LORD, LORD, I did not LOVE You, and therefore I "killed." Nor did I Love my Brother, nor anyone, I only "loved" myself. Now I too Understand what LOVE is. It is LIFE! LORD, let my Heart feel LOVE, even if it is "murderous." No, no, no – never again will I "forget" You, LORD. **For Man, the "lack" of LOVE is "death.**" YOU, LORD, are absolute LOVE, and only those who Love You will be with YOU.

LORD, You CAN conquer "death" through RESURRECTION...

LORD, I Prostrate on my Knees before You, with my Forehead to the Ground, and I THANK You that You "bring about" REBIRTH from "our death."

LORD, if You were not RAISING "the dead," we, Your Creation, would become an "unbearable hell." Oh, LORD, we "Respond" to Your LOVE with "murder!" How horrible!

No, this cannot be! **LOVE is our Essential Nature**, after Your IMAGE and LIKENESS. *We commit sin as an "abnormality."*

*

They say that Cain lived his last Days more peacefully, although his "madness" remained. The fear of "death" followed him constantly, but the "Hope of the RESURRECTION" softened it. In his final days, he no longer worked the Land, so as not to "kill" any Living Creature... He walked barefoot and carefully, lest he should step on

something and "kill" some small insect. By mistake, he stepped on a baby Bird, and for three Days on end he wept and did not eat.

– I am the FIRST murderer, LORD, but I want also to be the FIRST to cry out loud, "I have sinned, LORD, FORGIVE me!" I no longer want to "kill" ...

One Day, he sees his youngest Child "killing" a Mouse.

– What are you doing, wretch, why do you kill?

– It gnawed my Bread.

– So what? You shouldn't have killed it! You too will be "killed," would you like that?

And, with pain, he saw in the Child a hidden "malice," an inclination toward "murder."

– LORD, I, the "murderer," leave as "inheritance" the sin of killing. All my "descendants" will be "murderers." They will kill even one another. The world will be a constant "war," many will be "mad murderers." Oh, dreadful "curse of sin!" COME, LORD, quickly with Your RESURRECTION, so that the "killing" may cease!

THE ALTAR

Who can relate the LIFE in Itself of the GODHEAD? We, Creation, however, PARTAKE of the THINGS that are Creatively Transposed by the CREATOR SON. And He, the SON, first places in everything the very IMAGE of GODHEAD, and Around this IMAGE, then, Creation. Therefore, Creation is THEO-centric. And the IMAGE of GODHEAD descending into Creation is the ALTAR. Wherever the LORD's ALTAR is, there HE is PRESENT.

Theologically and Scripturally, the CREATOR SON-LOGOS first Creates the Image of ALTAR, Heaven and Earth, the ALTAR from Above and the ALTAR from Below. And then He begins the Building-Creation of the World, based on the Architecture of the ALTAR.

And He Creates *the "Material" out of which the ALTAR will be made. It is the "Primordial Water and Ancestral Dry Land," the Water and Clay out of which He will make the Bricks of the "TEMPLE OF THE ALTAR."*

Great *care must be taken to distinguish between "this Material" of the ALTAR Image and then the Organisms of the Created Beings*. Here the ancients and philosophers get confused, thinking that GOD creates the World from a "matter" which He "shapes" and to which He "gives Life."

In the view of the Christian Revelation, the CREATOR SON-LOGOS Creates the World in "Two Forms": as the "THEO-form" and the "Creation-form." Pantheistic and semi-pantheistic ancients considered that *"Divine Idea-forms" directly become the Archetypes of the Created World.*

In the Christian sense, the DIVINE IMAGE distinguished Itself, even when Creatively Transposed, from the actual Image of Creation, which exists through the DIVINE IMAGE Transposed into Creation. Without this major distinction, misinterpretations arise. GOD the LOGOS creates the World in "Two Spaces at once": the "DIVINE-Creation Space" and the "Creation-Creation Space." Here lies the specificity of the Christian Vision, that the DIVINE LOGOS First INCARNATES Himself into Image of Creation, and He then turns the INCARNATE IMAGE into Archetype of Creation.

Most begin directly from the DIVINE IMAGE to the Created Image, which is false from the Christian perspective. If one begins directly from the DIVINE IMAGE,

Christianity becomes "semi-pantheistic," which is unacceptable. If one distinguishes the IMAGE of the INCARNATE LOGOS, which then becomes the Archetype of the Created Image, then Creation is truly "Creation-Creation."

Moreover, the ancients' dilemma of the "connection between the Uncreated Divine Image and the created one" is resolved: the IMAGE of INCARNATION is the "Possible KINSHIP" between Uncreated and Created. The DIVINE LOGOS first becomes Himself the Created Image, which He ASSUMES ("And the WORD became Flesh," John 1:14), and this "WORD-Flesh (Body)" becomes the Archetype-Model of Creation.

Thus, there is a clear distinction between the direct EXISTENTIAL DIVINE LOGOS, the Apophatic One, and the INCARNATE DIVINE LOGOS, the Cataphatic One, accessible to the Created.

Behold precisely the ICON of THE ALTAR. The Altar is the IMAGE of the INCARNATE LOGOS, which then becomes Model of the "Church – Created World." Here, some are confused, speaking of a simple Church without an ALTAR. From the above, it is clear that the *ALTAR is the Origin of the Church, and that the Transposition of the ALTAR is the Church*. The ALTAR is in turn at the Origin of PRIESTHOOD, which is the direct DIVINE IMAGE.

Here is how, He, the DIVINE SON, as PRIESTHOOD, Creates the ALTAR – INCARNATION of PRIESTHOOD and how the ALTAR INCARNATES in the WOMB of the VIRGIN-Church. The ALTAR is the LOGOS Created, directly ASSUMED by the CREATOR LOGOS in Himself, iconographically the "Star of David." That is why the Temple of Jerusalem has the ALTAR *"Closed"* and inaccessible, because *it was looking for the*

"INCARNATION" of the ALTAR in the Church, that is, the BIRTH of the MESSIAH from the VIRGIN.

This is how the FULFILLMENT precisely of the INTEGRAL CHURCH occurs in Christianity, as ALTAR and Church, DIVINE-PRIESTHOOD and Church-Creation. Hence the "Two Hexamerons": of the "Creation of the World, as the DIVINE Enclosed in the Pre-Christic Ark" and of the "EUCHARISTIC, as the CHRISTIC DIVINE, BORN-INCARNATE, Revealed to SEEING" as the Opening of the ALTAR and its expansion as the Church of All.

"In the beginning, the DIVINE SON Created Heaven and Earth," the IMAGE of ALTAR, the IMAGE of DIVINE LOGOS, and Created LOGOS, as the Pre-Christic IMAGE.

And the Pre-Christic CREATOR LOGOS Creates the Image of "Created Substance," the Primordial WATER, wherein lies the "unformed and empty Heaven and Earth," over which the DIVINE SPIRIT RESTS. And He said, "Let there be Light," and the Altar of Creation is Built. With the Light-Altar of Creation begins the "First Day of Creation."

"Heaven, Earth, and the Primordial WATER" are the ARCH-IMAGES of the CREATOR LOGOS, which INCARNATE Pre-Christically in the Created Light, Altar of Creation.

Heaven and Earth, the IMAGE of DIVINE LOGOS and Created LOGOS (the Star of David) will then become the Arch-Models of the diversity of the Created World.

The ancients believed that the Demiurge Creator "shapes" the world out of a "primordial matter." In the Christian sense, the DIVINE LOGOS Creates the "Substance of Creation" which is Itself the "Created LOGOS," which He "makes His BODY," and thus Creation has its Origins in it.

The EXISTENTIAL DIVINE LOGOS, in order to "enter" "another category of created existence," must Himself ASSUME a "condition of creation." Thus, the DIVINE LOGOS first Creates the "Nature of Creation," and the DIVINE SUPRA-NATURE Clothes Himself - Incarnates Himself into the created Nature, and the DIVINE SUPRA-THOUGHT is also translated into a "Thought of Creation." This is the "Created LOGOS," ASSUMED by the CREATOR LOGOS in Himself.

The ancients speak of "the entrance of the Divine into the illusion of the world." In Christian understanding, the Created Nature is not an "illusion, dream, or game," instead, the DIVINE EXISTENTIAL SUPRA-THOUGHT is Transposed also into a Thought-Nature of Creation. The Created World is not the "desecration of the DIVINE SACRED," but an actual Creation of a "Sacred of Creation." In this Created Sacred, the DIVINE does not "disappear" or darken (as the ancients claim) but REVEALS Itself in a "Created Image" as well. The world is, consequently, "THEO-form," possessing a DIVINE IMAGE. Ancients say that the Divine takes the form of the "illusion" of the world.

In the Christian sense, the DIVINE descends into Worldly things, not as to take Himself the Form of the World, but so that the World may "take the Form of the Divine." GOD does not need to take the Form of Creation; rather, Creation needs to take the Divine Form. GOD is the Absolute SUFFICIENT, whereas Creation becomes Sufficient only through its "Divinization." The DIVINE LOGOS "becomes Flesh-Body" as well, but with the purpose of granting "DIVINITY to Creation."

Pantheistic ancients think that the DIVINE, even from a "necessity of Self," takes the "form of the illusion of the world," so that the world is "God dreaming" of a world that

does not fundamentally exist except as a "dream," whence its "reabsorption" into the Divine. In the Christian view, it is not "God who dreams the world," but "Creation that becomes Conscious of GOD." This is the most formidable Vision of the World. Thus, the Created World is a "DESTINY of PERMANENT PRESENCE in the DIVINE," not of "destruction in the Divine" (as the ancients think). Hence the DIVINE-ALTAR of Creation. The CREATOR SON-LOGOS Creates the *"DIVINE-Creation Space" and at once the "Creation-Creation Space," which He then "Expands."* Hence the so-called *"CENTER-AXIS of the World."*

For us, Creation, everything is made around a "CENTER of gravity," Around an Axis, relative to which everything Moves. We have the notion of the "Nucleus," which is at once the CENTER-AXIS and also contains "the Entire Essence" of the Substance of Creation. The "Nucleus" is the "Bridge between Outside and Inside." What is outside the Nucleus is *the World in Extension*, and what is from the Nucleus Inward is *the World in "Itself."* The INTERIOR is the DIVINE-Creation FORM, and the Exterior is the Transposition of this also into a "Form of Creation." The INTERIOR is the ALTAR, and the Exterior is the Church.

The DIVINE SON descends the IMAGE of the FATHER GOD and simultaneously Creates an Image of Transposition of the FATHER'S IMAGE into Creation. Hence the ALTAR as MEMORY of ORIGIN. In Itself, GODHEAD has a SINGLE ORIGIN, GOD the FATHER, who BEGETS the ONLY SON and PROCEDS the ONLY HOLY SPIRIT. In Creation, the SON adds also an ORIGIN of Creation. Here lies the MYSTERY of Creation, as "Double Origin," Divine and of Creation. Therefore, our ALTAR of

Creation is of "Double NATURE," of DIVINE descended into Creation, and of Creation ascending to the DIVINE.

Thus, the ALTAR is the MEMORY of ORIGIN.

The SON makes the ALTAR, He who is the unfolding REMEMBRANCE of the ORIGIN. The ALTAR is therefore the MEMORY that the SON can never "forget."

The SON, through the MEMORY of ORIGIN, first sustains Himself as Specific of SON, and then again Expands the HERITAGE of ORIGIN.

The IMAGE of SON is par excellence the MEMORY and the REMEMBRANCE of ORIGIN; thus the SON, through this, has CONSCIENCE of Himself. "All that is Yours is Mine," says the CHRISTIC SON.

Thus, the first act of the SON is the ALTAR – MEMORY of ORIGIN.

From this follows the so-called "architecture of the House." The "HOUSE" is the ICON of the SON. In primordial traditions, the SON is the one who must "build" a HOUSE of His Own. Psychoanalysis precisely uncovers these ARCHETYPAL MEMORIES. The boy-child plays the "builder of a House," while a girl-child plays the "Mother." These are precisely the MEMORIES of ORIGIN.

And the "HOUSE" has a "Specific Architecture." The HOUSE, ICONOGRAPHICALLY, is the Transposition of the MEMORIES of ORIGIN. The HOUSE must first begin with the "CENTER-AXIS," and then the "Foundation-Enclosure-Space" is laid.

Most people have lost these considerations. The constructions of Churches, however, preserve them strictly. Thus, first one focuses on the ALTAR, represented by the HOLY TABLE. Here is where the CENTER and the AXIS of the Church are.

Interestingly, the ALTAR is not the "middle" of the structure, but paradoxically "beyond" it, out of which the Building itself "is Born." Thus, the ALTAR is the "First VALUE" before the "Foundation," after which the Foundation comes. It follows, "houses without an Altar" become "profane, desacralized houses."

In older traditions, a vague Memory is preserved, so that even ordinary Houses should have a "sacred place." In rural areas, this is called the "good room," where valuables and children's dowries were kept. Some more religious people designate a specific room with Icons and Holy Relics. Modernly, the "office or the room with the library" have become "the centre of the house."

The HOUSE is thus a REMEMBRANCE, pertaining to one's own Individuality, of the MEMORIES of ORIGIN. So, the HOUSE too pertains to the ORIGIN of the ALTAR – SACREDNESS of the HOUSE, whose loss leads to destructive profanation.

The ALTAR is the "ORIENTATION of the Place-Space."

Hence, the CENTER of a Region, Settlement, Fortress, City, or Village is a "TOWER," whose Origin lies in the ALTAR. Biblically, it is recounted that in every place the people of Israel settled, an "Altar to the LORD" was first established, which was the CENTER of that Place. Since the Temple of Jerusalem got made, the CENTER is considered to be there.

They say that the Pyramid of Cheops in Egypt is also "a Centre." Various other peoples have their own different traditions. All are MEMORIES of the PRIMORDIAL ALTAR, memories that are Archetypes of our own Existentiality.

On a broader scale, the Sun is said to be the Cosmic CENTER, as is the Earth, also Cosmic CENTER. Here is the

basis of the famous medieval dispute: whether the Sun revolves around the Earth, or the Earth around the Sun. In the Biblical sense of the ALTAR, both the Sun and the Earth can paradoxically be the CENTER of each other. There is a Mystical MYSTERY, beyond astronomical data: that the Sun still moves around the Earth, but as an "interior Theological Plane," not an "exterior physical plane."

For Christians, the ALTAR is obligatorily Oriented toward the Rising point of the Sun. The ALTAR is the DIVINE SUN INCARNATE in the Body of the Earth. Thus, the ALTAR is SUN and Earth in UNITY.

This is the great MYSTERY of the CHRISTIC INCARNATION, through which the SUN of Heaven UNITES with the Earth, and the Earth itself becomes "A Terrestrial SUN." Biblically, this Terrestrial SUN is considered as the THEOLOGICAL SUN, distinct from the astronomical Sun.

THEOLOGICALLY, the SON of GOD is the DIVINE SUN, Moving around the Earth as a DIVINE ACT. The CREATOR ACT is Movement. Thus, the Earth, as Created World, is Passive-Static. Then, in Response, the Earth also Moves in relation to the DIVINE SUN. Biblically, this is a "double movement," possible in both senses.

Similarly, consider the position of the Moon relative to the Sun. Astronomically, the Moon revolves around the Sun, from which it receives Light. THEOLOGICALLY, the Sun also Moves around the Moon, as ACT. Biblically, Light is synonymous with the Sun. The Sun may "stand still" and its Light may move around the Earth or the Moon. The Sun no longer gives Light when it "sets." Here is the MYSTERY of the INCARNATION of the CHRISTIC SUN, who becomes the ALTAR-SUN UNITED with the Earth.

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The ALTAR is the FIRST ACT of the CREATOR LOGOS. HE, the DIVINE SON, establishes the FIRST ACKNOWLEDGEMENT of the MEMORY of ORIGIN.

"In the beginning, God created Heaven and Earth" (Genesis 1:1), that is, *the IMAGE of the ALTAR, both from Above and from Below*. Then, proceeds to the "Building" of the World. First, He creates the "Material – Primordial Water." This is "LIVING Water," the Archetype of ordinary Water. It is the "Cosmic WATER." WATER, iconographically, is the IMAGE of the LOGOS-WORD, "Flowing" from GODHEAD and giving Birth to the Created World. WATER is the "Substantialization of Creation" of the WORD. The WORD is LIFE, "through whom all things were made" (John 1:1–4). WATER is the Archetype of the BLOOD - Substantialization of LIFE. The World is Born from the WATER–BLOOD of the DIVINE WORD.

The DIVINE SON first Creates the ALTAR, as Heaven and Earth, then makes the "FOUNDATION - Primordial WATER". The IMAGE of the DIVINE WORD, the A-cosmic One, Becomes Cosmic through the Image of WATER.

Having the ALTAR and the FOUNDATION, He proceeds to the proper "Creation" of the World. He has the MODEL of the World, as ALTAR of Heaven and Earth. Having made the Space–FOUNDATION–WATER, He proceeds to the "CREATION-BUILDING."

Thus, He Creates LIGHT (Genesis 1:3). This is the FIRST Cosmic DAY.

WATER is the Created SPACE, and LIGHT is the Created TIME. The WORD is Space, and LIGHT is Time. Here are the "Measurements of the Created World". WATER contains the "Elements-Seeds-Substantial LOGOI, and LIGHT has their "Configuration."

The WATER–SPACE has the ARCHETYPE of the World, and the Cosmic LIGHT–TIME is the BIRTH of Archetypal Transposition. Therefore, LIGHT–TIME and WATER–SPACE are the "parallels of creation."

Primordial WATER–SPACE is the Transposition of the CREATOR WORD, and Primordial LIGHT–TIME is also the Transposition of the CREATOR WORD. Therefore, SPACE and TIME neither amalgamate nor can they cease to exist. Where there is Space, there is also Time, and vice versa.

We observe how the Created World is based on a permanent "archimage parallelism." Thus, "Heaven and Earth," Space and Time, "Water and Light." These are the "INTERTWINING" of DIVINE with Creation in mutual Transposition. In the Christian sense, the DIVINE CLOTHES Himself in Creation and at once Creation Clothes itself in the DIVINE. The ancient thinkers only see the world as "the Divine clothing itself in the illusion of creation." The Christian Revelation, instead, insists on the Divinization of Creation as well.

Thus, WATER–Space is the DIVINE Clothed in Creation, and LIGHT–TIME is Creation Clothed in the DIVINE. These "Archimage Parallels," paradoxically, never "touch" and yet they still "Meet" through their "POSITION." The DIVINE Clothes in the Created Space, which is "an unformed and void, a darkness." The Created Space, in relation to the DIVINE, is "a dark void." Yet, Creation also Clothes into the DIVINE, and thus "LIGHT and the Plenitude of Creation" emerge. The ancients perceive Creation as a "darkening-forgetting-losing" of the Divine. Christianity, in contrast, reveals a paradoxical "REVELATION-MANIFESTATION" of the DIVINE through a "Hallowed Image of Creation." This is an extraordinary Vision of the World, reconciling all opposites. For this is

where the ancients get confused, they believe that the Divine "enters also a created space," where in fact nothing exists except a void, in which the "created illusions" vanish on their own. In Christian thought, however, the Created Space has also the "Parallel of LIGHT," which can "transfer the DIVINE" into Creation, making it "Divine-Created."

Thus, Creation is not the "empty space" of the Divine, but the LIGHT–Time–Plenitude of a Created Divine.

From this follows the Mystery of the ALTAR, which is the DIVINE Spatialized and LIGHT– Hallowed Creation–A-spatialized. It is the paradox of the Creation of the World, as MYSTERY of the Spatialization of the DIVINE Beyond Space and the Mystery of the ENTRY of the Created Space into the A-spatialization of the DIVINE.

It is the double ALTAR of the INCARNATE LOGOS.

In the Christian sense, the ALTAR is therefore a "Double SACREDNESS," as the DIVINE descended into Creation and Creation ascending into the DIVINE.

The DIVINE Descended is the WORD–LOGOS–Water, and the Creation Ascended is Light.

From now on, from this ALTAR, the World–Church of the ALTAR can be born. The World is the Earth which INCARNATES "WATER and LIGHT."

The Primordial Memories of Adam and Eve
1. The Image of Man, the MYSTERY of GOD's BODY of MYSTERY

After the "expulsion from Paradise," Adam laments Day and Night, without ceasing:

1. LORD, YOU have Created Heaven and Earth and then the UNION of both as Man. Heaven is the INCARNATION of Your IMAGE from Above, and Earth is the INCARNATION of Your IMAGE from Below. In Heaven, You have Created the Angels, as those who INCARNATE Your Celestial IMAGE, and on Earth You have created the World of Creatures, as the INCARNATION of Your Earthly IMAGE. And You Created Man as the UNION of these Two INCARNATIONS. I, Adam, am the Image of Man. Oh, how I have "fallen" from the Image of Man! Now I am no longer Adam–Man, but Adam Creature.

2. LORD, You have created a World in which You "INCARNATE Aspects of Your IMAGE" also into an Image of Creation. Thus, the Image of Creation is Your very BODY of Creation. From the "RIB" of Your IMAGE You have Created the World. *Not Your IMAGE Itself "becomes" also the Image of the World, but from the "RIB of Your IMAGE" You "shape" the CLAY of an Image of Creation as well*. The "RIB" is "Image of Birth," for it is from "the PLACE of the HEART." The HEART is the MYSTERY of BIRTH. The HEART is Itself the NATURE of ESSENCE-BEING in Itself. It is an *EXISTENTIAL HEART, which then corresponds to a Bodily Heart*. The RIB of the EXISTENTIAL HEART is BIRTH. And BIRTH then INCARNATES.

3. You have *WILLED to INCARNATE the IMAGE of EXISTENTIAL BIRTH also into an Image of Birth of Creation*. You have created the World "from nothing," otherwise it would not be Creation. But Creation is "RELATED" to You through the RIB of Your IMAGE, which You INCARNATE in the Image of Creation. And since the RIB is IMAGE of BIRTH, through Your RIB, You are BORN also in an Image of Creation. Therefore, Creation is "at once" Your BIRTH into an Image of Creation as well.

4. You do not Create "something foreign to Yourself," even though You Create a World which is "totally beyond You." You Yourself are BORN also in an Image of "Created Nature," without amalgamation, through the RELATION of the RIB of Your IMAGE "beyond" the Image of Creation. You ARE DIVINE IMAGE and NATURE and You Create also an Image and Nature of Creation, in which You INCARNATE, as TWO NATURES "at once", without amalgamation, in a LIKENESS of MYSTERY.

5. Oh, what a MYSTERY! The DIVINE CREATOR IMAGE, the One "beyond all," descends also into a Created Image, through which the Created Image ASCENDS into the DIVINE IMAGE. And this occurs in the MYSTERY OF BIRTH! Your Creation, LORD, is not a "mere" Creation, but simultaneously also a BIRTH.

6. Oh, from the MYSTERY of BIRTH the Angels fell from Heaven, and I, Man, from Earth. You were BORN in the Heavenly Image in Angels, You were BORN in the Image of Beings on Earth, and yet remained to be BORN in Man, as a BIRTH of the UNION of the two, and moreover, as the BIRTH of Creation itself in GOD.

7. Oh, LORD, what a MYSTERY You WILLED through Your Creation! You WILLED not to "descend" Yourself into Creation, for You have no "need" of such, but so that the Created Being might ASCEND into Your DIVINITY, to become PARTAKER in the "DIVINE THINGS."

8. The fallen Angels "refused" Your BIRTH in the Image of UNION of Heaven with Earth, and thus they "lost" the Birth into DIVINITY. Lucifer, the first Angel, "willed" that he alone be the UNIQUE LIKENESS with You, and the Earth to be "his likeness" ... Oh, what a mistake! The fallen Angels did not wish Your IMAGE to be BORN also in the

Images of Earth, so that they could be themselves the only Hallowed Image. They refused the UNION of Heaven with Earth. They wanted a Heaven "beyond" Earth.

9. Oh LORD, no one can know why You LOVE precisely the "Image of Earth" "so much!" It is Your MYSTERY, to which we, the Creation, must PROSTRATE. Who can hold You to "account"? Heaven is a PLENARY LOVE of Yours, but the Earth is a LOVE of Yours "BEYOND NATURE." The fallen Angels did not wish to PROSTRATE to this "BEYOND NATURE" love of Yours... Your Creation, only in this "beyond nature," is truly Your Creation.

10. Oh LORD, I as well, the Man, who "was to be" precisely the "MYSTERY BEYOND Your NATURE," I have fallen from the Image... Man was to be the Body of Your INCARNATION of MYSTERY. The Image of Man is the BODY of MYSTERY of GOD's IMAGE. I, Adam-Man, like Lucifer the Angel, have become an "enemy" of Your MYSTERY of INCARNATION. LORD, what lamentation is in my Being as fallen Man, as Man fallen from the MYSTERY Image of the DIVINE INCARNATION! Adamic sin is the "preclusion of the BIRTH in GOD." Thus, the Body of Man, from IMMORTAL, becomes mortal.

11. For the fallen Angels, "demonic sin" is the "preclusion of the BIRTH of GOD's IMAGE in Creation." The demons "lost" the BODY of MYSTERY of the BIRTH of GOD's IMAGE in the Created World, and thus they lost the "LIGHT." Man, fallen from Paradise, lost the BODY of MYSTERY of the BIRTH of the Created Image in GOD, and thus also lost the "Body," which will "die." Demons became "darkened," and fallen Man became "mortal in Body." Demons are *"haters and killers" of "others," and Man is "passions-ridden and killer of the Body." Demons have a "killer-type of spiritual," and Man has a "corporeal devourer*

and eater of Body." To kill "another" is "demonic sin," and to "kill your own Body" is the "sin of Man."

2. The BODY is the UNION of Soul and Flesh

12. LORD, *You Create the World in the "Form of Heaven and Earth." Heaven bears the Image of Spirit, and Earth bears the Image of Flesh. And the UNION of Soul and Flesh, of Heaven and Earth, is the BODY–HEAVEN*. Therefore, the Man fallen into sin loses precisely HEAVEN, and with it *loses the BODY, remaining only with a mortal Flesh*. Without the BODY of HEAVEN, the Body of Flesh "separates" from the Soul and thus becomes "mortal." The BODY is the TEMPLE of "the Soul and the Flesh, of the Image of Heaven and Earth," wherefrom the SACREDNESS of the BODY originates, *in which You Yourself, LORD, WANT to INCARNATE, being BORN also as Image of Creation*. Thus, the BODY is at once the TEMPLE of Creation of the INCARNATION of the DIVINE IMAGE. The BODY is the ENCOUNTER of Heaven and Earth, and at once with the DIVINE Himself. Therefore, Man is "CHOSEN" to be the IMAGE of DIVINE INCARNATION, precisely because he has the BODY – TEMPLE of INCARNATION.

13. LORD, through my Adamic sin, I have "destroyed" precisely the IMAGE of MAN–TEMPLE, and therefore I was "expelled" from Heaven - the IMAGE of TEMPLE. You WISHED to make PARADISE–TEMPLE even more, into CHURCH, that is, TEMPLE of Creation that would at once INCARNATE You Yourself. Paradise can only be the

SACRED BODY of Creation, because only SACREDNESS can then INCARNATE You. If Great is the MYSTERY through which You can create another World, GREATER STILL is the MYSTERY by which YOU YOURSELF UNITE with the World, so that the World ENTERS into DIVINITY and HAS COMMUNION of the Those "beyond" the World.

14. Behold, LORD, what sublime DESTINY You have GIFTED us, and yet some Angels and I, Man, *have not RESPONDED appropriately... Instead of RECEIVING You, so You can make the TEMPLE of Creation into CHURCH, we have "destroyed" the TEMPLE* and thus became "contrary" to Your LOVE for Creation. The fallen Angels wished "to be only themselves" the TEMPLE, and I, Adam–Man, "profaned" it with "earthly food." The fallen Angels did not wish to COMMUNE in the DIVINE INCARNATE, and I, Adam–Man, "traded" the TREE of DIVINE LIFE for the "tree of profane food." The fallen Angels "turned themselves into their own divinities," and I, Adam–Man, "have forsaken" GODHEAD. Oh, grievous sin I have committed! The fallen Angels attempted to "make themselves" DIVINITY, and I, Adam–Man, "have forsaken" DIVINITY for "earthly food." Oh, how the "demonic serpent" deceived me, so that I would "forsake" DIVINITY for the so-called "mystery of Earthly delight!" The fallen Angels attempted a "self-pleasure of Heaven," and I, Adam–Man, attempted a "self-pleasure of Earth." Oh, "deceptive demon!" Oh, "enemy" of Man! You have injected me with the "demonic poison" of "divinity of creation," who would "kill" the true DIVINE.

15. Creation "cannot be" Divine Nature, because it is Creation, instead it RECEIVES DIVINITY from the DIVINE CREATOR. To "attempt a self-divinity of creation" is "sin."

The origin of sin is "self-divinization of creation." Creation is "RELATED" to DIVINITY, because it is the CREATION of THE DIVINE, and must then UNITE with DIVINITY, so that Creation itself may be Divinized. The fallen Angels attempted a "self-divinization without UNION with DIVINITY."

16. I, too, Adam–Man, likewise attempted a "self-divinization before the UNION with DIVINITY." The fallen Angels performed "self-divinization in Spirit," and I, Adam–Man, performed "self-divinization in Body." The demons perform a sort of "phantom divinization in Spirit," and Man performs a "phantom divinization in Body." LORD, *only "YOU ARE the TRUE DIVINITY," and only the UNION of Creation with YOU will make Creation a PARTAKER in DIVINITY*. A "self-divinization before the UNION with YOU" represents "falling into sin." Behold, in what dreadful "error" some Angels and I, Adam–Man, have fallen. What weeping and lamentation can "erase" this error?

17. LORD, through "my passage into a mortal Body" I have lost HEAVEN, but You do not "abandon" YOUR WORK, and You will bring about, "even over this," the INCARNATION of DIVINE UNION. I, Adam–Man, was DESTINED and CHOSEN to be the "Image of this MYSTERY." Through the sin I have committed, I have lost this HONOR. A "NEW ADAM–MAN" must be BORN. In the HOPE of this NEW ADAM–MAN, I may find some "consolation" for my suffering over my sin.

3. All Creation is Named Body of the DIVINE INCARNATION

18. LORD, You are the DIVINE BEING "beyond" all, and yet You have created also a Created Being in which You Poured forth the "Things" of Your IMAGE. Therefore, the Created Being is the Mystical BODY of Your INCARNATION.

19. The Created Being also, in turn, possesses a Spiritual Image and a Corporeal energetic one, and their Union as Body. Therefore, *the Mystery of the Body is "at once" that of Spirit and Flesh. You also INCARNATE at once both in the Created Spirit and in the Created Flesh*. The Angels are the Created Being with a directly Spiritual Image, and the Creatures of the Earth are with a directly Corporeal Image. Therefore, You have Created *the two Images, as Heaven and Earth*, which are at once the Created BODY of Your INCARNATION.

20. The Mystery of INCARNATION is also the MYSTERY of BIRTH. You do not create a "mere" World, but at once You are "BORN also as GOD–Creation." The fallen Angels rejected precisely this MYSTERY of Your IMAGE as GOD–Creation, *thinking that the Angelic Image* deserved the "Divine-Creation image." Your WILL, however, is that You be BORN in equality, both as a Heavenly Image and as an Earthly Image, and moreover, as the UNION of the Heaven and Earth Image, as BIRTH in the Image of Man, through which at once You effect also "the BIRTH of Creation in GOD." You "Created the World in Six Days" and did not stop there, but make yet another DAY after the Seventh Day of Resting, You make "the EIGHTH DAY, that of the BIRTH of Creation in GOD." The fallen Angels

rejected the MYSTERY of the EIGHTH DAY, considering it "their day." And I, Adam–Man, was DESTINED to be the IMAGE of the MYSTERY of the EIGHTH DAY, as Image of the INCARNATION of Creation in GOD.

The Angels are FULL of the IMAGE of Your INCARNATION as Spiritual Effusion-Overflow of Heaven. *I, Adam–Man, felt FULL of the IMAGE of Your INCARNATION as a Bodily Effusion-Overflow on Earth.*

21. *Oh, MYSTERY of the Earth!* The Earth is the Image of Your INCARNATION in the Creatures of Nature, yet it also has the Image of UNION with Heaven. The Earth has its own Image of Nature, it also has Image of BODY–UNION with Heaven, and moreover, UNION with DIVINITY. The Earth is the PLACE where You WANT to REVEAL Yourself and to ENCOUNTER all Your Creation. You first Descend in the Image of Heaven, by Creating the Angels, then You Descend on Earth by Creating the Creatures of Nature, and You make PARADISE – Heaven Descended on Earth, and HERE, in the Earthly PARADISE, You WISH to PLACE Your SEAT of REST. It is on Earth that You WANT to Descend GODHEAD. You WANT the Earth to ASCEND into GOD. This is Your MYSTERY and no one can oppose You. The fallen Angels *manifest themselves as "hateful" of the Earth* and they wish that Heaven "alone" be Your INCARNATION. The Spiritual of Heaven is Your DIVINE LIGHT, but *You also WANT a DIVINITY ICONIZED in the Image of Earth*.

Oh, MYSTERY of Your LOVE, LORD! You WANT to REVEAL Yourself PLENARILY, not in the LIGHT of Heaven, but in the ICON of the Earth. This is what You WANT, and this is the MYSTERY of Your LOVE for Your Creation! The fallen Angels did not want to PROSTRATE to Your Earthly

ICON, but "only" to the Heavenly One. Yet, You WANT, at any cost, to be in the Earthly ICON. And who can prevent You? But I, Adam–Man, have "defiled" the Image of Earth, and thus, I "prevent" You from being BORN in the Earthly ICON. But do not let me "hinder" You, LORD, I, Adam the "unworthy," but RAISE ANOTHER ADAM, who shall TRULY be Earthly, WORTHY of the Earthly ICON of Your INCARNATION.

4. The Lament of Eve

And Eve, after the expulsion from Paradise, laments and weeps Day and Night for the "sin" committed:

22. LORD, how was I deceived by the "demonic whisper"? How did I "replace" You with the "mystery of a hidden pleasure"? Was I not, Eve–Human, CHOSEN to be the BODY of the DIVINE INCARNATION? How did I "forsake" this for a "self-incarnation"? Thus, the demon whispered to me, that it was *a "mystery of self-incarnation" which must be performed "before" the DIVINE INCARNATION*. A "lie" to deceive me into sin. Oh, LORD, what weeping for the loss of my VIRTUE as Eve – BEARER of the ICON of Your Earthly INCARNATION.

23. The sin of the fallen Angels is "self-birth," and the sin of fallen Man is "self-incarnation." The Angels, being Heavenly Spiritual Images, are *"only Unique Image" of Angel*. The Creatures of the Earth and Man are in "Two Faces," as Male and Female, because the Earthly is "Twice Incarnation," the Earth being "Another form of Incarnate Heaven." This is Your WILL, LORD, that the MYSTERY of DIVINE INCARNATION be *"always" PRESENT and in "multiplication."* Adam–Man (Human) is as Personal Image

of Man, precisely Image of Likeness of Heaven, whereas I, Eve–Human, am the Image of the Incarnation of the Adamic–Man Image. The Woman is, therefore, as Own Image, "Likeness of Incarnation" of the Adamic Image. Adam–Man is "direct Image of Heaven," which in turn is Image of direct Divine Incarnation. That is why Adam–Man has as "face and forefront" the Image of Heaven–Man, Heaven being Image of "DIVINE–Angel." Adam–Man has "Face of GOD–Man" and "Likeness of GOD–Earth." I, Eve–Human, am Born from the "Rib of Man–Adam," that is, from *his* "Likeness," and thus I, as Woman, have "Face of GOD–Earth" and "Likeness of GOD–Man." Adam–Human-Man has EYES of GOD and HEART of Earth, while Eve–Human–Woman has Eyes of Earth and HEART of GOD.

24. Behold, LORD, the Mystery of Man-Human, as Male and Female, Heaven–GOD and Earth–GOD, in UNION. And it is precisely this UNION that we "ruined" through our human sin. *Adam–Human lost the "DIVINE EYES of SEEING," and I, Eve–Human, lost the HEART of DIVINE BIRTH*. Adam–Human, instead of GOD, will "see" only the Earth, and his Heart will be a "mere earthly thing, lacking the DIVINE." And I, Eve–Human, lost the DIVINE HEART and remained with both "merely earthly" Eyes and Heart ... Adam–Human, had he "PRESERVED the DIVINE EYES," he would have made the Earthly HEART IMMORTAL. Now, after sin, *Adam–Human is a "mortal Man."* Likewise, I, Eve–Human, had I PRESERVED the DIVINE HEART, I could have possessed IMMORTALITY. Now, after sin, I too am a mortal Eve–Human.

25. LORD, I beg You, FORGIVE Adam, for I, Woman, have "stolen" IMMORTALITY from him. You made his "Earthly Heart," and I, Woman, with my Earthly Image, deceived him. *The HEART of Adam–Man is "between*

Heaven and Earth," which he should have "UNITED in a DIVINIZATION ABOVE Heaven and Earth," as GOD–Man. I, Woman, "hindered" him. And I, *Eve–Woman, am between "Earth and Heaven" and should have effected the UNION ABOVE them*, as BEARER of Man–GOD. The Man-Male was meant to give BIRTH in his HEART-INSIDE to the LIKENESS with GOD, and I, Eve-Woman was meant to give BIRTH in BODY-EXTERIOR to the LIKENESS with GOD. The DIVINE in Man–Male must be in the TRANSFIGURATION of the Earthly HEART into a HALLOWED HEART, while the DIVINE in Human-Woman must be in the TRANSFIGURATION of the Earthly BODY into a HALLOWED BODY. The IMMORTALITY of the Man is in his HEART, and of the Woman is in her BODY. Sin had destroyed them.

26. Behold, LORD, the "consequences" of the sin of fallen Man. The transition from the IMMORTAL Image to the "mortal one" brings an "alienation" of the earthly from the DIVINE, up to an "Earthly devoid of DIVINE." This was precisely the "foretelling of the serpent-demon," as "mystery of self-incarnation" ... *Man had the BODY of UNION of Heaven and Earth, which was PREPARING to also be the BODY of Man–GOD*, but he "traded" the SACRED of DIVINE INCARNATION with "another incarnation, of earthly without DIVINE." And this "Earthly emptied of GOD" is "mortal." Here is the Adamic sin: "self-incarnation" into a "mortal body," instead of into the DIVINE IMMORTAL BODY. After sin, Adam and I saw ourselves "naked-emptied" of IMMORTALITY (Genesis 3:7). Oh, what a terrifying "emptiness" we feel in our Body! ... We feel the "shiver of death" pass through to our bones ...

27. Adam–Human, with the VISION of DIVINE, should have been PRIESTHOOD of the Earthly, through

which the Earthly would be TRANSFORMED into "Earth TRANSFIGURED into DIVINE." I, Eve–Human, with the HEART of DIVINE, should have been the Earthly TEMPLE, in which the DIVINE of the PRIESTHOOD would DESCEND, and I would TRANSFORM the DIVINE into Earthly TRANSFIGURATION. Oh, what a Mystery of PRIESTHOOD, through which the DIVINE DESCENDS into the Earthly, and yet even more wondrous is the MYSTERY of the BODY of the CHURCH, through which the Earthly ASCENDS into the DIVINE! ...

Adam–Priesthood DESCENDS the DIVINE, and Eve–Church ASCENDS into DIVINE. Thus, Adam-Man's IMMORTALITY is in the PRIESTHOOD of the DESCENT of the DIVINE into the Earthly HEART, while Eve-Woman's IMMORTALITY is in the CHURCH of the ASCENTION of the Earthly into DIVINE. PRIESTHOOD DESCENDS the DIVINE FIRE over the Earth, while the CHURCH ASCENDS the Earthly BODY-PROSPHORA into DIVINE, TRANSFORMING it into a HALLOWED BODY. Adam–Man must DESCEND the DIVINE FIRE into the Earthly HEART, and I, Eve–Woman, must ASCEND the Earthly BODY into DIVINE. The Adamic Image is the "COMING" of GOD into the World, and the Image of Eve is the "ENTRY" of the World into GOD. And I, Eve–Woman, through sin, instead of "mediating" the ENTRY into the DIVINE, have caused the very "exiting" from the DIVINE.

28. "The DESTINY of Woman is of "MOTHER," to BIRTH as many Earthly beings as possible, so that they may ASCEND into the DIVINE. Oh, wonderful MYSTERY! What JOY it brings You, when ever more Earthly beings ASCEND to You! You created the World for this purpose: that it may ASCEND to You, and that You may REJOICE in the JOY of the World. Every Earthly Birth is also a BIRTH into the

DIVINE. With each Earthly Birth, You Grant a SOUL, which descends into an Earthly Body so that it may ASCEND to You. Oh, Great MYSTERY of Birth of Creation! Creation cannot ASCEND directly to DIVINITY, until the Soul - Likeness of Your DIVINE IMAGE first DESCENDS into the Earthly.

29. Oh, LORD, through my sin, I, Eve–Woman, have transformed the MYSTERY of BIRTH into the "passion of self-incarnation," through which I have "severed" the Birth of Creation from the simultaneous BIRTH into DIVINITY. Oh, LORD, what have I done! I have become a "stumbling block" to the ENTRY of the World into DIVINITY, "alienating" the World from You, its CREATOR. I have become the "murderer" of BIRTHS into GOD, becoming the embodiment of "human demonism." The fallen Angels "blocked" the DIVINE BIRTH into the Earthly, and I, Eve–Woman, block the BIRTH of the Earthly into the DIVINE. Oh, what a "likeness of demonism," as "killing of Birth"! The fallen Angels refuse the "Descent" of the DIVINE into the Earthly, and I, Eve–Woman, have refused the "ASCENT" of the Earthly into the DIVINE. Angel–demon and Human–demon, behold their likeness.

5. The Mystery of Births

30. Creation signifies "Double BIRTH," one through the Descent of "Those" pertaining to GOD'S IMAGE, and another through the ASCENT of Created Beings into GODHEAD, without amalgamation, diminishing, or dividing. GOD "Sows" His DIVINE WORDS, which at once

Create the Created Beings according to Their IMAGE. This is the "First INCARNATION" of the DIVINE WORD. Each WORD is a DIVINE IMAGE of the UNSPOKEN DIVINE LIFE. And each DIVINE WORD thus Creates a "Particular" Image of Creation. And since the WORDS of DIVINE LIFE are INNUMERABLE, the Images of Created Beings are Innumerable themselves. The DIVINE WORDS are DIVINE SEEDS that Create the World and at once are BORN by INCARNATING themselves in the Images of the World. The DIVINE WORDS are not merely "Powers" that Create and then remain "outside" Creation; they are also INCARNATIONS of the DIVINE IMAGE in the Images of Creation as well, as INTERTWINEMENT of DIVINE and Creation.

31. The Created Beings, in turn, have their own Births Pertaining to their Nature of Creation. But no Birth of Creation can occur without, the "simultaneous" BIRTH from the DIVINE CREATOR WORD. A Birth of a Created Being cannot take place unless a CREATOR WORD Descends to Create Life and at once to INCARNATE in that respective Being. If GOD does not BREATHE the DIVINE SPARK of LIFE over the Birth of Creation, the Birth of Creation cannot occur. And the Birth does not stop there; another BIRTH must follow: as the ASCENT of the Born Being into DIVINITY, as a "Face-to-Face" ENCOUNTER. The Being must ENCOUNTER his/her/its CREATOR directly, otherwise it is "unfulfilled." Creation does not "See" its CREATOR at the moment of its being Born to Life, but it must SEE the CREATOR when it begins to LIVE Life. Sin blocks precisely this ENCOUNTER and SEEING of the CREATOR, preventing the BIRTH into DIVINITY.

32. The Angels, as Spiritual Images of Heaven, are all Born at once, each with its Own Image, according to the

Specifics of the DIVINE CREATOR WORD. Angels are no longer Born from their Own Nature of Creation, for they are Spiritual INCARNATIONS of the DIVINE. The Earthly Beings, being both Spiritual and Corporeal INCARNATIONS, have a Corporeal Birth as well. The Spiritual Birth is the INCARNATION of the DIVINE CREATOR WORD, and *the Corporeal Birth is the Birth from the Parents of Creation*.

33. Great is the MYSTERY of BIRTH, as IMAGE of the DIVINE INCARNATION! All Creation is the "BIRTH of the DIVINE WORD" also into Created Image and Nature. The WORD is the MYSTERY of BIRTH from ESSENCE-BEING, and the IMAGE of the WORD can be BORN into ESSENCE-BEING. The Created Being also has the Mystery of its Own Birth, which is also through the MYSTERY of the WORD, which represents the "Son of Creation." GOD REVEALS Himself to the Created World through His WORD, which is UNSEEN in Himself and SEEN through His INCARNATIONS. And the MYSTERY of the SEEING of the IMAGE of the WORD is the IMAGE of Son of Creation. Therefore, the Angels, though not Born from one another, must give Birth to the rest through the MYSTERY of the BIRTH of the WORD. Angels do not Beget Corporeally, but they must give Birth Spiritually to all Creation, and at once, they must themselves be BORN SPIRITUALLY in GODHEAD. Angels possess in Spirit the full Capacity for Spiritual Birth, just as Corporeal Beings have in their Body all Capacities for Corporeal Birth. Man possesses the "Double" Capacity of Birth, both Spiritual and Corporeal, being the UNION of Image of Spiritual Heaven and Image of Corporeal Earth. Therefore, Man also possesses the MYSTERY of GOD's CORPOREAL BIRTH and the BIRTH of the BODY into GODHEAD.

Oh, UNSPEAKABLE and still "unknown" MYSTERY! Oh, Mystery of the ASCENT of the Spirit into GODHEAD, but oh, an even Greater MYSTERY of the UNION of the Earthly BODY with GODHEAD! And the BODY of MAN is CHOSEN to BE a BODY UNITED with GOD Himself! It is the MYSTERY of the REVELATION of GOD as Image of BODY. But oh, unspeakable sorrow, that through sin, Man has "corrupted" the BODY that was CHOSEN to INCARNATE GOD Himself!

34. Behold the MYSTERY of BIRTHS! The Angels are not Born in Body, but they must give Birth Spiritually to all things. LIFE means BIRTH. Whoever does not GIVE BIRTH loses LIFE. The Angels, being Spirits of Heaven, have LIFE in the Form of HEAVENLY LIGHT. The fallen Angels, having lost the LIGHT, can no longer give BIRTH to anyone Spiritually, but instead "kill all things spiritually." Any "stopping" of BIRTH means "killing." Behold the "demonic sin."

BIRTH means LOVE. Not-giving-birth means "lack" of LOVE and its replacement with "hatred." Demonism means "the incapacity to LOVE Spiritually," which is at the same time the incapacity to give BIRTH Spiritually.

Man gives Birth both Physically and Spiritually. The stopping of Birth in Man is a "double killing," both Spiritual and Physical. Yet, Man does not "stop" both Births at once; therefore, the Man who gives Birth Spiritually, even if he no longer gives Birth Physically, still retains a "half" of LOVE. And the Man who still gives Birth Physically, even if he no longer gives Birth Spiritually, still retains a "half" of Love.

Thus, through sin, Man has not "lost" all LOVE, which means there remains a "possibility" of REBIRTH.

The regaining of LOVE is the Possibility of REBIRTH.

Oh, LORD, the Adamic sin is "mixture of demonic spiritual killing and, at once, human physical killing." Man will have to Regain both the Spiritual REBIRTH of the World and the Physical Rebirth. Man bears in the Image of his Soul all Spiritual Births, and in his Body, all Physical Births. Therefore, Man carries in his Soul "all spiritual killings" and, in his Body, "all physical killings." And the "memories of killing" become the "anti-memories" of Life, whence the "sting of death" comes. The Adamic sin is thus the "memory of killing," that is, the "memory of death."

The "descendants" of Adam will be "murderers and mortals." Yet, there will be few who "will not kill," however, "die they still shall." It is Thy PROMISE, Oh LORD, that from among the "non-killers" a New Eve shall be BORN and a New Adam, and from them Thou Thyself shalt be INCARNATE, just as it was meant to be from the Beginning, before sin.

6. Adam Raises an Altar to the Name of the Lord

35. Oh LORD, I cannot Live without Your LOVE! You have Created me from a WORD of DIVINE LOVE, and my Created Being SPEAKS forth the very MYSTERY of LOVE.

You have Created me from a WORD of DIVINE LOVE, and my Created Being likewise SPEAKS the very MYSTERY of LOVE Itself. You have Created me from Your SPEAKING LOVE and my Created Being has, in its turn, a Speaking Love. Therefore, LOVE itself is SPEECH.

And the First Word of my Human Love is Your NAME. My Love must SPEAK Your NAME, else it cannot be. The First Word of My Love is Your NAME, Oh LORD.

I, Adam the "sinner," beg You to allow me still to utter Your HOLY NAME.

Through sin I have lost the "SEEING" of GOD, but what still remains to me is the SPEAKING of GOD, which is my "consolation."

Behold, Oh LORD, I make the FIRST ALTAR of the SPEAKING of Your NAME, so that my "descendants" may at least Know Your HOLY NAME. If Adamic sin has "blinded" Man, then may Man at least be left with your SPEECH. When Man loses Your "SPEECH" too, then Man shall become "like the devil," who "hates" precisely Your SPEECH.

Behold, Oh LORD, the ADAMIC ALTAR upon which I bring my OFFERING: "The PRAYER of Your HOLY NAME."

In Paradise, when I "Ate" from the TREE of LIFE for the first time, I HEARD Your NAME of LIFE. Oh LORD, being exiled from Paradise, what REMAINS to me is Your NAME from the TREE of LIFE, and it is through this that I yet LIVE. Had I not Kept the MEMORY of Your NAME of LIFE, I would have "died" the very moment I sinned.

Behold, I raise an ALTAR to Your NAME, so that all my "descendants" may PRESERVE the MEMORY of Your NAME of LIFE. And all who shall lose this MEMORY too, shall "die in demonic darkness."

36. It is Your PROMISE that He shall COME who shall BUILD the PLENARY ALTAR, that of the REVELATION in PERSON of GOD Himself. Blessed shall they be those who will be able to SPEAK "Face to Face" with You, Oh LORD! Until that time, only the ALTAR of the MEMORY of Your NAME remains the sole BOND with You.

Creation is through the Mystery of the Saints

On a Day without time, in GODHEAD,
The SON, as an Answer of LOVE,
Together with the HOLY SPIRIT,
Bring unto GOD the FATHER
An OFFERING of THANKSGIVING.
– Eternal FATHER,
Receive this Gift,
Thine own from Thine own,
We bring before Thee.

And the FATHER Looks ...
He beholds yet another Love,
A Love of Creation,
Which, miraculously, holds in Her Arms
His SON,
A Most Pure Church,
Image of a VIRGIN MOTHER,
Through whom the SON becomes INCARNATE...

But He beholds with "astonishment"
Also an "anti-love,"
Of sin and of death...
And He "turns away" His FACE!

Yet a Burning LOVE
Falls at His Feet,
The LOVE OF A MOTHER:
– Thy SON, Oh FATHER,
I BEAR in My Arms,
INCARNATE within Creation.
And Thy SON

Is Thy LOVE.
This One, Oh FATHER,
I PLACE BEFORE THEE…

And He Beholds His SON
In all of Creation,
As LOVE and as SACRIFICE,
IMMORTAL LOVE
And Forgiving SACRIFICE…

– RECEIVE the IMAGE of LOVE,
It is Thy IMAGE, FATHER!

And the FATHER OPENS His ARMS
And BLESSES!
– So be it!

*

– FATHER, says the SON,
There will be many who shall LOVE Thee,
For these ones,
Bless the world!

– FATHER, **I shall INCARNATE** Myself,
As the FIRST SAINT of Creation,
So that **through Me**
All the Sons of Creation may be Born,
For "death does not exist,"
Even if "sin invents it"…

And the FATHER BLESSES!

The Creation of the World

Creation is in the Origin of the DIVINE SON.

"In the beginning was the WORD, through whom all things were made" (John 1:1–3).

And "In the beginning GOD (the WORD) made Heaven and Earth" (Genesis 1:1), He Conceives the "BOOK of Creation." It is the Pre-cosmic – Pre-evangelical Archimage.

And the DIVINE Logos appears before GOD the FATHER with a "BOOK" in His Arms.

– FATHER, I, Thy absolute SON,
I, Thy IMAGE of the WORD,
Behold, I bring Thee a GIFT,
A "BOOK" in which I Sing,
In a "Language of Creation" too,
My LOVE, which is fitting
To PROSTRATE before Thee.

And the FATHER BLESSES.

It is the "Created Logos" of the CREATOR LOGOS, Iconically the Star of David. Thus, the CREATOR LOGOS proceeds from the UNCREATED into the Space of Creation.

It is symbolically the "primordial Egg–Seed."

In the beginning **Space** *did not exist*;
It was born **from the CREATOR WORD**
Which the DIVINE LOGOS **WROTE**
In a BOOK as vast as a World,
Heaven and Earth named within it.

Thus, it is a Pre-cosmic "a-spatial" Archimage, the BOOK in which all Creation is "WRITTEN," which the LOGOS, Demiurge–Maker, will then "OPEN," which in fact means "the Making of the World."

"And in the beginning the LOGOS Creates the WATER in which the DRY LAND" is not yet formed (Genesis 1:2). He will make the Water Heaven, and the Dry Land, Earth (Genesis 1:8).

From the DIVINE BOOK
Flows a Living WATER,
And LIGHT goes forth,
Out of which shall be Born
The World that is to Be.

And the BOOK has Seven Seals,
The Seven Days
In which all the World
Shall be Created,
And the LORD shall REST.

And the BOOK, first of all,
Is placed upon a Heavenly ALTAR,
Where the World of Angels
Is created,
To be followed by the making
Of the Earthly ALTAR,
Where the BOOK
Shall be OPENED from its Seals.

Only upon the Earthly ALTAR
Shall the BOOK be READ,
By the LOGOS CREATOR Himself

As He Only Knows how to READ it,
Heaven and Earth, from His VOICE,
Shall LEARN the WORD.

And some of the Angels
Attempt to Open the BOOK themselves
And they are "burned" by the LIGHT,
No longer able ever
For the WORD to SPEAK.

Oh, MYSTERY of the DIVINE BOOK,
Which can only be OPENED
Upon the Earthly ALTAR!

Prayer

LORD, I am Born from Your LOVE,
And the IMAGE of LOVE is the IMAGE of GOD,
Sealed upon my Soul.

Yet I also bear an Image of Love
Of the Created Being,
And I am Two LOVES,
At once in Interweaving.

The Depth within me is YOU,
I am Love of Creation,
And oft I forget
Which one to "hold in My Arms."

I BEG You, let me too
Be truly Your Son,

Who UNITES within himself
Both myself and YOU,
In the IMAGE of an ICON,
Your MYSTERY and mine.

The IMAGE of the FATHER, the Origin in Himself

The SUPRANAME of FATHER, the ORIGIN of ORIGINS. First there is the "capacity for relationship" and, through it, the actual Relationship itself is possible. The relation between "parts" cannot be *unless each already holds, within itself, the capacity for relationship.* And the CAPACITY for RELATIONSHIP is the FATHER.

– FATHER, GOD the PARENT,
Say the HOLY SPIRIT and His SON,
YOU are PLENARY in US,
And WE are PLENARY in YOU,
The PLENITUDE in THREE PLENITUDES.

Oh, FATHER, You are *the MYSTERY*,
Your IMAGE is LOVE,
Your FACE is AFFECTION,
And LIKENESS is the Nature,
And these, too, WE bear
In ourselves likewise.

The Enhypostasiations of the Divine Logos

The Christian vision speaks of the ENHYPOSTASIATION of the DIVINE LOGOS, *that is, the*

taking on and assumption by the HYPOSTASIS of the GODLY SON also of the Nature of Creation. "And the WORD became Body" (John 1:14). *This is precisely the Christic Incarnation Itself*. Thus, the PERSON of the SON of GOD *assumes also the Created Nature*, alongside the SUPRANATURE of GOD, in the SAME HYPOSTASIS-PERSON, CHRIST, Who is at once GOD and MAN. *This is the essential MYSTERY of the Christian Revelation*.

Right from the ACT of Creation, there is a PREFIGURATION of the Christic ENHYPOSTASIATION.

The ancients as well preserved a vague memory of *the Incarnation of the so-called "Divine element" in the unfolding of the created world*. The philosopher Plato is the proponent of *Divine Archetypal Ideas which are embodied-incarnate* in things. Modern thought suggests that *"Divine Principles" are the architectural foundation* of the world. This can even be seen in the evolutionary theory, *of the progressive unfolding of "informational" patterns*, until they reach fully realized forms.

In the Christian sense, however, this is precisely the MYSTERY of the DIVINE LOGOS ENHYPOSTASING.

A distinction is made though between the ENHYPOSTASIATIONS–INCARNATIONS of the CHRISTIC ARCH-IMAGES *and the* ENHYPOSTASIATION of the HYPOSTASIS Himself *directly and fully*, as *the actual* CHRISTIC *INCARNATION*. Many confuse or substitute these, one for the other, but they are distinct.

There are "two" ACTS of Creation: the one of the Old Testament *and* the one of the New Testament, understood *as the EUCHARISTIC Hexameron*. Only together do they form the Plenary ACT of the CREATOR LOGOS.

Christian Revelation speaks of the EUCHARISTIC CREATOR ACT, which is the "Eternalization" of the World,

not its destruction at origin. *Origin, in the Christian sense, is "Birth without death."* Here lies *the major difference between the ancients and Christians*. Ancient theology concerns the Theology of the Creation of the World, whereas Christian Theology concerns the Theology of the ETERNALIZATION of the World. *For the ancients, the destruction of the "illusion"* of the world is *the "law" of the Divine* itself, whereas in Christianity, the ETERNALIZATION of the World *is the "GRACE" of the DIVINE.*

The DIVINE CREATOR LOGOS carries out the direct ACT of Creation through the ENHYPOSTASIATIONS of His LOGOSIC Pre-Christic ARCHIMAGES, while simultaneously carrying out the PLENARY ENHYPOSTASIATION of His Own HYPOSTASIS directly and personally, as CHRISTIC INCARNATION.

*

WE distinguish:

✓ The LOGOS *in Itself*, the EXISTENTIAL GODLY SON, *the Apophatic One*.

✓ The EXISTENTIAL LOGOS that Creates His Own LOGOS of Creation, as first Pre-Christic ENHYPOSTASIATION. This is GOD's "coming out" of Himself into a condition of Creation.

- FATHER, says the SON from the GODLY TRINITY, here I am, clothed also in an Image of Creation, behold also an Image of Son of Creation, which I assume, and I, the ONLY and UNIQUE SON, *make Myself also an Image of Son of Creation too*, at once and without amalgamation. I do not Create *a separate Son; rather I, the EXISTENTIAL SON, also make Myself* an Image of Son of Creation, or else *the Image of the Son of Creation could not be still YOUR*

Son, but only a simple creation, entirely outside of us. I Create an Image of Son of Creation *who will be still within OUR BEING, and therefore I Myself at once become Image of Son of Creation.*

The ancients did not know how to explain the "exiting of the Divine" from Itself also into a created world, considering it an "illusion," a "phantasm," which in fact is not. And they were correct that anything "outside" the DIVINE BEING truly does not exist. Thus, the CREATOR SON Creates also an Image of Creation, *but He "introduces" it into the DIVINE BEING of the IMAGE of the SON, making Himself also* Image of Son of Creation, *as CHRISTIC Prefiguration*.

In this way, as Origin, Creation is truly within the DIVINE BEING of the SON, without it being "pantheism." This is the MYSTERY of the SON's ENHYPOSTASIATION also in an Image of Creation, without separation and without amalgamation.

Here is the CREATOR LOGOS, the UNIQUE Logos, at once IMAGE of GOD and Image of Creation, in the Same PERSON, with "two Essentialities," in a UNIQUE IMAGE of SON of the absolute GOD the FATHER. The ONE UNIQUE SON is at once EXISTENTIAL GODLY SON and the Existential Son of Creation.

The DIVINE SON thus *Creates, for the first time, the Image of Created Being, which He assumes* into the GODLY BEING, introducing *the Created into the UNCREATED and the UNCREATED into the Created, which the ancient philosophers could not conceive.* For them, the totally apophatic UNCREATED could only "exit" into the Created by "passing" into "a non-divine phantom."

In the Christian vision, however, the UNCREATED DIVINE comes out (of HIMSELF) into Creation *through a*

Divinization of the Created Image itself, which is an extraordinary MYSTERY. Thus, the UNCREATED and the Created are not "contradiction" but mutual SUPRA-AFFIRMATION. They do not exclude ONE Another, *but UNITE into a SUPRAIMAGE, GOD and Creation at once. This is the most wondrous vision possible.*

Here is the CREATOR LOGOS as the PRE-CHRISTIC LOGOS, the SUPRAIMAGE both GODLY and of Creation, Who thus becomes the CREATOR of Creation, already in ENCOUNTER and UNION. Here, there is no longer a "need" for "evolution or gradual becoming," for the "Divine principle" to enter progressively into created forms. Instead, the PLENARY GODLY IMAGE ENTERS the Image of Creation and, through the SUPRAIMAGE both GODLY and of Creation, becomes the ARCHITECT of Creation.

The ancients only saw CREATOR "LOGOI" that had to enter progressively into created forms. Whereas here, there is the ENTERING of the LOGOI of the CREATOR who had already ENTERED the Form-Image of Creation.

This Pre-Christic SUPRAIMAGE Logos is the CREATOR LOGOS, UNCREATED and Created, already UNITED and ENCOUNTERED, as Apophatic and Cataphatic, in a "COMMUNION" which is already "beyond Nature," yet POSSIBLE.

The absolute apophatic GODHEAD makes Himself "accessible" through the Prechristic IMAGE, within which the Created Image has "access" to GODHEAD, as Created Nature that has entered the GODLY SUPRANATURE, without amalgamation, as COMMUNION.

The Pre-Christic IMAGE, and then the CHRISTIC One, make the UNCREATED DIVINE accessible to the Created, without the exclusion of any part as the ancients assumed.

This is the *Precosmic* CREATOR LOGOS, *which is the ARCHIMAGE of the Created Cosmos.*

Iconographically, it is the Star of David.

But the Star of David is a Temple with a closed ALTAR and with the DIVINE in the ARK. An opening of the ALTAR is required, and an EXIT of the DIVINE from the ARK.

This is the LOGOS-TEMPLE, *Pre-Ecclesia, which must become CHURCH. It is the LOGOS of the SACERDOTAL, which must become CHRISTIC PRIESTHOOD.*

It is LOGOS PRIESTHOOD and Church in POTENTIAL.

Here is, thus, the next ENHYPOSTASIATION of the LOGOS:

– the PRE-EVANGELICAL LOGOS, Who has in Himself all the WORDS-LOGOI, like a BOOK of LIFE.

He is the LAMB of GOD Who has the BOOK with Seals, which He "opens" as an ACT of Creation of the World.

This PRE-EVANGELICAL LOGOS is the One who becomes the SOWER of the CREATOR LOGOI, which will grow the Created World.

HE SAYS and it is done (Genesis 1). "In the beginning was the WORD, and the WORD was GOD, through whom all things were made" (John 1:1-3).

Each WORD of Yours
Becomes a Creation,
Through which everyone has within themselves
The IMAGE of GOD.

This PRE-EVANGELICAL LOGOS has Seven Seals, like the Seven Days of the World's Creation, as the Hexameron of Creation.

The CREATOR LOGOI are the ARCHIMAGES of the Created World, which contain in Themselves at once the EXISTENTIAL LOGOI and the Created LOGOI in UNITY and without amalgamation. The DIVINE EXISTENTIAL SUPRATHOUGHT also becomes a Thought of Creation, and both THOUGHTS INTERTWINE in that DIVINE-Creational THOUGHT, which becomes the Origin of the World.

The DIVINE SUPRATHOUGHT is also Transposed Creatively into a Thought of Creation and, at once, the directly DIVINE THOUGHT with its Creative Transposition become actually the very CREATIVE THOUGHT of the World.

Here the ancients get confused. They *cannot conceive that the DIVINE can THINK Creation within Himself, so they project the Thought entirely "outside" the DIVINE. Christian Revelation speaks precisely of the "THOUGHT from within the DIVINE" pertaining to Creation.*

The SUPRATHOUGHT from within the DIVINE is first made as Created Thought and it is within the Prechristic THOUGHT, at once DIVINE and Created, that the World is Created. It is not the "direct transposition of the Divine" into Creation that is Creation, but the Transposition of the IMAGE of DIVINE INCARNATION into the Created Image. Here many stumble, falling into pantheism or into the total "isolationism" between the Created and the UNCREATED.

Creation does not have its Origin in the direct DIVINE, but in the DIVINE already INCARNATED in a DIVINE-Created IMAGE, as the PRECHRISTIC ARCHIMAGE, the CREATOR of the World. Creation, as Origin, is already in the DIVINE-Creational IMAGE of the CREATOR LOGOS, Who Himself UNITES with the Created

Image and, through the UNITED IMAGE, Creates the World.

The DIVINE LOGOS in Creation is already the IMAGE of the INCARNATED LOGOS. Through this, Christianity presents its own vision, completing the ancient one.

The EUCHARISTIC (or LITURGICAL) Hexameron

– The PRECHRISTIC and PREEVANGELICAL LOGOS of the Temple and of the DIVINE "closed" in the ARK passes-transposes into the LITURGICAL LOGOS of the New Testament.

It is the ICONIC LOGOS of the CHRISTIC IMAGE of MYSTERY REVEALING His FACE.

In the Hexameron of the World's Creation there are the "SEEDS" of the IMAGE of CHRIST. Now the TREE of LIFE – PRECHRISTIC becomes also FRUIT-EUCHARIST – COMMUNION. Now the EXISTENTIAL (ONTOLOGICAL) HYPOSTASIS, direct and PERSONAL, INCARNATES and REVEALS HIMSELF as ICON.

The Old Testament could not have the ICON, as the ICONIC INCARNATION of the CREATOR LOGOS had not come to pass. Now the ICON is possible and TRUE. *Now GOD "the One Who is Creation too" Makes Himself also "Creation and GOD".*

In the Hexameron of the World's Creation, GOD Makes Himself "also Creation", and *in the LITURGICAL Hexameron, Creation is made "also GOD"*. Attention must be paid to these distinctions.

And due to the sin of the Angels' fall and loss of Paradise, the ICONIC LOGOS also adds the MISSION of SAVIOR and RESTORER of the Image of Creation.

Adam and Eve

The Man (Human) is Image of Adam and Image of Eve, that is, precisely the two correspondences, of GOD and of Creation. The DIVINE Essence in Man (Human) is the IMAGE of GOD. Adam is the direct transposition of the IMAGE of GOD also into an Image of Creation. It is not GOD Who is after Man's Image, *but Man is after the IMAGE of GOD*. That is why *Man is THEO-morphic, of DIVINE "Form"*. The DIVINE Form is the Image of Man-Adam. And the Image of "form" of Creation is the Image of Eve-Woman. Adam is himself also creation, but after the DIVINE "Form," whereas Eve is after the "form of creation." But Man and Woman are "Equal" as Image, yet of "two different forms."

The IMAGE of GOD does not become confused with that of Adam-Creation; they are in "Kinship" of IMAGE, but *each in his Nature*: the One of GOD in the DIVINE SUPRANATURE, and the one of Creation in the Nature of Creation. *Eve is Created from the "Rib-Image-Nature of Creation" of Adam.* That is why *GOD Created Eve after first Creating Adam.* Adam is *the Image of the THEO-morphic Nature* of Creation, whereas Eve is *the Image of the "Creation-morphic" Nature. Adam is THEO-morphism Transformed into Creation-morphism.* Eve is *Creation-morphism of THEO-morphism*.

If *Adam is the "Trace of GOD" in Created Nature, as God-Man, Eve is the "trace" of Man-God in Creation*. Adam is the *Prefiguration of CHRIST, the One Who was to INCARNATE*. Adam is Prefiguration of *CHRISTIC IMAGE, God-Man*. Thus, *the Image of Man is the IMAGE of GOD "made Creation"*. Eve is Image of Creation "made Man".

Adam is Man in *Potential*, and Eve is Man *in Development*. From the Rib-Image of Man-Adam, Eve is born.

Adam is born from the RIB-IMAGE of GOD, the IMAGE of GOD "made Man", *God-Man, Prefiguration of CHRIST*.

Here are the Two MYSTERIES of the Two Images of Creation, as Man and Woman, Masculine and Feminine.

These should not be confused with the "contrary duality" after the "fall from Paradise", as "Good and evil", positive and negative. Associating Eve with "evil" makes Woman take "the image of the contrary as well." Eve is not the "contrary of Adam" nor his complementarity, *yet she is the Image of Man itself*.

Adam is, iconographically, the Star of David, Prefiguration of the Incarnate LOGOS, CHRISTIC-Messianic IMAGE, *Temple with Closed ALTAR*. The opening of the ALTAR is Eve-Church, *the Open ALTAR*. Adam-Man is the *Man-Altar-God-Man*, and Eve-Woman is *Man-Church-Man-God*.

The Images of Adam and Eve, of Man and Woman, are *ARCHIMAGES, as Archetypal MODELS*, which are then concretely transposed into *Centres of Personality and Individuality*. Hence, the "*Eternal Image of Man and Eternal Image of Woman"*, as the Images of the Eternalization of Creation. Christianity has this Ideal of the Eternalization of Creation, as *Paradise-Heaven-Eternal Kingdom of CHRISTIC RISEN BODY*.

The Image of *Paradise is the Prefiguration of the Eternalization of Creation, through the Prefiguration of the Eternal Image of Adam and the Eternal Image of Eve, Prefigurations of the CHRISTIC IMAGE and of the MOTHER of GOD, the ALTAR-PRIESTHOOD and the Church-World*.

Adam is Image of HEAVEN-PRIESTHOOD and Eve is Image of Earth-Church, *which in UNION are Paradise. And the FRUIT of Priesthood and of Church, of Paradise, is the TREE of LIFE – EUCHARIST – COMMUNION*, which pertains both to the PRIESTHOOD and to the Church, Equally. Saint Maximus the Confessor speaks of this *Cosmic LITURGY, of the Two ARCHIMAGES, PRIESTHOOD and Church, HEAVEN and Earth, GOD and Creation in UNION-COMMUNION, in which Creation is ETERNALIZED-Sanctified, as the ASCENSION* of the motive Itself of the CREATIVE ACT, as well as of the Life of Creation.

In *Adam there is, in Potential, both the Image of the PRIESTHOOD and of the Church, which only in OPENING* become PRIESTHOOD and Church. Hence *the Universality of Priesthood and Church* in Man and in every Creation. *All Created Beings are, in Themselves, in Potential, PRIESTHOOD and Church*, which, to be "WORKING," must be "Unfolded" as *SACERDOTAL PRIESTHOOD and PRIESTLY Church.*

Here many people get confused, recognizing Priesthood and Church, but *without actual Priests and Church*, considering themselves in themselves as direct Priesthood and Church. It must be clearly understood that the Potential of these *requires their "unfolding" into the Real WORKING PRIESTHOOD and Church*. Some people *exclude precisely the ACTIVE (element)* of PRIESTHOOD and Church, as Revelation-Life, reducing everything to a "closed interiorization," like the Temple of the Old Testament. Priesthood and Church, in Potential, are *the Image of the Old Testament*, *of the "awaiting of the Messiah," whereas WORKING PRIESTHOOD and Church belong to the New Testament, of CHRIST-MESSIAH who has Come* into the World and WORKS within it. Some people

introduce CHRIST into the Temple without the IMAGE of CHRIST New-Testamentary Church.

Adam-Priesthood and the Old-Testament Temple are *CHRIST closed as the "tablets of the Law" in the Ark*, whereas as New-Testamentary, He is *the One EXITED from the ARK, as REVELATION and EUCHARIST-COMMUNION*. This "EXITING" from the ARK is the WORKING PRIESTHOOD of the WORKING Church, of the VIRGIN who gave Birth to the MESSIAH.

Singular Adam is Old-Testamentary, of a Temple without an Open ALTAR, and only through the Birth of Eve from his Rib does he become New-Testamentary Adam, as Church-Open ALTAR. The Two Images are not to be confused.

Man has the Mission, besides his own Image of Creation, to be also the MYSTERY of the INCARNATION of the EUCHARISTIC LITURGIC LOGOS. Adam Re-memorates[32] the IMAGE of the LOGOS-SON, which "Enters" into Creation.

It has been observed that the LOGOS in Himself, the SON of GOD, Creates for Himself also an Image of the Created LOGOS.

"Behold, FATHER, says the SON, I, Your IMAGE of SON, Create also an Image of Creation, in which I am still, but also transposed into an Image of Creation, as ONLY SON in Two Images."

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[32] As in *commemorate*, as I explained in one of the first footnotes. (t.n.)

This is the First ENHYPOSTASIATION of the LOGOS. The Created Image is *the IMAGE of GOD-Man*, keeping in mind the later *CHRISTIC INCARNATION as Man-God*.

In *Adam there is the IMAGE of GOD-Man and the IMAGE of Man-Adam, as the Creative transposition of the Nature of God-Man.*

Adam *is not the direct transposition of the IMAGE of the DIVINE LOGOS, but of the LOGOS already transposed as an Image of Creation.*

The DIVINE LOGOS and His LOGOS of Creation are, ICONOGRAPHICALLY, the Star of David, the Triangle with the tip downward being DIVINITY and the one with the tip upward being the Created One. This Image of the Created LOGOS, of GOD-Man, is in ADAM, and at the same time is transposed into a Man-Man. *In Adam, there are Two Images, of GOD-MAN and of Man-Man.*

The DIVINE CREATOR SON *has Two NATURES*, of DIVINE BEING and of Creation. *And the Nature of Creation* of the DIVINE LOGOS *becomes Image of Man.* And then the IMAGE of Man of the IMAGE of the DIVINE SON *is transposed also into an Image of Man-Man.* Adam is *the Interweaving of GOD-Man (Prechristic IMAGE) and of Man-Man (as Image of his own Created Man).*

And *the Image of the Created Being, Man-Adam, is the "Rib"* from which *Eve* is Born, as the Interweaving of "Two Images," of Man-Man (as Image of Adam) and of Man-Eve (as own Image of Woman).

Adam has directly the DIVINE IMAGE of GOD-Man, which is also transposed into an Image of Man-Man Adam. Eve also has the DIVINE IMAGE of GOD, but not directly, rather through the IMAGE of MAN-Man of Adam.

The ancients forget the IMAGE of the Prechristic LOGOS, as GOD-Man, as GOD who INCARNATES.

Creation *does not directly have in itself the IMAGE of GOD BEING, which is totally beyond Creation, but has the IMAGE of GOD-Creation, which INCARNATES* in Creation, as the Prechristic IMAGE, which then *is FULFILLED with the actual CHRISTIC IMAGE*, of Creation-GOD.

One must distinguish the direct EXISTENTIAL IMAGE of GOD, as *GOD-GOD*, from the EXISTENTIAL IMAGE that also becomes Creation, as *GOD-Creation*, and from the actual Image of Creation (the transposition of the Image of GOD-Creation), the Image of *Creation-Creation*.

The IMAGE of *GOD-Creation, the Prechristic One and then CHRISTIC, is the "Connection and Kinship" of Creation with the DIVINE*. Here is the whole MYSTERY of the Christian Revelation.

One must *distinguish the IMAGE of the DIVINE INCARNATED in Creation from the Image of Creation-Creation.*

The ancients forget the IMAGE of the INCARNATED DIVINE, which is the DIVINE ARCHIMAGE, later transposed also into Image of Creation-Creation.

The Images of Adam and Eve are precisely the *Rememoration in Creation of the CHRISTIC IMAGE toward His INCARNATION, whence also the DESTINY of Man to be the CHRISTIC IMAGE*, together with his own Destiny as Created Man.

– Adam is a *Double Image*, *of GOD-Man and Man-Man*.

– The Rib of *Man-Man of Adam becomes the Body of Eve*.

– The DIVINE in ADAM is in the IMAGE GOD-Man, which at the same time is transposed also into the Image of Man-Man Adam.

– But the Rib of Man-Man Adam is not Eve herself, but the Body of Eve in which GOD BREATHES, as in Adam, His IMAGE.

Attention to this point.

Adam does not "double himself" as the so-called androgynous, into two, as "man and woman." The only one who "doubles" Himself is the DIVINE LOGOS, who Creates in parallel with His IMAGE, of GOD, also an Image of Creation, as the Created Logos. Iconographically, the Star of David. Adam is "double" Image, as the IMAGE of the Created Logos of the CREATOR LOGOS, which is transposed at the same time also into an Image of the actual Created Being of Man Adam. Thus, Adam has the DIVINE IMAGE of GOD-Creation (Prechristic, the Logos Created in Himself) and the Image of the Created Being Man. *This Image of the Created Being Man is the Image of Man-Adam.*

Then, the Image of the Male-Created Being (Adam's Rib) becomes the Body-Earth from which GOD Himself Creates Eve, also BREATHING over her a Soul of her Own. GOD, also with His "Own HANDS," makes the Creation of Eve. Instead of the "Earthly Clay," He *takes "Adam's Clay,"* in which He BREATHES His entire IMAGE of Created Logos, of GOD-Creation. Thus, Eve is the Equal of Adam, having likewise the DIVINE IMAGE of the GOD-Creation Logos (Prechristic), and her Body being in direct Kinship with the Image of Man-Adam.

The Image of Woman-Eve is thus the Image of Man-Adam in which the IMAGE of GOD-Creation (Prechristic) *INCARNATES.*

Here is the confusion of the ancients and others, who consider that in Adam there is also the Image of Eve-

Woman, and through "separation" the Woman appears as distinct.

The above *discernments must be made*.

We must start from the clear Configuration of the Two IMAGES:

1) of GOD-Creation (Prechristic) and

2) of Creation-Creation (pertaining to the respective Creature).

Adam has the Image of Creation-Creation, the Image of Man (the transposition of the Prechristic DIVINE ARCHIMAGE of GOD-Creation). Therefore, the DIVINE IMAGE is the "Archform-Archetype" of the Proper Image of Male Adam.

The DIVINE IMAGE coming before the Image of Man is the Image of Male-Adam.

Eve also has, likewise, the DIVINE BREATH of the DIVINE IMAGE, but in the "Clay" of the Image of Man-Adam, therefore in the Archetype of Man. Eve is Man in whom the DIVINE IMAGE is BREATHED. And *this is the Image of Woman, in which the Image of Creation-Man comes before the DIVINE IMAGE*.

Therefore, *the Image of Man is the "COMMON" one for both Adam and Eve, but in a different "position" relative to the DIVINE IMAGE*, which gives them the specificity of Man-Male and Man-Female.

Thus, Adam is not androgynous or "bivalent," both Male and Female, nor the Woman who would also have the Image of Male (as the ancients and still many others mistakenly consider), but they are "*CENTERS of PERSONALITY" of the Specificity of the "INCARNATION" of the DIVINE IMAGE*.

The Image of Male is the Image GOD-Creation (Prechristic) Transposed also into a Specific Image of GOD-Man.

The Image of Woman is the Specific Image of Man, transposed also into a Specific Image of Man-GOD-Man.

The Images of Male and Female are two Equal Sublimes of the Image of Creation Man, as GOD who becomes Man (the Male) and as Man who becomes Man (the Woman).

Therefore, *there is no "bisexuality" Male and Female*, as Freudian Psychoanalysis considers, *but there is the COMMON Image of Man, in CENTERS of PERSONALITY of the Specificity of the INCARNATION of the CHRISTIC DIVINE IMAGE, as GOD-Man and as Man-GOD*.

Here lies also the Sublime Destiny of Male and Female.

Adam, Man-Male, is *the one who is "Born from the IMAGE of GOD."*

Eve, Man-Female, is *the Image that "GIVES BIRTH" to the IMAGE of Man*.

Here also lie the paradoxes of the specificity of Male and Female.

The Male has the MEMORY of the ORIGIN of the DIVINE from which he was Born.

The Female has the MEMORY of the ORIGIN of the DIVINE that she must GIVE BIRTH to.

Eve is the Man who will GIVE BIRTH to CHRIST, GOD, *as THEO-tokos*, BIRTHGIVER of GOD.

The Daughter of Eve-Man must be the MOTHER of GOD, BIRTHGIVER of GOD.

Here too lies the "complex" of the LOVE of GOD Intertwined with the Proper Love of Creation.

Man is "between" Two LOVES, that of GOD and that of Creation. Paradoxically, the Woman is Herself the LOVE

of GOD and the Male, the Love of Creation. Hence the Mystery of Marriage: the Male DIVINE IMAGE descends to the Image of Creation, the Woman, *so that the Woman may GIVE BIRTH to the DIVINE IMAGE of the Male.* The Male thus becomes the *Father of Creation* and the Woman, paradoxically, becomes the *DIVINE MOTHER* of the Son of the Father of Creation.

LOVE is thus the RE-MEMORATION (RECOLLECTION) of ORIGINS, and the CONCRETE of LOVE is the BIRTH OF ORIGINS.

THE GREAT Cosmic EXPECTATION

After the Six Days of Creation
GOD Rested,
For He had Created all that could be Created,
And *there was nothing more to do*.

The Hexameron of Creation was completed.

Now it is the *"turn"* of Creation
To do "*something"* for GOD,
And this is *the Second MYSTERY*,
The Eucharistic Hexameron.

GOD holds the World in His ARMS,
He is the Unseen ICON,
GOD being beyond Creation.

There is also the Seen ICON,

Creation holding GOD in its Arms.

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In the Heaven of Angels it was known
Of the MYSTERY of the Seen ICON,
And this Coming of the MESSIAH
Was awaited with great desire.

In the Heaven of Angels was the Heavenly Temple,
With the ALTAR of MYSTERY closed,
And the Seeing of GOD was
Through the TRANSPARENT VEIL,
Awaiting to be Opened,
For GOD to Reveal His FACE.

On Earth there was Paradise
Where it was likewise known
Of the Coming of the MESSIAH,
That in Paradise GOD would Appear
Enveloped in a "shadow"
That covered His FACE.

Heaven and Earth Sang
This Wonderful MYSTERY.

The Mystics of the ICON

– Abba, in Practice, they speak of several Philocalic specifics of the Hesychast PRAYER.

– Yes. We know about the specifics of Sinai, of the Athonite, of the Slavic, and *now we also mark a Carpathian one*. We try to highlight this one, as our own. It is *the same*

Philocalic "foundation," but expressed in a particular manner according to its respective character.

The Philocalic practice of the aforementioned is called the "*the Mystery Prayer of the Mind in the Heart*." The Carpathian one is called the "*the Mystery Prayer through the ICON*." The Mystery of the ICON simultaneously encompasses Mind and Heart, UNITING them and Supra-dimensioning them.

– In order to understand this reality we must see *what meaning is attributed to the ICON within this Carpathian revelation.*

Theologically, the ICON *is the Image through which the connection is made with the one whom the ICON represents*.

Some people see the ICON merely as a representation for preserving the memory-remembrance of the one represented, who in essence would exist outside and without any real connection to the ICON. The delicate issue of the ICON is whether the ICON *can also contain "something of the Reality" of the one represented*, or if it remains only a memorial symbol.

Iconoclasm tried to exclude any Iconic representation of the DIVINE and of the Saints, considering it supposed idolatry, as the DIVINE *could not be encompassed or incorporated into anything.* In reality, they stumble more over the "materiality" of the ICON. Under the pretext of purifying the ICON, *they exclude any incorporation* of the DIVINE.

The Holy Christian Fathers, defenders of the MYSTERY of the ICON, set the FOUNDATION in the INCARNATION of the SON of GOD. "And the WORD became Flesh" (John 1:14). Thus, the DIVINE truly INCARNATED, and *the Flesh/Body can contain the DIVINE*

within itself. Hence, the ICON can contain within itself the One it represents.

Similarly, *the Body of an Image can never be separated from the One it represents. The Body attracts the Image and the Presence of the represented, and the Presence and Image attract his Body*. This *simultaneity of the Body and of the One represented* is the teaching of the Holy Fathers regarding the MYSTERY of the ICON.

CHRIST the Resurrected One is the true ICON, as both Flesh/Body and DIVINE at once, without separation or amalgamation. ***Wherever there is the REVELATION of the Body of CHRIST, there is also the REVELATION of His real and LIVING PRESENCE.*** *The Body of the ICON is thus Body of RESSURECTION, not just any body.*

The ICON is an ICON only if it has the "Body of the CHRISTIC RESURRECTION" otherwise it is no longer ICON, but a "figurative, dead representation." Therefore, the MYSTERY of the ICON begins only with the INCARNATION of CHRIST, because through His IMAGE the ICONIZATION of Images can be accomplished.

Created Beings have DIVINE "Sparks" within them, as Prefiguration of the IMAGE of GOD but, through CHRIST the INCARNATE, Beings receive the CHRISTIC ICONIZATION. "As many of you were BAPTIZED into CHRIST, you have CLOTHED yourselves with CHRIST." Therefore, through the CHRISTIC IMAGE, the ICONIZATION is accomplished, of RESSURECTED Images, in the CHRISTIC LIVING (principle).

Thus, the ICON, in addition to a certain representation, has precisely the LIVING CHRISTIC which gives the ICON its proper Image. Thus, the ICON is no longer an idol, because it is not DIVINE by itself, but

through the LIVING CHRISTIC which gives the representation its ICONIC character.

The Mystics of the ICON is the CHRISTIC LIVING within the Representation of the ICON, which is, however, INCORPORATED in the RESSURECTED Body, investing even the "material" of the ICON with the MYSTERY of a "ICONIC LIVING."

The Mystics of the ICON speaks of "a special LIVING," the CHRISTIC ICONIC LIVING, which ENTERS the ICON, at once as "material and Representation."

The "material" of the ICON, through the ICONIC IMAGE it Represents, *receives "the condition of ICONIC," which Sanctifies it*. The ICON is "SANCTIFIED through the ICONIC IMAGE within it," it is not holy by itself.

The ICON is the Body of the IMAGE, and the Body is LIVING only through the EXISTENTIAL IMAGE that is in the Body. Therefore, the ICON is the Body of the IMAGE, and we do not Worship the Body, but the IMAGE; yet since the IMAGE is Incarnate, the Worship is directed simultaneously to both Body and IMAGE, as a totality. CHRIST, the Embodied One, is the CHRIST the PLENARY One, and we Worship this CHRISTIC PLENITUDE.

But the Body of the ICON is a "Spiritualized" Body, not some ordinary materiality. Thus, it has the "Spirit of the Image," and this Spirit gives a Living ICONIC even to the material of the ICON.

One distinguishes the Body from the Spirit of the Image, but the material of the ICON, being Spiritualized, means that it possesses the real Living of the Spirit. *The difference between ordinary materiality and the materiality of the ICON is in this "Spiritualization" of the ICON's material.*

The idol is like the material itself that is deified, whereas in the ICON the material exists only as "Participation" in the ICONIC Image through which it receives the condition of "Spiritualized material." *The material of the ICON is not Holy by itself; instead, the ICONIC Spirit of the IMAGE gives the material a Spiritual Living, which is real and factual, not merely suggestive or symbolic*.

The ICON in its very materiality thus has a "Spiritual Living," it has the PRESENCE of the ICONIC Spirit. The theology of the ICON concerns the "relationship between the materiality of the ICON and the ICONIC IMAGE," while the Mystics of the ICON also has in addition the "Participation of this relationship." The ICON is a "Charismatic Representation," say the Holy Fathers. Through the Holy IMAGE it represents, it receives the Sanctification of GRACE, which gives the materiality of the ICON an "ICONIC Energy."

The ICONIC Image is Charismatic Image, and GRACE is a Living Divine Reality which manifests also in the materiality of the ICON. There are *Miracle Working ICONS,* which possess precisely this special GRACE, WORKING through the very materiality of the respective ICON. There are ICONS that "weep," from which "blood" flows, from which "Myrrh" flows, or Graceful Lights, etc.

The faithful person Participates in the MYSTERY of the ICON through this ICONIC Spirit.

The NAME is considered the Spiritual ICONIC. Thus, the NAME is essential for the ICON. Theologically, they say that *the NAME gives the IMAGE to the ICON and even Sanctifies it*. The NAME is directly linked to the IMAGE of the ICON *and attracts the PRESENCE of the One in the ICON*. The Mystics of the ICONIC NAME is the Spiritual

part, and the ICONIC Body is the Corporeal part of the ICON, as a complete ICONIC PLENITUDE.

The POWER of the NAME is well known in Mystics. *The NAME of GOD attracts also His real PRESENCE.* This *LIVING* of the NAME and the IMAGE is the LIVING that *also manifests in the materiality of the ICON*. It is an inseparable relationship.

The ICON is *first and foremost the NAME and its IMAGE, and then the Corporeal correspondence, down to the materiality* of the ICON.

In the Biblical Revelation, GOD Himself *proceeds from Body to Soul*. God *"takes earth, shapes-paints the Body," into which He then Breathes* the Image of the Soul. GOD first makes the "House" in which the Soul will dwell. And if the Spiritual IMAGE cannot exist without its Body, it means that the Body cannot be "empty" of the Spiritual IMAGE, thus it cannot lack the ICONIC LIVING.

Thus, the ICON is ICONIC LIVING, both Spiritual and material-corporeal.

The same fact is present in the MYSTERY of the CHRISTIC INCARNATION.

The SON of GOD *first prepares His HOUSE-BODY in which to INCARNATE.* First, He chooses the VIRGIN – MOTHER of GOD, and from the Body of the MOTHER of GOD is Born the ICONIC IMAGE of CHRIST the INCARNATE.

The MOTHER of GOD *is THEO-tokos, BIRTH-GIVER of GOD, that is, She truly GIVES BIRTH to the IMAGE* of Christ, GOD and Man. *The Body of the MOTHER of GOD GIVES BIRTH to the DIVINE ICONIC of CHRIST*. Thus, the Body is Birth-Giver of Image.

It is usually thought that the IMAGE comes before the Body. In fact, they are at once and in mutual Presence. For us, Creation, being "through" the CREATOR, *the "Incarnation" aspect of the DIVINE is the actual Active (principle).* Thus, the ICON *is Mystically considered as "Bearing-Giving Birth to the Image*" of the One it represents.

If there *is no Body, the Image is not Born either. The Body is thus ICONO-tokos, Bearer of the ICONIC IMAGE.*

We, Creation, do not have access to the "DIVINE UNSEEN" except through the "Seen of the DIVINE INCARNATION," which is precisely the ICON-IMAGE in Sight.

The ICON, *by its condition of INCARNATION-REVELATION of the IMAGE, is thus a "ICONIC LIVING," both outwardly and inwardly*. The material "Biblical earth" from which the IMAGE is Painted is a "CHOSEN" material, like the VIRGIN- MOTHER of GOD, only She can be the INCARNATION of the IMAGE. Hence the tradition of painters and iconographers to "Sanctify the materials and paints" of the ICONS, and moreover, after Painting, the Sanctification of the ICONS takes place.

The Sanctification is analogous to the "Annunciation" of the MOTHER of GOD, upon which the HOLY SPIRIT Descends, to make Her a Special CHOSEN Body for the DIVINE INCARNATION.

Similarly, after the Painting of the Church, the Sanctification of the Church is performed, as the "TRANSFIGURATION" of the painted material into Sanctified Material, which INCARNATES the DIVINE and the Holiness. *This is a Prefiguration of the MYSTERY of the TRANSFIGURATION of the Bread and Wine into the EUCHARIST, the BODY and BLOOD of CHRIST. The ICON*

is thus Prefiguration of EUCHARISTIC IMAGE. Hence the ICON is considered "Pre-Liturgy."

And just as the Liturgy is of the "Bread and Wine" that will "Give Birth" to the EUCHARISTIC-CHRISTIC ICON, so too the ICON is an ICONIC Body, which is to Bear (Give Birth to) the ICONIC IMAGE. From the "materiality" of the ICON the ICONIC IMAGE is Born, just as in the Liturgy of the EUCHARIST, where from the "materiality" of the Bread the EUCHARIST is made. The EUCHARIST cannot exist without the "support" of the Bread. Likewise, the ICON cannot exist without the "support of the material" used to Paint and represent it.

The materiality of the ICON is analogous to the Body of the MOTHER of GOD, which INCARNATES the DIVINE and Holy IMAGE. And just as the Body of the MOTHER of GOD is a "CHOSEN Body," so too the materiality of the ICON becomes something "CHOSEN," worthy of the Body of the ICONIC IMAGE.

Through this, the ICON is no longer "reduced" to a simple Representation of the IMAGE, ***but is given also the PARTICIPATION in the Corporality of the ICON of the IMAGE, hence also an ICONIC quality of the Body.***

The ICON is *simultaneously ICONIC both as Body and as IMAGE beyond the Body.* The ICONIC Body is "En-Divinized," not Divinized. The idol is "Divinized material," whereas the ICON is Material that PARTICIPATES in the DIVINE INCARNATED within it. The ICON is DIVINE INCARNATE, not the DIVINE itself, as in an idol. The Body of the ICON becomes a PARTICIPANT in the DIVINE; it is not DIVINIZED to the point of becoming DIVINE.

In the ICON, Corporality does not transform into DIVINE, but UNITES with the DIVINE, without amalgamation. In the ICON, Corporality is Sanctified, but

does not become Holy in itself. The ICON is Sanctified through the IMAGE it Represents, it PARTICIPATES in the Holiness of the IMAGE, while in its "nature" it remains matter, which can never be transformed into something else.

And through PARTICIPATION in the IMAGE, *the Corporality of the ICON is an "eschatological" Corporality, as it is called Theologically, that is, Resembling the One Resurrected in CHRIST, of Spiritual Body*, as condition of the "New Paradise."

The SON of GOD GIVES HIMSELF IN COMMUNION to the World through various modes, the Plenitude of this Communication being the LITURGICAL EUCHARIST. The ICON is precisely a Fruit of this COMMUNION. The ICON is a SANCTIFIED IMAGE, *precisely because it has reached COMMUNION with the DIVINE, up to UNION with Him*. The ICON is IMAGE *of UNION*. ***Therefore, in the ICON there is DIALOGUE***.

Mystically, one may say that the ICON is precisely the RITUAL of SACRED DIALOGUE. The ICON is a mode of Relationship, which gives the ICON PRESENCE and PARTICIPATION at once. And thus, the ICON is ALIVE, precisely because of the DIALOGUE which it already contains in itself and which it Activates continuously.

Wherever the ICON is, there the "SPEAKING with GOD" is, hence the direct connection of the ICON with PRAYER. ***The ICON is the Bridge of PRAYER.***

Hence, the PRAYER through ICON, which becomes even more so PRAYER "in" the ICON. The ICON is thus IMAGE of CHURCH, where Creation ENCOUNTERS GOD.

Every ICON is an ARCHIMAGE of the CHURCH, which gives Birth to the CHURCH. The model of the CHURCH follows the Model of the ICON. The INCARNATE

CHRIST is the PROTOTYPE of the ICON, which contains within Himself the PROTOTYPE of the CHURCH. The ICON is CHURCH in Potency. For this reason, the CHURCH must have ICONS and Paintings of Saints, which give Birth precisely to the IMAGE of Church.

The CHURCH is distinguished from a "house of Prayer" by this fact. *Only where there are ICONS is there IMAGE of CHURCH*; otherwise, it is just a simple house of Prayer.

The Mystics of the Theology of the ICON has as its essence precisely the character of DIALOGUE of the ICON. If, Theologically, the ICON is the Representation that directs you toward the IMAGE of the one Represented, the Mystics of the ICON is, once, the DIALOGUE between the Seen and the Unseen, and once again, the DIALOGUE between the Represented IMAGE and the Representers. It is precisely ***the Miracle of the ICON, in which the Unseen IMAGE directs Itself toward the Seen.***

If, Theologically, one moves from the Seen to the "Unseen" (beyond Representation), Mystically it is the other way around: from the Unseen One to the Seen, from the One "beyond" Representation to the One "on this side" through whom the Representation occurs.

Attention must be paid to these distinctions, which only Mystics makes evident.

The ICON in itself is the IMAGE of GOD. Only the IMAGE of GOD is the ICON-IMAGE of PERFECTION. And we, Creation, make ourselves ICONS in the LIKENESS of the IMAGE of GOD, as Transposition also into the Image of Creation, hence we are ICONS of the "INCARNATION of the ICON of GOD."

"Be Holy, as your FATHER in Heaven is HOLY," says the DIVINE SON Himself.

This condition of "ICON of INCARNATION" gives the ICON the character of DIALOGUE and of CHURCH – Place of ENCOUNTER up to the UNION with GOD. And this character of CHURCH gives the ICON an AUREOLE of MYSTERY.

The ICON, in conclusion, is thus the HOLINESS of the IMAGE of GOD, also INCARNATE in a Holiness of Creation. Only this aspect of "Relationship" between IMAGES is the ICON.

The IMAGE or the ICONIC is precisely the "Capacity for Relationship."

The first characteristic of the ICON is the "Representation of Relationship and of DIALOGUE." It is therefore *not a simple Representation*, but one of COMMUNICATION.

The ICON is the IMAGE in COMMUNICATION. For this reason, the ICONIC is never "static and singular," but "DIRECTED and CONNECTED toward Something," whence the characteristic of RITUAL and PRAYER of the ICON.

The ICON is SPEAKING in a DIVINE GESTURE, whence the connection of the ICON with SACRED-EVANGELICAL LANGUAGE. The ICON is the NAME in COMMUNICATION, it is ***the BOOK with the NAME of the IMAGE***, *which performs precisely the REVELATION of the IMAGE, of the Unseen*.

The ICON is the Support, the LETTER of the WORD, it is SPEAKING in GESTURE-RITUAL, it is *ADDRESSING in Itself*. ***The ICON is the ADDRESSING – HEART of the IMAGE***, whence the connection of the ICON with Heart-Feeling. The ICON is ***the IMAGE of the HEART of GOD***.

In the ICON, the DIVINE is through the PRESENCE precisely of the ADDRESSING and of the

COMMUNICATION, which gives the ICON that ICONIC LIVING quality. In ICON, there is not the simple Representation of the One Represented, but primarily the very COMMUNICATION and ADDRESSING of the One Represented. The Mystics of the ICON is the "Relationship from the IMAGE Itself toward Representation."

The singular Theological sense of the ICON as merely "Directing toward the Represented" is completed ***by the Mystics "of the Directing of the Represented toward the Representation as well."***

Mystics ***sees in the ICON the HEART of the IMAGE, which Beats toward Its COMMUNICATION.***

You, LORD, are the Unseen IMAGE,
Who in ICON and NAME
Yet MANIFESTS.

The ICON is the HEART of Your IMAGE,
Which BEATS so strongly,
That It becomes REVELATION.

Therefore, the Place of the ICON
Is in the Chest,
Where the Unseen IMAGE
Becomes HEART-ICON.

The NAME is WORD,
The ICON is HEART,
And together they are the MYSTERY
Of the Unseen IMAGE's Revelation.

The WORD is NAME of IMAGE,

And the ICON is HEART,
The NAME becomes MOUTH,
And the HEART, CHEST,
WORD and BREATH,
Which Together Are
The Measure of the IMAGE.

The NAME is NOURISHMENT from IMAGE,
The ICON is BREATH,
And Together at once
They are the IMAGE REVEALED.

There is no LIFE
Without NOURISHMENT and BREATH,
Without SPEAKING and HEART,
Without NAME and ICON,
The MYSTERY of the Unseen IMAGE.

From this arises *the direct Connection of the NAME and the ICON with PRAYER,* which is complete and becomes a COMMUNION with the IMAGE *only through the WORD in UNION with the HEART*. This is precisely the *Hesychast Mystics of the DIVINE WORD and DIVINE ICON*. The INCARNATE WORD is thus the NAME and the HEART of DIVINITY in UNITY.

In the Philocalic approach, ***the NAME-WORD is distinguished from the ICON-PLACE, like Mind and Heart, which in UNITY can form the PRAYER.*** *Repetition-Vocalization of the NAME within the Heart-ICON is Hesychast Prayer. Some people confuse the NAME with the ICON itself and turn the DIVINE NAME into Its Spiritual ICON Itself.*

Attention must be paid to the clear distinction between NAME and ICON, as the Two Openings of the SAME IMAGE. Hence, the Philocalic consigning of Mind-WORD-NAME, which, together with Heart-ICON-SPIRIT, becomes the PRAYER of MYSTERY.

The WORD is the INCARNATE Name, and the ICON is the INCARNATION of the SPIRIT of the NAME. From this arises the LIVING of the ICON, in which the SPIRIT with the BEATING HEART is present without ceasing, the very PRESENCE of the IMAGE.

There is a Philocalic way, by which the DIVINE NAME could descend to the ICON of the SPIRIT of the Heart, as a REVIVAL of the MYSTERY of mystic PRAYER. Indeed, the NAME-WORD "awakens" the SPIRIT of the Heart. By the Repetition-VOCALIZATION of the CHRISTIC NAME, one achieves the descent into the Heart, where the MYSTIC ICONIC PLACE is.

There is also another Philocalic mode, that of the ICON of the Heart, which then "awakens" the NAME-WORD of MYSTERY.

There is also the Carpathian specific, which we emphasize.

We have lost the MYSTERY of the WORD and, as a Re-entry into the WORD, *there is the ENTRY through the ICON of the SPIRIT*. It is the MYSTERY of the NAME-WORD, which is REVEALED through the ICON-SPIRIT, and the SPIRIT-ICON is SHOWN through the WORD-NAME.

The Greek and Slavic Philocalic specific ways start from the WORD Who Heads toward the World, the WORD "toward" INCARNATION, which you must give BIRTH to in your Heart.

The Carpathian specific has the mode of the ICON, which has already BORN the WORD, which you then should INCARNATE ICONICALLY within yourself, as ICONIC ENCOUNTER.

The way to BIRTH the WORD yourself, in the ancient mode, is to "Ascend" yourself toward GOD. The mode of the ICON is the "Descent" of GOD to you, it is for you to RECEIVE GOD who already "walks on the earth." The ancient way is the "Receiving of the WORD," which you then BIRTH. The ICON mode is the Reception of the One already BORN.

In the Mystics of the ICON, it is not you who Rise to the one represented, but the One represented Descends to you. This is precisely the Carpathian Philocalic mode. For you to "Ascend" to the One represented by the ICON means to Ascend to the "UNSEEN One" whereas, if the ONE represented Descends, it means that the UNSEEN ONE REVEALS HIMSELF to SIGHT, and this is precisely the "foundation-reason" of the ICON.

The Theology of the ICON is the Rise from the Visible Representation to the UNSEEN IMAGE. The Mystics of the ICON is the Descent of the UNSEEN IMAGE into the VISIBLE Represented IMAGE. This DIALOGUE is the Theology and the Mystics of the ICON, the full PLENITUDE of the ICON.

Dialogue through Icons

Georgel was a sad and embittered little boy. He is the reflection of the atmosphere in his family. His father was irritable and brutal, while his mother was simply repelling.

Every day there were quarrels and threats of separation. Georgel stayed silent and sometimes received a slap or two, which seemed to make him even wilder.

On Saint George's Day, his own Day and that of his Father, his Grandmother came, as usual, with small gifts. It was the only Day of the Year when life seemed worth living. His Grandmother was a strong and pleasant woman. Why didn't his Mother resemble her? How good it would have been...

This time, among the festive gifts, the grandmother brought an ICON of the Mother of God with the Child in her Arms.

– I am giving you this ICON, maybe you will change a little, for it seems you are becoming even more embittered, she said.

No one paid any attention. It was placed on the Bookshelf, with the thought of eventually shoving it into a closet, because its Image seemed somehow disturbing...

The next morning, Georgel got up earlier and came face to face with the ICON .... Oh, what a Gaze the MOTHER of GOD had... and the Child in her arms... What Love... Ah, he had never been held by his Mother in her Arms, so he could lay his Head on her Chest... And a few tears slid down his cheek ...

He picked up the ICON with trembling hands and pressed it to his Chest. Why wasn't it with him like here in the ICON?

At that moment, his Father appeared, followed immediately by his Mother. Surprised, Georgel remained standing with the ICON in his arms, unsure what to do.

Without thinking, he burst out:

– Mommy, why aren't you like the MOTHER of GOD? You've never held me in your Arms with the love I see in the ICON... Why? Why?"

And he sobbed so hard that he was almost choking.

What happened next he does not know, but suddenly, he found himself embraced by both his Mother and his Father. He wrapped his arms around them both ...

Oh, what Love! It was the Love from the ICON. Oh, what a marvel!

*

From then on, the ICON brought by Grandmother took its place of honour, with a candle burning constantly in front of it. Every day, the family passed before it and Prostrated, feeling each time the DIVINE Love that had transformed them.

*

– What can I do? Everything has reached the limit ... I feel like killing myself. Everyone seems insane, we don't understand each other, we are sick and we hate each other to the utmost.

– Try, said her coworker, using the ICON of the MOTHER of GOD.

– I don't understand.

– Find an ICON of the MOTHER of GOD with the Child in her Arms and a Candle, put it in your House, and wait to see what happens. That's what I did.

*

She placed the ICON with the Candle in the reception room.

When her husband came home, surprised, he made a harsh gesture but, hitting a chair, quickly disappeared into another room.

Not long after, the bitter, frowning Son appeared, cigarette in mouth and quite drunk ... At the sight of the ICON, he furiously grabbed it and threw it on the floor, spilling the candle oil on the clean carpet. The ICON ricocheted onto the edge of the Bookshelf and, as if defiantly, settled itself even more visibly. He no longer dared to throw it away.

*

The next Day, the ICON was again in its place, with the Candle burning.

Her husband passed quickly by it, and her wild Son puffed on his cigarette even harder...

One Day, she caught her Husband Prostrating before the ICON, and her wild Son even Kissed it.

Oh, the Miracle of the ICON!

From that moment on, every Day they read the AKATHIST of the MOTHER of GOD.

– "Rejoice, ICON, through whom the Earth itself becomes HEAVEN."

Before the Icon

In his simple Cell, the MYSTERY of the ICON of the MOTHER of GOD was everything. He had not been in the Monastery for long, only a few months, and his Spiritual Father Guided him along the path of Mystery.

– My Son, I am guiding you along a path that I am myself following, instructed by my own Spiritual Father. There are many ways, yet all lead to the same destination. Even the Saints differ in their specifics, precisely in this sense. I have often spoken to you of the classical Philocalic

specifics, such as those of Sinai, Athos, and of the Slavs. We, the men of the Carpathians, have our own specific way, which I have been following and I am now pointing it out to you.

It is the Philocalic way of the local character, expressed concretely in the ICONIC specific (way of worship). The Thracian-Dacians, our ancestors, paradoxically, though not "slaves" of earthly Life, *were bound by the "CULT of the Land" which they ICONIZED*. The Thracian-Dacian always died with a *"handful of earth" in his hand, which he had to "LIFT to Heaven."* This is the very Mystery of the ICONIC, the ASCENTION of the Body to Heaven, as a Prefiguration of the CHRISTIC RESURRECTED BODY. It is precisely the Mystery of the ICON, which signifies the ASCENTION of the Body into GODHEAD, without transforming it, but as PARTICIPATION in What lies beyond the Body.

Behold, my Son, your Way now, *as a Carpathian Monk. It is the Way of the ICONIZATION of your Own Existence-Being, namely Raising yourself to the Things ABOVE, just like the ICON.*

The ICON that you have in your Cell, with its Candle burning, is *the GATE through which you must pass* in order to become an Icon yourself.

*

His spiritual father told him clearly and without hesitating:

– Follow the usual monastic rule of prayer, the Prayers from the Psalter, the Fifty prostrations, careful participation in Church Services and, above all, strive to ENTER the MYSTERY of the ICON through the ICON of the MOTHER of GOD, the GATE to our ICONIC MYSTERY.

Thus, daily, he "performed the RITUAL of the ICON. First, there is the PROSTRATION Before it, the lighting of the Candle, the prostrations, and the AKATHIST. This AKATHIST was not a mere Hymn; it was composed specifically so as before the ICON's IMAGE, that of the MOTHER of GOD, to generate an "opening" of precisely the Mystery of the ICONIC.

Moreover, from the AKATHIST, you moved into a kind of "Mystery Prayer in the ICON."

While the Athonite and Slavonic Philocalic method is the "Prayer of the Mind in the Heart," this Carpathian specificity is through the RITUAL of the ICON and in the Place of the ICON. Thus, the Mind is replaced by the RITUAL-Gesture, and the Heart by the ICON itself.

*

Often, he found himself standing before the Icon, rapt by *a Spirit that grew ever more present*.

It was an old Byzantine-style ICON and, although the paint was faded and the wood quite decayed, yet a Strong LIVING radiated from its darkened colours. *The Face of the MOTHER of GOD was intentionally enlarged*. Her eyes were wide open, her mouth was small and it lacked the ordinary fleshiness. *This Face seemed meant especially to INCARNATE the DIVINE.*

As it was painted in semi-profile, the MOTHER of GOD's Head dominated the entire ICON. He increasingly perceived *an "Expression," wherein there lay the ICONIC itself, that INTERTWINING of the Earthly and the DIVINE, conferring each part some Light of mutual reflection. Thus, the earthly (element) of the MOTHER of GOD was transfigured by the DIVINE, and paradoxically, the DIVINE was Illuminated by the earthly, without being diminished*, emerging even more distinctly.

Over time, the Expression of the Mystery of the ICONIC became for him the most visible and present. The IMAGE of the MOTHER of GOD seemed to *be the "essence" of the Being of Creation, the very Mystery of the Earth, the Vessel of the DIVINE*. She embodied the absolute MATERNITY. *The ICONIC of the MOTHER of GOD is the transfiguration into SACRED MATERNITY par excellence*. She is entirely and only BIRTH of the DIVINE SON.

The Origin of the Earthly MOTHER Eve is Adam's Rib, the Image of the Birth of Adam's Son. Adam's Rib is not "the undifferentiated femininity" of Adam the Man, *but the Model of the Birth of the Son of Adam*. The Image of the Son of Adam is still Masculine, yet it becomes the "clay" of the Image of Mother-Eve, which through a Mother's Flesh and Blood forms the Feminine, Eve. Adam's Body is not "undifferentiated femininity" but the Prefiguration of His Son, his Rib, which is the "Clay" of the Image of Mother. She, in turn, has her Own Body, which is precisely the Image of Mother.

Behold the SACREDNESS of the ICON of the MOTHER of GOD. The ICON of the MOTHER of GOD, as the MOTHER of the INCARNATION of the DIVINE, is a kind of "Divinity of Creation." GOD Created also a "Created Divine," which is precisely the Image of MOTHER. The DIVINE of the GODHEAD is the FATHER; the Divinity of Creation is the MOTHER.

The GODLY FATHER has the Concreteness of His DIVINITY in the DIVINE SON.

The MOTHER of Creation has the Created Divine also in the Son.

Adam is Divinity of interior Creation, through his Rib. Eve is Divinity of Exterior Creation, Visible as the Seeing of the Divinity of Creation.

– See, my Son, his Spiritual Father often said to him, the way in which the ICON of the MOTHER of GOD teaches you to perceive both the DIVINE of the GODHEAD and the Divine of Creation, which ENCOUNTER one another in the CHRISTIC SON, at once God and Creation-Man. In the ICON of the MOTHER of GOD, you See the Sacred ICONIC of the Created Divine, which Becomes the VESSEL for the INCARNATION of the UNCREATED GODLY DIVINE.

If the Nature of Creation did not have an Image of DIVINE, it could never receive the DIVINE within Itself. The IMAGE of DIVINE is the IMAGE of GOD. The transposition of the IMAGE of GOD into Creation is the Image of Created Divine, that is, the MOTHER of Creation.

And, indeed, the ICON of the MOTHER of GOD emanates, from its Image, precisely the GODLY SON.

Thus, when you stand Before the ICON of the MOTHER of GOD, everything is Transfigured into the IMAGE of the CHRISTIC CHILD.

In the ICON of the MOTHER of GOD you Behold the DIVINE MOTHER par excellence. It is the MAJESTY itself of Creation. It is MAJESTY through the KINGLY IMAGE of the SON Whom She is just holding in her Arms.

– You are right, Abba, said the novice monk to his Spiritual Father, the ENTERING through the ICON of the MOTHER of GOD is ENTERING into the MYSTERY of GOD Who Descends into the World and into the Mystery of Creation which ASCENDS into GOD.

Oh, IMAGE of ICON, IMAGE of great MYSTERY!

THEOGONY, Cosmogony, Cosmology

In the Christian Revelation, THEOGONY – the birth of the DIVINE is completely separate from Cosmogony – the birth of the Created Cosmos.

THEOGONY is INTRAESSENTIAL-INTRADIVINE, not "outside," as with the ancients. The Christian DIVINE TRINITY is totally in ITSELF, having nothing to do with the created world. The FATHER, the SON, and the HOLY SPIRIT are not "functionalities" of a Divinity that comes "outside," but are still DIVINITY *in ITSELF*.

The ancients, however, saw in Cosmogony the very THEOGONY, as the "becoming of the divine," hence the pantheism. And this *"amalgamation" gives rise precisely to the dilemma of the "origin of contrary duality."* Thus, it was thought that for the Divine *to "come forth" from Itself, It must have a "contrary relation."* The ancient Gnostics spoke allegorically of the "two sons" of the Divine, one as the principle of evil-darkness and the other as the principle of Good-Light (satanail and Christ), *through whose perpetual "battle"* the world would be Created or destroyed as a "return to the un-created." In this way, the ancients sought a kind of "reconciliation" with the "imperfect," granting even the "imperfect-evil" a kind of "divine origin" alongside the Divine Perfection.

In the Christian sense, the DIVINE-GODLY TRINITY, being completely beyond Cosmogony, no longer requires a "contrary relation," as the FATHER BEGETS the SON as AFFIRMATION, and PROCEEDS the HOLY SPIRIT, "also as AFFIRMATION." *This is the THEOGONY of the DIVINE IN ITSELF. And, passing to Cosmogony – birth of Creation, the SON of GOD, together with the HOLY SPIRIT, can also Create without "evil-contrary."*

The Biblical passage in which "GOD separates Light from darkness" means that *the "angel of evil-darkness" is not allowed in any way to participate in the "Days of Creation." The demon begins to participate only in the "fall–destruction" of Adam, who was Created without the "duality of evil."* Good and Evil begin only after the "completion" of Creation.

Another *delicate issue is the "duality Man and Woman," as masculine and feminine.* The ancients saw a "bi-polarity" as a principle of the very "nature of creation," which led Freud to consider that "the essence of the world is sex." *And again, this "mixing" of THEOGONY with Cosmogony is the cause of ancient errors*. Some even go so far as to "introduce sex into Divinity Itself."

Christianity brings clear distinctions:

"In the beginning was the WORD-SON, through whom all things were made." (John 1:1–3)

"In the beginning GOD (the SON) made Heaven and Earth." (Genesis 1:1)

Heaven and Earth are the "dichotomy–double opening" of the One Created Nature. Note: this is not "duality," as in "two natures." Here the ancients err, considering Heaven to be a Spiritual nature and Earth a contrary-material nature.

The Biblical Heaven and Earth are "dichotomic Archimages" of the Nature of Creation, which indeed are like Spirit and Body, yet as "openings of the same created nature." Christian Revelation teaches that *GOD Creates the Nature of Creation in a double aspect, as Soul-Spirit and Body-garment of the Spirit*. The Body is not "contrary nature" to the Spirit, *but part of the same Created Nature,* only as "energies of creation."

GODHEAD is Himself BEING-HYPOSTASES and DIVINE GRACE Energies, *without Him being two DIVINE NATURES, but ONE,* in double opening, as SPIRIT in Itself and as Energies of SPIRIT.

And Creation, being made "in the IMAGE and LIKENESS of GOD," is likewise a Single Created Nature in double opening, as Spirit of Creation and Energies of Creation.

Some people confuse Spirit with the "masculine" and Body with the "feminine." Moreover, they consider the Created Spirit as the Divine itself, and the created Body as "the nature of creation" itself. You can see what confusion and errors arise from this.

The distinction between the DIVINE IMAGE and the Image of Creation was set forth earlier in the account of "Adam and Eve." *Here we mention the Archimages of Man and Woman, as once "duality of DIVINE and Creation," and then as "dichotomy of created Spirit and created energies." Without these distinctions, one cannot understand the Christian vision* regarding "sex."

As Origin, the Image of Man is in Creative Transposition of the IMAGE of the DIVINE CREATOR–SON. Adam is directly this Transposition. Adam has "double Image," that of DIVINE made also into Man–Creation, and that of Creation–Man. One must distinguish between the Image of DIVINE–Man and the Image of Man–man.

The Image of *Man–man is the very Nature of Creation itself, of Adam, which is Masculine*.

This Masculine Nature is taken as Mold–Rib, from which Eve-Woman is Created. Therefore, *the Nature of Man–man is not "androgynous," as the ancients mistakenly believed, but "only masculine," which "outside itself" becomes*

also a "feminine opening." It must be noted that, in itself, the Nature of Adam-man is not "bivalent, both masculine and feminine," but a Unique masculine Nature, which only "outside itself" can take on a "feminine aspect."

Thus, the Feminine of the Nature of Creation is never "inside Nature" but rather in the "exterior of the created nature." This does *not "diminish" or destroy the masculine nature, as a negative pole; on the contrary, it brings about a double "positivation of the positive masculine."* Here the ancients err, viewing the masculine and feminine as polarized duality.

Theologically-mystically, they say that the DIVINE CREATOR SON, Himself a "duality of DIVINE and Creation" (the Star of David, with Adam as the Re-memoration of this IMAGE), then Creates "outside" Himself the MOTHER of Creation, who is to GIVE BIRTH to Him also as Man-DIVINE. He, the CREATOR, is DIVINE-Man who then becomes Man-DIVINE. This is precisely the CHRISTIC ARCHIMAGE in His Double ENHYPOSTASIS, of the Hexameron of the World's Creation and the EUCHARISTIC Hexameron of the UNION of the World with GOD.

Here, Christianity identifies also the Mystery of "sex." The ancients said that "sex" belongs to the "cosmogonic act," whence their myths of gods and goddesses. Christianity teaches that it is the ACT OF BIRTH which later produces sex. The ancients thought that sex produces the act of birth. These distinctions must be observed carefully.

The ancients believed that first comes sex (the differentiation of masculine and feminine), and then Birth.

In the Christian sense, the SON of GOD, as His own ACT of BIRTH also within Creation, Creates His MOTHER,

that she might GIVE BIRTH to Him as "Another Nature of Creation."

From this, arises *the clear distinction between the Archimages of Man and Woman, as Centres of Personality of the MYSTERY of BIRTH, which are "beyond sex," and which, then, as the Act of Birth, "add" to themselves also the sex, as mode of the Birth of BIRTH*.

The ancient myths mix the pure primordial Memories with the "memories of the fall," whence the confusion of sex with the Archimages of BIRTH, of Man and Woman.

In the Christian Cosmogony, the MYSTERY of the BIRTH of the DIVINE SON, also as Image of Creation, is itself the very motive of Creation. Christian Marriage has "sex only in the Plenitude of the Birth of Children;" everything in void of Birth is considered sin.

LOVE is the essence of Life. GOD Himself is LOVE, says the Scripture. And LOVE means precisely BIRTH. In Himself, DIVINITY is LOVE, for the FATHER BEGETS the SON and PROCEEDS the HOLY SPIRIT.

In Creation too, Love is likewise only when it Gives Birth. Thus, GOD has a LOVE of BIRTH in Himself and a LOVE of Creation "outside." *Creation too has a Love of Birth of Creation outwardly and one of DIVINE LOVE "inwardly*."

Behold the Mysteries of the Love of Creation.

Creation must therefore have Two BIRTHS, otherwise it is neither complete nor perfected. Creation must also GIVE BIRTH to GOD the CREATOR, just as GOD the CREATOR gave Birth to Creation.

The ICON of GOD, who gave Birth to Creation, is CHRIST, who INCARNATES also within Creation. And the ICON of Creation, which GIVES BIRTH to GOD, is the MOTHER of GOD, THEO-tokos.

Herein lies the Christian Asceticism as well.

The BIRTH of the DIVINE from Creation must be Similar to the BIRTH brought forth by the MOTHER of GOD, *which transcends sex, preserving the Archimage of MOTHERHOOD* beyond sex, as PURE BIRTH. The MOTHER of GOD is precisely the Eternal Feminine Mystics, that which is beyond sex, as the Feminine of the ETERNAL BIRTH of the DIVINE brought forth by Creation.

Adam-Man also gives Birth to the DIVINE Within himself, *but actual BIRTH is "external;" therefore Eve-Woman is the one who also gives Birth to Adam's external Love*. Through this, the Woman is the "Perfection of Creation" of Adam. *If Eve–Woman is the "opening of Adam outwardly," which might seem like a "dependence," it is in fact the "Perfection of the Image of Creation," UNITING both the Birth of Creation and the DIVINE BIRTH from Creation*.

Hence, the BEAUTY of Creation is the Woman, not the Man. The Man is the "sustainer" of Beauty.

It must be noted that the energetic part - the Body of Creation bears the "mark of sex," which gives the appearance of Man and Woman. The Soul of Man and the Soul of Woman also are clearly distinct, but *it is not sex that determines their Appearance; rather, it is the Spiritual Image of Man (the IMAGE of GOD before the Image of Creation) and the Image of Woman (the Image of Creation brought into prominence before that of GOD).* Therefore, the LORD says that in Heaven they neither marry nor are given in marriage, *for in Heaven there is no longer Birth from Bodily sex, but only DIVINE BIRTH*, while still preserving the Indestructible Images of Man and Woman, which are beyond sex.

The ICON of the MOTHER of GOD is the ICON of the Perfection of Creation.

The SON of GOD is only the SON of GOD the FATHER as ORIGIN, Who, descending to be Born also in Creation, Creates "outside" Himself an Image of MOTHER, as Origin of Creation. The ancients speak allegorically that GOD becomes also MOTHER in order to become Creation, which is false. The SON of GOD, as IMAGE of MAN in Himself, can never become also a Feminine Image, but Creates it "outside the Masculine," just as INSIDE Himself He has the IMAGE of the FATHER. The Feminine Image, likewise, is not the "projection outward" of the Masculine Image, *but is an Image "entirely beyond," as "Transcendent of Creation."*

There are two TRANSCENDENCES, the One directly DIVINE, as the IMAGE of GOD the FATHER, and one of Creation, as the Image of the MOTHER-Feminine. Thus, the Feminine is the MYSTERY of Creation, in which Man himself Enters into the Mystery of his own Birth of Creation.

The DIVINE CREATOR SON Himself, *in order to ENTER Creation, must PASS through the MOTHER – Transcendent of Creation; otherwise, He could not truly become Creation as well.*

Adam must pass through Eve in order to give Birth to Adamic Sons. *Here lies the great difference from the ancients, who saw the transformation of the Divine into the "feminine of creation," whence the pantheism of creation.*

In the Christian sense, the DIVINE does not transform into Creation, but truly and concretely creates a "beyond of creation," which is "the Feminine – MOTHER of Creation." Eve is the "beyond" of Adam, not his projection into Eve. Through Eve, Adam can then Project himself as the Adamic Births. *If Eve were herself the projection of Adam himself, she would not give Birth to Adamic Sons, but would "kill" them, and in doing so, also kill Adam himself, absorbing him into*

the Feminine. Here, Freud is right; the psychopathologies of sex *originate precisely in the "sin of killing, as parricide, filicide, and matricide," as the slaying of the Archimages of Birth within themselves.* The Oedipus complex is a transposition, in another form, of the fall from Paradise.

Adam, as Oedipus (who orders his Son to be killed, lest the Son would kill him), "kills" within himself the Image of the Adamic Son, who was meant to be Born through Eve; and thus, Adam substitutes himself for the Son, that he might fornicate with Eve instead of Giving Birth to the Son. Likewise, Eve forgets her Son, and instead of Giving Birth to him, she becomes his wife. This is precisely the "killing of Birth," leaving only "sex in void of Birth," which represents sin.

From this come all sexual psychopathologies, as "void of birth": masturbation, homosexuality, fornication, all as consequences of the "incest – killing of the Origins."

Hence *the greatest of sins, that of the "killing of children," who represent the Birth of the Origins*. It follows also the correlation between the fall into sin and "debauchery," and also the ancient myth of "*the Salvation of creation" through the Restoration of Fertility-Birth.*

What must also be *emphasized is the ORDER of Births*, the DIVINE One and the created one. They coexist and are equal in value, yet their ORDER is distinct and specific.

It has been shown that the DIVINE CREATOR SON is in Himself BIRTH from GOD the FATHER, Who then also brings forth a Birth from Creation. We, the Creation, first have the Birth of Creation, and then must bring forth the BIRTH of the DIVINE from Creation.

Here lies the difference between THEOGONY and Cosmogony. GOD, already THEOGONICALLY-BORN in

Himself and through HIMSELF, descends also into Cosmogony, as into a "Transcendent–Beyond" of Creation, *where, paradoxically, He brings forth a Birth of Creation in GOD*. This is why *Christianity increasingly insists upon the "En-Divinization of Creation," as the Eternalization of Creation, as CHRISTIC RESURRECTION,* in contrast to the ancients, who insisted on "the loss of the Divine into the obscurity of creation, and then the destruction of creation as a return to the Divine."

In the Christian sense, the DIVINE does not "lose itself in creation," but also RAISES Creation to the DIVINE, *as a "Face-to-Face" ENCOUNTER, which means a DIALOGUE of PLENITUDES, not their absorption*. This DIALOGUE of Reciprocal BIRTHS constitutes the Christian Cosmogony and Cosmology, without amalgamation, and never one in the absence of the other.

Revived Icons

For some time now, it is not only others who seem to hate him, but he himself begins to hate many people. It starts to become a state of hatred even. It is unbearable; the cause must be found and the remedy at the same time. He tries not to care, not to pay attention to the little incidents, yet something gnaws at him with an outburst of hostility and an implacable hatred over nothing. The mind has no power with its arguments; *it is something that comes from the Interior*... It is as if *that CENTER of Self has shattered*.

Yes, *now he understands... the ICON within him has shattered... that IMAGE of DIVINITY from the depths of his Proper Being is no longer PLENARY, as if it broke like a*

mirror and its shards still reflect something luminous, but insufficient and often deformed.

So, here is the cause of his psychic imbalance. That is why he is nervous, touchy, and everything irritates him up to enmity and hate. And others, likewise, precisely because of this fact, are like him. *Thus, one reaches the point where living together in good harmony is no longer possible*. Where the ICON in the Interior of one's Being is shattered, there, enmity, hatred, and misunderstanding are increasingly evident.

Here is *the remedy*: ***Restoring the ICON in you and in others***.

Deep within you is the IMAGE of GOD, the DIVINE ICON, your Centre of POWER and balance. Confront every outward hostility with this ICON, which has the MYSTERY of annihilating all evil. Before the ICON within you, evil halts, is repelled and without effect.

At the same time, strive to see in everyone THAT SAME DIVINE ICON, which cannot be "killed," even if it is shattered by each person's sins.

When someone hates you, offends you, does you some harm, you should see that in that person the DIVINE ICON still exists, and so your response of repulsion and hostility, even if it arises, will not turn into murderous hate. Hatred and enmity are dreadful precisely because you "kill" the one you hate completely, up to a demonic satisfaction of psychological annihilation. And killing is precisely the "shattering of the DIVINE ICON." Therefore, do not shatter the ICON in yourself or in others; see it constantly WHOLE and Indestructible.

And before the ICON within you and within others, your hostility will be tamed and FORGIVENESS will arise in place of hate. Here is the "Love of the enemy" that the

LORD asks of us. To see the DIVINE ICON in all will make us able to Love our enemies.

When someone insults you, speaks ill of you, reproaches you, scolds you, ***see in that person the DIVINE ICON, which will stop you from responding in fury and irritation; Prostrate to the ICON, and thus the very ICON within you will shine with a Light of strength*** and lack of revenge.

Behold the MYSTERY of the DIVINE ICON, which must not be shattered neither in you nor in others.

He is a debauchee and an filthy drunkard. How did he come to such a state? He, who had been a clean, faithful, intelligent Child... Suddenly, he derailed... Marcela changed him completely... Marcela awakened in him a demonic madness of "flesh and blood" ...

As a Child, he could eat only very little meat and at the sight of blood he felt sick... Now he has a mad craving for meat and a devilish thirst for blood... hence the debauchery and drunkenness.

Marcela shattered the ICON in him and he shattered the ICON in Marcela.

What a decent Girl Marcela was! He perverted her... That evening he did everything... Being alone together, a terrible madness of the flesh made him "rape" her... And worse still was then the "abortion" of the Child... Sin produced murder as well... And the curse did not let itself to be expected... He became a debauchee and a drunkard... And Marcela likewise...

Many years have passed since then and both are without family, vicious lovers and even demonized.

Love!... They speak of Love...

This fact began to unsettle them.

They do not Love one another, they commit debauchery... Why did they fall so low?

For this reason, they increasingly feel that they hate one another... She was the one who first told him ...

- Costică, I hate you to death and I think I will kill you...

She said it drunkenly, but he understood that she said it from the Heart... And he seems to want to destroy her simply... Their debauchery passed into masked sadism...

A Dream also began to trouble him more and more. He dreams more and more often of himself as a Child and, moreover, of himself as "many Children," who are all himself... And these Children are "eaten" by Marcela... like in the tale of the Wife who at night became a Dragoness and ate her Child...

- You, Marcela, you have eaten my Children, in whom I was to be Father...

For that I feel a terrible hatred for you...

On that occasion she too tells him of one of her Dreams.

- I often dream that someone "steals" my Body, which he then "eats," and blood flows from it and it smells horribly of "death" ... This sight of devouring savagery and the raw smell of bleeding death produces in me pain and a shuddering terror... and I am left "without Body" in a horrible state, of a "nakedness-void both outwardly and inwardly" ... And it seems you are the one... That is why I am almost afraid of you and "only when drunk do I accept you near me" ...

Her dream impressed him greatly... It is equally as horrible as his... So, sin is in these terrifying "anti-icons" ... If the Fallen Angels became demons, fallen Men become

murderers, shedders of blood and eaters of their own flesh...

Oh, how horrible... Flesh slain, from which blood flows that smells of death... Now he knows how death will be... it will smell of blood and the drowning of flesh... Behold Man's personal hell!...

- What shall we do, Marcela?... We must get out of this hell which I can no longer bear...

- Blood-shedder and devourer of Human flesh, you deserve this hell and you can leave it only by having your blood shed by another and your flesh eaten by another...

- Marcela, this punishment is terrible...

- You shed my blood and ate my flesh...

- But you also ate my very Children, wretched woman...

And thus, drunk, they howl like madmen shaken by the curse of sin... They are the very image of Human sin.

*

They say that in hell the devils are never allowed to sleep. Sleep is Rest, and so, since there is no sleep in hell, there is no Rest either.

Mystically, Sleep is Resting oneself in one's Origins. Hence the ancient notes that, in Sleep, an "Integration" of one's own Being takes place, an Encounter with the Depth of one's own Essence, which means a Return to your Origin.

They say that, in Sleep, you are Born anew. Yes, every Re-encounter with the Origin is a Rebirth. And Sleep is the Mystery of this. Sleep should be a kind of "Supra-conscience", but the "sin of the fall" brings a "blindness" precisely of the Origin, whence the apparent "un-conscience" of Sleep.

In Sleep, there is the Vision of one's own Depths. Mystical Contemplation is analogous to Sleep, but with Supra-conscience. In Sleep, one Sees the "Unseen World," that is, the world of the "Depths." That is why our Sleep is filled with perpetual Dreams. It has been observed that Sleep is a "continuous dream." The Dream is the "replacement" of the Supra-conscience that should be there, but which, because of sin, becomes "un-conscience," and being unable to remain void, transforms into "Dream."

Medicine says that if Dreaming stops, one dies soon after. It is impossible to "Live" without Conscience of the Origins.

The Supra-conscience belongs to the Saints, and the Dream belongs to the sinners.

The Dream is the "phantom" of the Conscience of your Depths. Thus, Dreams are especially mingled with the "memories of sins."

Another "phantom" is the "waking madness-dreaming."

They say that, in hell, the devils fear to sleep, lest they should Dream... Their Dream is that "they are Angels." And this Re-collection of the Origin causes them such anguish that they "go mad" ... The devils have a dreadful terror of this "madness" ... and yet all in hell suffer it.

The Dream of the devils is a "nightmare" from which they awaken as if scalded.

Despite all their effort to remain awake, they doze off involuntarily, and during that brief sleep they have the "nightmare-dream."

They Dream that they are Angels singing to GOD... The demonic grimace and the darkness of hell seem to fade, and a glimmer of Light dawns upon their caricatured faces... And suddenly a horrible demonic phantom throws

itself upon the Angel ... grabs him by the throat and strangles him ... a spasm of death and terror seizes him ... the demon-phantom of his own demonism chokes the Angel of his own Depth... an indescribable convulsion... And in this ghastly growl they awaken from Sleep, but only halfway, and as "madmen" they leap up with horrible cries throughout hell, overturning and shattering everything... They strike one another, and each comes away wounded in one way or another...

And after a while, exhausted, they fall into a kind of "stupefaction," like beings "lost and belonging to another world."

The memory of the ICON of Angel still lingers within them, and with a cunning that only a demon could possess, each hides the ICON from the others...

Upon their caricatured faces, the "anti-icon" conceals, beneath a crust of opaque blackness, the ICON of Angel. In their terrifying fiery eyes, there still sometimes gleams a "Ray of the Light of Heaven."

But the demonism within them kills it endlessly.

And thus, day after day, the nightmare-dream repeats itself... The anti-icon hardens in a dreadful confrontation with the ICON of Angel, a struggle that *is* demonism and hell itself.

The Psalm of the Monk

1. LORD, first of all, I thank You for having Created me and brought me into Being.

2. Moreover, You have Sealed the DIVINE IMAGE upon my Being, as the DIVINE ICON that INCARNATES within my Icon of Creation.

3. So Great is Your LOVE in my Creation, that It never separates from me, as the Eternal DIVINE within Creation itself.

4. Wherever You place Your HAND, there You leave Your IMAGE, as the ICON of Your Eternal LOVE.

5. Thus, the MYSTERY of LOVE is within the MYSTERY of Your ICON in me, which becomes Eternal Fountain of BIRTH of LOVE.

6. I, also, being Created after Your IMAGE, am likewise a Created Love.

7. And since LOVE is the IMAGE of the DIVINE, my Created Love is a "Divine-Icon of Creation", which INCARNATES Your DIVINE CREATOR.

8. You have Begotten-Created me, and I, in turn, BEGET You.

9. If I do not BEGET You, then the Love of Creation remains "*empty,*" *and in its place appears the "anti-love."*

10. The fall of Angels and of Men is precisely this *"refusal" to BEGET the DIVINE CREATOR from the Created Divine.*

11. LORD, sin has "shattered" Your DIVINE ICON, it has made the Icon of Creation bleed, and the phantoms of "anti-love" have become the "anti-icons" we now live.

12. I desire, LORD, to RESTORE YOUR ICON within Me, and It will Heal the "bleeding" of my Icon of Creation, so that once more Your LOVE and my Love may stand Face to Face, and that Encounter will Mutually BEGET the LOVE of the Other.

13. I became a Monk, not as a "fugitive" from Creation, but as one who has "gone out," like Israel from the Egypt of

sin, to pass through the “desert of purification”, that I might reach the “Promised Land”, where, like Solomon, I may Build the Temple Prepared for You to Be BORN, and for me to be Reborn in You, becoming the CHURCH of CHRIST-MESSIAH, where the EUCHARIST of the LOVE of GOD and of Creation may ENCOUNTER in COMMUNION.

14.The Monk is the one who Restores the BIRTH of GOD from the Created Birth.

Easter Day in hell

Hell, the world of angels fallen from Heaven. Here, there is a darkness which only by seeing it can you truly speak of. A blackness that pierces you beyond yourself... as if you were entering an atmosphere of coal dust that seeps into your very bones...

The demons dwell in this darkness like phantoms of smoke, with the most astonishing shapes.

Though everything is thickened and suffocated by this horrible blackness, all seems filled with a dreadful “emptiness-void” ... This “emptiness of hell” is the very essence of hell. Everything here is so closed in, so stagnant, and yet at the same time there is a paradoxical “void of self.” All seems to lack any content, only a crust, a shell of horrid blackness ... The very substance here lies in that crust of molten tar... Empty... empty... empty... yet an emptiness so horrifying and burning that it melts you... truly a fire of hell... It melts you completely, yet you remain with a “shape of black flint,” in which you seem to be hanged as if on a pitchfork... The demons themselves seem like wandering “pitchforks” ... All of them curl up and

writhe in these gallows, with groans that send chills through you...

Somewhere in the centre is the "throne of Lucifer," the king of hell. It is wrapped in such a choking smoke that all those who stand guard cough in suffocation, unable to escape the tight circle. Very little can be seen through this smoke. What Lucifer is doing and how he appears is hidden by the deepest darkness. From his throne there flows something like a "water," so filthy and foul, of sewage, that at the same time seems like a "fire" that melts even iron... If just a drop splashes onto anything, it burns everything like gasoline, so extremely flammable it is...

The punishment is this "fire," into which those who make any mistake are thrown... All the demons tremble with fear of it. From here the "fire of hell" flows, forming a "lake" of some sort, in the place where those who arrived from the earth are, undergoing the torments of hell.

*

Time does not exist in hell...

And yet, there is one "day" even here, the DAY of EASTER, which is a "Day of LIGHT" even in hell.

All at once, the whole of hell is Illumined, and then everyone knows that it is EASTER DAY. This day overturns everything; it causes utter turmoil everywhere, all the demons are thrown out of their routines, the whole of hell seems flipped upside down ... all landmarks change, the cardinal points reverse, the directions alter, and every orientation becomes something else. It is a "heavy day" for hell, this DAY of EASTER. Above all, for Lucifer it is a true "crossroads" ...

From the very first instant when hell is filled with LIGHT, something happens that drives them all into "madness" ... a demon "goes mad," one that is from Lucifer's own guard. He suddenly leaps up like crazy and begins to shout, so loudly that it echoes through all of hell: "*I am Angel.*" And he begins to run, no one is able to stop him, and he then shouts ever louder: "*I am Angel*" ... And he laughs, his eyes open wide, he lifts his hands toward heaven, kneels down, against his very nature, to the terror of all, starting to make some kind of "prostrations" ...

The SIGN of the CROSS is the most dreadful "memory" of all demons. LIGHT, the Image of Angel, and the CROSS are a demon's most terrible fear. And this "mad" demon brings all these forth openly, driving them to frenzy.

Lucifer, his eyes bulging, leaps from his throne, trying to seize him, yet he seems powerless. Shivers of fire pass through all, a feverish agitation grips them, as if all have gone mad. It is as though they are expecting a mysterious "explosion" that is going to blow all of hell into pieces.

"The LIGHT... the Angel ..." throughout the entire EASTER DAY these words resound like a hymn to the MYSTERY of the RESURRECTION.

The anti-light of hell grows even darker, while a RADIANCE pierces everything.

Toward the evening, the mad demon, as if exhausted, falls into a trance, still trembling, his mouth chattering fragments of growls: Angel... Angel... The others calm down too somewhat, overcome by the same involuntary "repetition."

Lucifer too, dishevelled and pale, seems to have fallen into a reverie, while a vague smile flickers across his face...

All the demons, within themselves, begin to Re-call their own memories ... They all seem to dream something pleasant, so pleasant ...

Suddenly, Lucifer lets out a roar that wakes them all. Darkness slowly settles again over hell. The mad demon is seized, bound, and thrown into the "burning water" that flows from Lucifer's throne. The fire sears him with the hiss of forced melting. A wail so terrible rises that it fills all with dread. The demon emerges dizzy from the "bath" of punishment, yet all notice a *"white spot"* upon his chest ... Lucifer hurls black ash upon him, but the white spot remains ...

- Out with the mad one!" shouts Lucifer. Don't let him be seen in hell again ... out ... out ... But no one understands what this "out" means ... At last he is released ... This demon is henceforth seen wandering with a "smile" that seems to radiate a faint Light ... Paradoxically, all the other demons feel a secret "sympathy" for him.

EASTER DAY ... *the Re-memoration of the Origins*.

The Gods Begin to Die

In Judea, a Comet has appeared, which is visible even in broad daylight at noon. Such a thing has never been seen before. Whispers spread, rumours upon rumours, many of them dark and ominous. Especially at the court of King Herod, fear is growing.

Behold, Three Magi arrive in Jerusalem, each wearing a Crown of Kingship. They ask to be received by Herod. They

inquire about the birth of a GREAT KING, foretold by the very Comet that all can see.

Herod, fearful, gives orders that they be received with the full splendour of royal honour. An interpreter accompanying the Magi repeats to Herod the Great Tidings and their question: "Where is the place where the GREAT KING has been born?" They must have probably thought him to be "Herod's own son."

Herod, so as not to betray his anger, answers with a forced smile that he too has heard this news, especially since the sign of the Comet bears witness to it. He says he too is searching for the place. He orders a royal guard to escort the Magi. He also summons the High Priests, Annas and Caiaphas, and all those of the Temple, to discuss the matter. Many new sects had lately arisen, all speaking of the Coming of the MESSIAH. Could it truly be Him? ... There were even rumours near the Temple that strange Lights were sometimes seen within the Holy of Holies, and even Angels performing some secret ritual there...

*

There is great turmoil in the Great Pyramid of sacred Egypt. The Great God in the inner Chamber of Mystery died last night.

The massive statue fell from its pedestal and its head was broken off. They placed it back, yet it no longer "responds" to the usual magical ritual. The spirit of the Great God has departed ... The god has died. All those nearest to the Pyramid are seized with fear and unease. The Pyramid was once considered the "prefiguration of immortality;" now it seems that death began with the very Great God himself, who everyone thought was immortal ...

The next day, other Gods were found fallen and shattered. Even the carved images upon the stone walls

were inexplicably flaking away. The thunderclap came with the news that the High Priest of the Pyramid had been struck with paralysis. He could no longer speak, only make confused gestures ...

They summon at once his "successor," an imposing and austere young man ... He kneels before the dying High Priest to receive the "anointing" of "succession." But the old dying priest no longer knows how to place his hand upon the head of the new one ... Others place his hand, but who knows the "magical formula" that transmits the "spirit of succession"? ... *Did the new priest receive the "spirit of succession" or not?* A shuddering dread grips them all. The Great God is dead, the High Priest is dying, the successor has not truly received the "priestly spirit" ... What is being foretold through all this?

Sacred Egypt no longer has the "spirit of the Gods" ... The Priesthood of the Pyramid has come to an end ...

On the third day, the funeral of the High Priest is held. The King, himself gravely ill, cannot attend and sends a nephew in his place. The new High Priest is pale, he does not appear to possess anything sacerdotal in his bearing ...

At that very moment, a Magus arrives, one who had taken part in the search for the Great King born in Judea. He had been the true "successor" but, in his absence, the third in rank had taken his place. The Pilgrim Magus bears upon his face a certain Light that radiates to all around him.

Most of them regret that it was not he who the one to receive the succession of High Priesthood.

Outside, beside the Great Pyramid, the Sphinx no longer shines with the brilliance of its eyes as before... it seems to have aged in a single night. Its once-penetrating smile barely shows ...

*

In the great India, the Lama also returns, he is one who had brought offerings to the Great King born in Judea. He had met the Magus of Egypt and another from Thrace, by what seemed mere chance, as he journeyed toward Egypt as a Pilgrim.

Arriving in India, weary, he hears many strange reports. The statues of the Gods in the Temples are collapsing and shattering. The Gods no longer respond, most seem as though their "spirit has died." The Great Statue of the Buddha in many places seems to have grown dark, no longer bringing forth that deep tranquillity as before. A great number of Wise Men, even the young ones, are dying suddenly, one after another. A proliferation of the demon-possessed is seen everywhere. Even in noble and respected families, one finds now and then a person possessed by evil spirits... On the streets, the madmen seem to grow greater in number, while the epileptics fall into ever more violent and frequent convulsions.

The Great Lama had died not long ago. The new Lama could no longer be found, and many had fallen into panic. Even in India, the Comet of the Birth of the Great King of Judea had been seen.

It was regarded as a Great Sign, a moment of turning, a crossroads in the ages.

PRAYER

LOVE is the absolute
Who Births also LOVE,
It is the Un-beginning and the Beginning,

It is *GOD* Himself.

LOVE is IMAGE of the FATHER
Who Births the SON,
And LOVE is the SON,
A LOVE-PROSTRATION.

And there is also the *HOLY SPIRIT*,
A LOVE-PRAYER.

GOD is *LOVE*,
The First and the Last of *NAMES*.

BIRTH is the LOVE,
The BORN ONE, *PROSTRATION*,
And *UNION, PRAYER*.

To *LOVE* is to *BIRTH*,
To *PROSTRATE* and to *PRAY*,
IMAGE of TRINITARIAN GOD,
LOVE's own *NAME* within Itself.

The CROSS that bleeds in the Heart

He had been drinking almost the whole day, and a dull pain ran through his entire body. Usually, alcohol would make him dizzy to the point of that fantastic, floating euphoria...

But lately, an ever-heavier sadness had begun to surface. He could find no explanation for it. He was past

forty and believed himself unchanged. Everyone knew him as the most combative negativist, one who never admitted defeat. He had an inborn pleasure in countering anything and anyone. He seemed even to counter himself. Often, he would marvel at how he could be his own contrary.

What troubled him most of late was that he had become increasingly irritable. He could no longer stand anyone, not even himself. Drinking seemed to appease him a little, but lately even alcohol did not have its effect... he got drunk often, something he had never done before. He felt a sudden change.

Everyone seemed to avoid him, and he began to feel alone. Paradoxically, his utmost negativism sought a constant "communication" with someone. Now, that no one was near him, all that negativism seemed to turn back upon himself. Only now did he realize what this "contrariety" truly was.

Once, during such a quarrel, someone told him: *"You are killing the Heart with your malicious negativism, pushed to the extreme."* That was what he was now feeling. All evil had become a "nail" driven into his Heart. And it bled. He drank to wash away the "blood" that flowed from his Heart, but it seemed to bleed even harder ... this sensation had become an obsession.

Loneliness and the bleeding of his Heart tortured him beyond measure. "I must be mentally ill; there's no other explanation," he kept repeating to himself.

And at night, he had nightmares about "his Heart bleeding." The wound in his Heart seemed to grow wider and the blood flowed and kept flowing, a black and foul blood ... A panic of death seized him. He felt a dizziness that was not only in his head, but like a shiver of death

through his being. He, who had once laughed at death and mocked it, had become like a frightened rabbit.

He went to a doctor, who gave him a handful of nauseating, bitter pills that only made him dizzier. He *would have liked to tell someone close about his torment*, but he didn't dare and there was no one anyway ... he had divorced his wife, because of his uncompromising negativism. His two Children, though grown, did not love him, since he had never shown them at least a moment of tenderness or affection, only rejection and contradiction. He now truly felt the victim of his own malice.

A vague, fleeting thought crossed his mind, what if he would begin a "new" life, free from negativism and contrariety. He immediately shook it off feeling a "terrible hatred" toward such an idea... And yet, he asked himself, why was he so repelled by what is called Good? ... He remembered a word someone once hurled at him during a dispute: "demon! Only a demon is totally negative."

Yes, he was a total negativist. He "inverted" everything, he found a contrary flaw in all things, for him, nothing was straight, everything was crooked and darkness was his native element ... He felt total repulsion toward the Sun and the light. He felt a truly demonic satisfaction when the weather was foul, when misfortunes happened, and when it was night ... The bat was his favourite creature ... and the mole that dwells only underground.

What was happening to him now? *All his negativism had concentrated in his Heart, and it flowed like blood, and flowed... flowed...*

He recalled an event that had happened in his childhood ... He had cut his hand on a shard of glass, and the blood was flowing ceaselessly ... He called for his Mother, for his Father, but no one answered ... He ran desperately through

the house and suddenly his eyes fell upon a Cross upon which *Christ was bleeding, especially from the chest* ... It was like a "river of blood" ... But he reacted with a truly demonic fury ... With inexplicable rage, he yanked the Cross and trampled it underfoot until it was dust ... He felt as though his feet were stained with blood, and from his own chest blood seemed to start flowing ... For many years afterward, he would dream again and again of a Cross that was Bleeding from his Heart ... A Memory he always wanted to forget, and which he rejected each time it returned.

Now that Memory became a nightmare ... There was a Cross inside his Heart, through which his own blood flowed until he felt he was dying ...

Also in childhood, something else happened ... His grandmother once took him by force to Church at Christmas. After a sound spanking, she dragged him along: "Come on, devil, to Church. At Christmas, even the devils must be forced to bow down to the ground before the Birth of God."

His grandmother was known as a fanatic. Curiously, he was her exact opposite. And in Church something miraculous happened to him. As he was leaning to kiss the ICON of the Nativity of the Child CHRIST, the Holy Infant wrapped His Arms around his neck and kissed him on the cheek ... What a sensation ... like the burning of coal, and yet an indescribable caress ... But he spat on the ICON, to everyone's horror. His grandmother slapped him across the mouth so hard that his nose began to bleed, and he had to be taken out quickly so that no blood would fall on the floor, which would have meant the defilement of the Church.

Those memories now hurt him deep and tortured him once again ...

*

Oh, and he is alone... if only he had someone to talk to, to unburden his soul just that ...

Then, a fantastic idea came to him ... To *find a Cross and an ICON* of the Nativity of CHRIST. *Yes, with these, he would no longer feel alone* ... And, better yet, he felt he must *repay a "debt"* toward them. He, who would have never made a single gesture of "bowing," who would have never once admitted his fault before anyone, now he would do so ... If all his life he had been "contrary" to everything, well then, *now he wanted to be "contrary to his own contrariness."* Just so... the contrary must itself have a contrary ... And the "*contrary of the contrary*" *is the Prostration before and the Kissing of those toward whom you had once been contrary ... Ah*! ... See, I shall be able to do this too ...

He went and bought *a CROSS and an ICON of the MOTHER of GOD holding the INFANT CHRIST in her Arms*. He placed them facing East, just as he had seen his Grandmother do in his childhood.

The CROSS ... the DIVINE BLOOD flows from it, especially from the Chest ... from the side ... *Blood for the sins of the world*... In his own Heart too, there is a Cross that also bleeds ... A pleasant PEACE came over him ... *He was no longer alone, he was with CHRIST*.

The ICON of the MOTHER of GOD... The Infant CHRIST gazed at him just as on that Christmas Day, with Childlike and innocent Eyes, and, above all, *Joyful for seeing him* ... Without realizing it, he *Kissed the ICON and the same miracle happened* ... The Infant seemed *to wrap His arms around his neck and kiss him on the cheek* ... the same sweet burning... But now he did not spit on the ICON, *he took it in his arms, pressed it to his chest* from which blood

flowed ... It seemed that the CHRISTIC CHILD touched his Heart and *miraculously, the blood became Light*... Light, he had never loved *Light*... *Oh, what beauty is Light*... A clear sky, abundant green, flowers, birds singing, bees bringing honey, multi-coloured butterflies, song and joy everywhere... *And, over all, the CHRISTIC-CHILD, touching them with His HAND, causing them to grow and whisper the MYSTERY of Life*... Life, Life...

The darkness and the demonic mockery within him seemed to melt away in the Light of Life ...

From that moment he feels different. A tremendous longing for Life is reborn within him ... *but a Life of song and Love*, not of mockery and destruction as before... With *the CROSS from which "LUMINOUS Blood now flows" into his Heart, and with the ICON of the MOTHER of GOD in his Arms, he seems to Embrace the entire Universe even GOD Himself.* Oh, what *a MYSTERY is Her EMBRACE... and above all, Her Kiss*... It is *the KISS of GOD Himself* ... It is *the KISS of the CHRISTIC CHILD that he has* upon his cheek... Tears of Heavenly Joy begin to flow from his Eyes... *The CROSS is the KISS of the ICON*, from which the BLOOD of the LIGHT of Life flows ... The chill of death vanished, and in its place came a POWER of Life such as he had never felt before ...

The Living Icons

He was on a hike in the mountains with his family and friends. Towards the evening, they reached a Hermitage surrounded by rocks and trees. The bells were ringing, and

the semantron was sounding... Memories of Mystery began to awaken within him...

When he was a Child, his deeply religious Grandfather used to take him to Church constantly. The sound of the wooden semantron and the Bell now stirred in him the same Sacred thrill, the same fragrance of incense and burning candles, *of ICONS and Words of HOLY SCRIPTURE* ... After he went to school in the city, he became ever more estranged from the Church ... Oh, how long it had been since he last entered a Church, it must have been decades.

His strongest memory was that of the Living ICONS.

At the head of his bed hung an ICON of the MOTHER of GOD with the Christic Infant. He was only a few years old then, and *that ICON had become his miracle.* It was a sunny morning. He had slept deeply, as never before... He wanted to leap out of bed and call his Daddy, who had promised to take him into the forest... But SOMETHING from the ICON stopped him... The CHRISTIC Child stretched out His Hand and took him by the neck ... with such a pleasant and piercing smile... The MOTHER of GOD smiled at him as well, with overwhelming gentleness. Surprised, he didn't know what to do but, without realizing it, he too put his arms around the CHRISTIC Child and thus, both Embracing, he found himself too in the Arms of the MOTHER of GOD ... He rested his head too upon the MOTHER of GOD's Chest and heard the Beating of Her Heart ... Oh, how wondrous were those *Heartbeats* ... He would never forget them ... A Love and, at the same time, a Calling, mingled with a Song of Longing and Mourning ... He had heard that same tone of mourning once before, at his Mother, when she wept after her Grandfather had died. Oh, what heart-rending pain ... Yet, here, in the Heartbeats

of the MOTHER of GOD there was also that mourning but at once it was also the Consolation of Reconciliation.

He didn't know how long he stayed thus, Embraced by the CHRISTIC Child and in the Arms of the MOTHER of GOD ... He ran outside to find his Daddy, who was in the garden ... "Daddy, something extraordinary happened to me! *You know the ICON by my bed ... it's LIVING* ... Why haven't you ever told me?" His father nodded, without explaining anything ... "Come on, get ready, we're going to the forest," was all he said. In the kitchen, the boy tried to tell the same thing to his Mother, but she too paid him no mind ... Head bowed, he went back to his room to finish dressing, as he had run out almost naked and barefoot. *The ICON was truly LIVING* ... The PEACE radiating from it calmed him.

From then on, *every day he spoke with the ICON*. He realized that his parents could not see the ICON as truly LIVING and he was greatly amazed ... One day his father scolded him: "be careful, boy, lest you lose your mind ... "

A week later Easter came. He went to Church with the whole village, as was the custom. As soon as he entered the Church, *he was astonished, now all the Icons and Saints on the walls were ALIVE* ... He could hardly believe it ... He asked an old woman, whom he knew to be devout, whether she saw the same thing ... "*That's right, child,"* she said, "*the ICONS are LIVING,"* but she did not say whether she truly saw them ALIVE as he did.

In time, as he went away to school away from home, the miracle of the ICON faded ... Once, during a short vacation, he noticed that the ICON by his bed no longer appeared Living ... From then on, he saw it as everyone else did. To Church he only went rarely, and lately, not at all ... He had even forgotten the ICON ...

Now the semantron and the bells of the Hermitage stirred again those Memories of the ICON ... A sadness came over him, and a feeling of guilt as well.

Late in the evening, when the Father of the Hermitage wished them "good night," he *worked up the courage to ask why he no longer saw that "Living* (Presence) *of the ICON"* ...

— My Son, replied the Elder Abba, *the ICON must be part of "Liturgical Worship" and thus it Becomes the "Living EUCHARIST."* Because you were a pure Child, you beheld precisely *the EUCHARISTIC (element) within the ICON*, which is *accessible only to those with a Holy Heart*. That is why, *the more people Venerate an ICON, the more it becomes Living*; as we say in mystics theology, it is Liturgically Transfigured, it becomes "COMMUNION."

— Father, I too want an ICON of the MOTHER OF GOD holding the CHILD in Her Arms.

The Father brought him a small one, painted on wood. *He pressed it to his chest and placed it in his Bosom ... He felt, deep within his Heart, that same Thrill of Mystery from childhood* ... He let out a sigh and a few tears slid down his face ... He kissed the ICON and tucked it again close to his heart. "*I shall never again part from the ICON*... this time I'll keep my promise."

— Come on, Mihai, what are you doing? It's late, came his wife's voice. What's that on your chest? ... an ICON? What's wrong with you, have you lost your marbles? ... Carrying an ICON in your Bosom like idiots.

He smiled broadly and silently ...

— What do you know about the MYSTERY of this ICON? he said gently. I'll try to tell you... You might think of me however you wish, but I don't care. *I have seen how the ICONS are LIVING ... truly, they are Alive*.

Judas and Lucifer, face to face

After the Crucifixion of CHRIST, Judas hanged himself in haste, remembering that the LORD would Descend into Hades, from where He would bring forth the Souls. He was now convinced that HE truly was the MESSIAH who was to COME. The disciples had doubted, Peter had "denied" Him, and he, Judas, the worst of them all, had "betrayed" Him ...

While he was among CHRIST's Disciples, his hardened Heart could never be "softened," not even by the DIVINE WORDS. *He felt a terrible "hatred" toward CHRIST.* Often, he caught the LORD's Gaze upon him and realized that the LORD knew his deceit. Why then did the LORD still keep him among His Disciples?...

Did HE COME to be INCARNATE in the Image of Man, or did He COME merely to Redeem Man from "sin"?... He Says He CAME in both senses. Even if there had been no sin, He still would have INCARNATED...

Thus, *His INCARNATION in the Image of Man is itself the very "DESTINY" of Creation*. Only now does Judas realize what he has done... He has "sold" the CREATOR... If Lucifer, the fallen Angel, became "a contrary" to the DIVINE IMAGE, then he, Judas, becomes even "slayer" of GOD...

Thus, Judas experiences a moment of the "piercing of the Heart."

Lucifer the demon is the summit of demonic sin, and he, Judas, is the summit of "human sin" ... A trembling seizes him to his depths ... And yet, he still feels within himself a "spark" of the DIVINE ... He has "killed" GOD, but GOD's BLOOD seems to have "mingled" with his own Blood, and "something has transformed" ... His heart of utmost "human wickedness" RECEIVES the CHRISTIC

BLOOD, and the Heart begins to beat "differently" ... He has "killed" GOD, and GOD, through His SHED BLOOD, Turns Back to LOVE the very "murderer" ...

Until now, he had never felt a single moment of Love toward CHRIST... He had "hated Him with a hidden fury" ... He himself did not even know why he hated so terribly... It was "the maximum of human sin" accumulated in him... How dreadful "sin" is... Cain was the "first shedder of Human Blood," and he, Judas, is the "first shedder of DIVINE BLOOD."

*

Having hanged himself, Judas arrives in hell and, escorted by a great host of demons, he goes straight to Lucifer's "throne." Lucifer, the height of "demonic wickedness," wishes to see Judas, the "height of human wickedness."

He looks at him silently and says:

—Judas, why is it that you still do not "resemble me"?... It seems your "wickedness" is of a different colour than mine... *What sets us apart?*... Human sin is born of my "demonic seed," why then does it not "bear my likeness"?...

—I will tell you... You, Lucifer demon, no longer "wish" to "return to your Angelic state," whereas Man, even while he is in his greatest sin, still "Desires to RETURN to the Good." Even here, in your hell, I, Judas, the slayer of GOD, still "Desire Love," though it is "bound" to sin. But in you, Lucifer, Love is not merely "bound to sin," it is a "self-destruction of your very Love." Man does not "kill Love itself," but rather "mixes it with the sinful non-love."

Lucifer pauses for a moment in thought, then bursts out in fury:

—Begone from before me, "human wickedness," into the deepest fire, that I may see you no more, for you do not

"resemble me" ... *I long for a "man" who will resemble me*... Will it ever be possible?... That is "my dream" ... the Antichrist...

And Lucifer went away, stooped and uttering a demonic laughter...

The Son of Adam

The MYSTERY of the Image of Man is Identified in the MYSTERY of the Image of "Son" of Adam.

Here lies the key to the so-called "duality," Man and Woman.

The ONE BODY spoken of in Scripture is the Image of the "Son of Man," who UNITES Man and Woman. GOD also *creates a Woman-Man (Human), as the possibility for the Birth of a (Human) Man-Son*, for He said to them: "Be fruitful and multiply and fill the earth" (Genesis 1:28).

Thus, it becomes clear: the Woman-Man is the SAME Image of Man-Adam (the Adamic Rib), as the "Emergence of the Son-Man."

After the fall from Paradise, sin brings about *the "killing" of precisely this Image of Son-Man*. Here Freud's psychoanalysis is true, in the sense of the Oedipus complex. The myth of *Oedipus is a para-biblical version* of the Fall from Eden itself. Oedipus "kills his Son" at the advice of a "blind foreseer," who foretells that the Son will kill his Father when he grows up. Out of fear, Oedipus acts first, but the designated "servant" does not do the job of killing the child; instead, he gives him to a shepherd who raises him, and thus the Son returns to his Father, whom he kills, and marries his own "mother."

In the Bible, the "foreseer" is the "serpent-devil," who tempts Adam and, failing to deceive him, seduces Eve with the "forbidden fruit," which is, most significantly, precisely *the "murder" of UNITY, in the "duality of good and evil." The UNITY of Man was the "ONE Body," that is, "the Son who is to be Born."* The serpent-devil *seeks to prevent the very "Birth of UNITY," replacing it with a "birth that brakes" that UNITY*. Thus, after sin, Adam and Eve "see themselves naked" (Genesis 3:7). The "nakedness" the Bible speaks of is both literal and figurative. *A "nakedness-void" appears between Adam and Eve, a void where once stood the Image of the one Body-Son and which, through sin becomes "empty, separate bodies."*

Man is the Begetter of Son, but within Himself, and only through the Woman-Mother can he be "Drawn Out" of himself. Thus, the Woman is the "Drawing Out of the Son from Man," and this "Drawing Out" determines the Feminine sex.

From here, in a Christian Psychoanalysis, sex is understood "*only through the determination of the Image of Son*"; and all that exists *in the "absence" of the Son constitutes "the pathology of sex."* The idealization of the ancients, who made an "Eros of Man-Woman" in the "absence" of the Son, was an attempt to idealize "sex itself up to an ostensive Love in itself."

Love is the MYSTERY of the COMMON and ONENESS of Essence-Being in Itself. Love is COMMUNION in UNION. The UNION of Adam and Eve is the Son-COMMUNION-Man. Adam COMMUNICATES through the Son with Eve, through "his Rib, which is the Son." And Eve, likewise, COMMUNICATES with Adam through the Son. A direct COMMUNICATION would be a Union of "absorption and completion of parts." But Adam

and Eve are not "parts of Man," they are PLENITUDES of the UNIQUE Image of Man.

And there is yet the Third Image of Adam, as CHRISTIC-Adam, who UNITES Creation with GOD. Nor can we overlook the "anti-image" of Adam, the "anti-Adam," the sinful Adam, whose prototypes are Cain and Judas.

Eve is (Human) Man-Woman, as PLENITUDE of Man, not a "part" of one. And Eve too is Created directly by GOD with His HANDS, taking the "Rib-Image of the Man-Son" from Adam, instead of the "dust," and in the same way "BREATHING" into her the SPIRIT of Life.

Thus, Eve is (Human) Man-MOTHER.

We distinguish:

1. Eve as (Human) Man-Woman, Prototype of *Woman-Man (Human)*.

2. Eve who Gives Birth to the COMMON Son of Man, as *MOTHER-Man (Human).*

3. The CHRISTIC Eve, as the VIRGIN MOTHER of GOD, who will INCARNATE-BIRTH the very DIVINE SON, as UNION of Creation with GOD, the SACRED Destination of Human Life.

4. And one cannot overlook the *anti-Eve, the "demon-woman"*: Lilith from Jewish tradition, or Helen of Homer, Cleopatra of the Romans, etc., *memories of the "killer feminine*."

They say that after the fall of Adam and Eve and their expulsion from Paradise, Adam often dreamt of a *demon-Eve who "ate" her Children* and would then inflame her sexuality to vampiric extremes.

Likewise, *Eve often dreamt of a "killer-Adam," who "ate" the Son from her arms* and then, in a demonic frenzy,

inflamed her feminine sexuality to the same vampirism of "voluptuous devouring" of the Body.

Cain, the first Son of Adam, is the anti-image of Adam; in Christian Revelation, this pattern repeats as Judas-killer of GOD.

They say that Adam had yet another nightmare, besides that of demon-Eve: the nightmare of the "killing of GOD." He often dreams how GOD appears in the Garden of Paradise, and he, Adam, seeing Him, hides. GOD calls:

– Adam, where are you?... and Adam does not want to answer.

Finally, GOD comes near him as he was hiding behind a bush, and performs an act that terrifies him: He strikes GOD on the Head with a club ... GOD looks long at Adam with EYES that pierce into the bones and deeper into the Being itself... A desperate crying bursts from within, alongside a madness... And Adam begins to flee... to flee like a madman, but the EYES of GOD do not disappear, which exasperates him. How is this possible, that he should become a "murderer"? and he flees... he flees to find Eve, who is holding a Child in her arms... and in the Eyes of the Child he sees the SAME EYES of GOD and, in rage, kills the Child in a struggle with Eve... Horrible! Eve herself is terrified, facing him... Adam wants to kill her as well, but the "arms" of Eve "embrace" him, and a "demonic orgy of lust" begins...

And Adam awakens, utterly shaken, as after a mad drunkenness... For days he remains sad, feeling like he wants to "scream" ... The only consolation he has is his Son, Abel, who, just a few years old, comes into his arms and says:

– Daddy, tell me, why did GOD appear to me in a Dream last night saying: you, Abel, must wash the blood

shed by your Father, Adam... What does this mean, Daddy? I do not understand...

And bitter tears begin to flow from Adam's Eyes, and he holds Abel to his Chest, which appeases the "hell within himself." "*LORD, is it possible that a Son of mine will wash the 'blood of GOD'S murder'?* LORD, if it were not for this Hope, I would kill myself...

In tradition, they also say that Eve had a nightmare of her own. She often dreams that she stands beside the "tree with the serpent-demon" which tempts her with the "cursed apple" ... This time she is alone, without Adam... She enters a kind of flirtation with the serpent-demon, who comes into her arms and begins to squeeze her Breast... and seems to pour into her Heart a "potion of pleasant and intoxicating venom" ... But suddenly she notices that the "serpent-demon" is "sucking" precisely the Children who seem to be asleep within her body... She wants to pull it off from her Chest, she yanks it out, but its "head" breaks from its body and remains embedded in her Chest... She tries to remove it as well, but cannot... A mad fear seizes her... How can Adam see her with the "serpent's head" embedded in her Breast? ... it cannot be... it would mean adultery... What can she do? Adam appears and calls her:

– Eve, where are you? ...

And Eve hides behind a bush... Adam finds her ...

– Adam, come quickly, a serpent bit me on the breast, and its head remained embedded... oh, how it hurts...

And Adam hurries to help her... but in vain... And since then, Eve always "hides" her Breast from Adam's Eyes. And every time she gives birth to a Child, for as long as she Nurses it at her Breast, the "serpent's head" disappears, then returns again... One time, a little Daughter who was

just few years old sees the "serpent's head" and, frightened, says:

– Mommy, there is a "serpent's head" in your Breast... I'm scared to come and be held, lest the "serpent" might bite me too... Why don't you remove it? ...

– I cannot, says Eve. Pray tonight, Child, to the LORD to remove it for me.

The next Day, the little Girl tells Eve:

– I Prayed, and God answered me: "A little Sister of yours will be Born who will be able to remove the 'serpent's head.' She will come soon."

And they say that all Daughters born from Eve carry "the mark of the serpent's head" on their Breast, more or less visible.

Man and Woman

In the ARCHIMAGE CREATOR LOGOS there are the IMAGE of DIVINE and the IMAGE of Creation, without transformation of one into the other, but in "UNION-ADJUNCTION-ASSUMPTION-Intertwinement," without amalgamation, for the DIVINE cannot mix into Created Nature, and Creation likewise cannot be absorbed into the DIVINE, each remaining what each Is, yet in UNION and Reciprocal Communication.

Thus, in Creation, Masculine and Feminine are not a diversification of an "ambiguous Androgyne," which then splits up. The ARCHIMAGE of the CREATOR LOGOS is the "Duality of completely distinct Natures," as DIVINE and Creation. And this Duality, transposed into Individualities of Creation, takes the Image of Masculine and Feminine. In

the CREATOR ARCHIMAGE there is the IMAGE of SON of GOD and the Image of Son of Creation, in UNION.

In the Individualities of Creation, the Image of the Son of Creation is the "Rib-Earth-Memory" of the Image of Son of God, who is BORN into the World. And this Destiny of BIRTH becomes the Image of Feminine.

Thus, in Itself, the CREATOR ARCHIMAGE is not "ambigender" (both masculine and feminine), but UNIQUE IMAGE of SON, both SON of GOD and Son of Creation, and the Destiny of Birth of the Image of the Son becomes Feminine Image. Eve is Created from the "Rib-Memory of the Son" of Adam, who in turn is Created from the "Rib-Memory of DIVINE entered into Cosmic Memory."

Thus, the Image of Woman is a Great Destiny to BIRTH, in the World, the Son who is simultaneously Memory of DIVINE and Cosmos. Hence the ancient mythical memories about the fact *that through Woman the Cosmic World is Born*.

Man is the Mystery of the DIVINE Descending also into the Image of Creation, *while Woman is the Double Mystery, of Birth into Creation both of the DIVINE IMAGE and the Image of Creation, in Cosmic perspective*. Thus, Man and Woman are the *Two Correspondences* of the CREATOR ARCHIMAGE, the DIVINE and that of Creation, but *not in "separation," rather in Reciprocal Evidence and in Specific Destiny* (NOT to be confused with predestination). The CHRISTIC DESTINY is precisely this "ORIENTATION of Specific Evidence."

Moreover, this DESTINY is itself the *Existential Personality, which can never change.* The Image of Man is not merely a "surface form," nor is that of Woman, but they are Characters of Existential Nature in Themselves, from the very ACT of CREATION. **Pathological anomalies are**

"only surface-level and due to the additions of sin," which *can be removed to become the indestructible Character of Birth.*

The Image of Man is considered as the IMAGE of DIVINE externally and the Image of Creation internally, in Proper Personal UNION. Man has the Mind of DIVINE and the Heart of Earth (Creation). Woman has the Mind of Earth (Creation) and the Heart of DIVINE. *The DESTINY of Man is to "Descend and Clothe into the DIVINE" the Exterior of the World (as Priesthood*), and Woman to give BODY to the DIVINE from the Interior, which she must BIRTH as Church. Man is Priesthood externally and Church internally, and Woman is Church externally and Priesthood internally. *Man* must perform the *Mystics of Transforming the Interior (the Church) into Spirituality of the Exterior (Priesthood), whence comes the said Union of Mind and Heart which is to Transform the "Bud" of the EUCHARISTIC IMAGE of CHRIST*.

The Orientation of Man is *to Deify his Heart of Earth*, to give it the IMAGE of the DIVINE. Through the Mind of the DIVINE, Man must *Transform the Earthly Nature of the Heart*. If Man falls into a feminist transformation, he "inverts" his own Personality. Man must "Bring forth his Heart to the Exterior" to give it the FORM of DIVINE, from which derives the *ACTIVE* (work) *of Man on the Exterior Plane*. In Man, the DIVINE must not remain "hidden" in the Interior but be REVEALED as DIVINE "over" the Interior of all.

The Sacerdotal Orientation *of Man is to give "FORM of DIVINE" to all Forms*. The Mind of Man must not take "Earthly forms" but *must Clothe the Earth in the FORM of the DIVINE*. Any "earthing" of Man is a pathological "feminization" of his Personality. Man must Raise the

Image of Earth to the Image of Heaven, *to EUCHARISTICALLY Transform the Bread of the World into the IMAGE of HEAVENLY BREAD*.

The Specificity of Woman is in her Mystics of giving BODY of Church to the DIVINE from the Inside. Creation is the DIVINE IMAGE made also Image of Creation. *This Body of Creation of the DIVINE is itself the Mystery of Creation*, whence the *Feminine is a "Double Mystery,"* as the INCARNATION of the DIVINE and as *Creation's Response to the DIVINE*. In Man, it is a Direct Descent of the DIVINE upon the Form of Creation, giving a DIVINE SUPRAFORM.

The Mystics of Man is *in One Sense*, while that of Woman is *in a "Double Sense."* The Mystics of Woman *is more complex* than that of Man. Thus, the Woman must not perform the Direct Mystics of the Mind as Man does, but the Direct Mystics of the Heart. A "sentimental" Man is pathological, and a "mental" Woman is pathological. The Sentiment of Man must be Directly from the DIVINE, not from the Earthly Heart, as SUPRASENTIMENT.

The Sentiment of Woman must be Directly from the Earth, which gives BODY to the SUPRASENTIMENT of the DIVINE. Woman must be Sentimental Externally, as the BODY of the DIVINE-Mind. *The Sublime of Woman is the "Sublime of Creation in competition with the Supra-Sublime of the DIVINE." The Sublime of Man is without "competition," it is solely of DIVINE FORM.*

The Man who makes the Mystics of the Body easily falls into "feminism," and the Woman who practices the Mystics of the Mind often falls into "masculinization." These Personality pathologies have very harmful effects. The Man does not Birth the DIVINE in his Body, but he Descends and RECEIVES the DIVINE "upon" the Body and makes it a SUPRAFORM. The Mystics of Man is through Union with

the Heart and the Body, but not by making a "nuptial bed" with them, rather to give them the SUPRAFORM of the DIVINE, as EUCHARIST, as *LAST SUPPER* (SACRED MEAL).

The Mystics of Woman is likewise through Union with Heart and Body, but similarly, without the "nuptial bed," rather as a "Cradle for the BIRTH of the DIVINE in the Image of Body." *The Mystics of Man makes the ICONIZATION with the DIVINE "Over" the Body-Earth, while Woman makes the ICONIZATION with the Body-Earth which she Gives to the DIVINE and "becomes Body*."[33] The Man does *not "Give" anything of Himself, but RECEIVES Directly the DIVINE "upon" Himself, requiring only the "Opening" without obstruction*.

The Woman Gives Body to the DIVINE who INCARNATES, and through this Giving she also Opens herself. *Man must not practice "component mystics" of the Body, but the Mystics of THEO-FORMING the Whole*.

Woman's Mystics is also of Components, but these become Creation-Forms of the DIVINE who INCARNATES. The Mystics of Man must not be "stopped in the Body," *but in Direct Arrest in the DIVINE, which Transcends the Body*. Woman's Mystics i*ncludes an "arrest" in the Body, but not as "self-corporealization,"* rather as *Giving the Body toward the INCARNATION of the DIVINE*.

Here are the greatest mystical errors. The Man who does not perform DEIFICATION "over" the Body falls into "self-divinization" up to feminization of "self-corporealization," while the Woman who does not perform the "INCARNATION of the DIVINE" also falls into "self-divinization of self-corporealization." The Woman makes

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[33] John (1:14).

an "idol" of her own Body, whence come the "adornments and self-beautifying rituals." From this arises the "self-tasting" of her own Body, which is "self-lust," up to the most horrible sexual perversions.

The Man must continually give the SUPRAFORM of the DIVINE to all, and the Woman must give Body of Creation to the DIVINE from all existences. *Both Man and Woman must keep the DIVINE in view, but each according to their Specific* Character. *Man must See the World through the EYES of the DIVINE.* Everything must be *CLOTHED in the DIVINE, as ICONIZATION*, but as SUPRAFORM, without transforming Created Nature from the Inside, which remains a Created Image, thus without danger of idolatry.

The Woman must See the World through the Eyes of Body-Creation, which are no longer hers, but of the DIVINE who INCARNATES in these Eyes. The Mystics of Woman is to maintain the Supra-awareness that her Eyes of Body-Creation no longer belong to her, but to the DIVINE who ASSUMES these Bodily Eyes.

Man's Seeing is "EYE of DIVINE" through which the Image of Creation Sees the World, while Woman's Vision is "Eye of Earth-Creation through which GOD SEES the World." Paradoxically, **the DIVINE in the World is the "Eye of Woman."**

The Eye of Man "covers-clothes" the Created Image with the DIVINE, but does not Transform the Created Image into DIVINE, which is why *the Mystics of Man is often "Formalistic and overly external*."

The Eye of Woman, by performing the INCARNATION of the DIVINE, *Brings the DIVINE into the World and "IMPROPRIATES" it to the World*, up to the "apparent" Divinization of the World. The Beauty in the

World is "*Feminine Body*," *but which must be OFFERED to the DIVINE BODY, as the BODY of CHRIST*. If the Feminine Body is not Transformed into the DIVINE Body of CHRIST, then it becomes "self-corporealization leading to lust."

The Mystics of Woman is to Permanently GIVE Body to the INCARNATION of the DIVINE in the World, as unceasing "self-sacrifice." Therefore, *the LOVE in Itself of the Woman is the LOVE of a MOTHER*. The Character of Woman is, in Itself, the Character of a MOTHER, even if she has no Children. The Birth of a Child is precisely the Birth of her Character of MOTHER within Herself. *The Heart of the Woman is the Character of DIVINE, which "becomes Child being Birth in the Exterior*."

In all *the Work and Activity of the Woman, this Character of Birthing the DIVINE* from Herself and GIVING it a Body is present. Therefore, the "Hand of the Woman" is the "LOVE toward the DIVINE." The Hand of the Man is the "BLESSING" of the DIVINE over the World.

The Love of the Woman is "Heart in Giving." The Love of the Man is "Mind in Giving." *The Heart of the Woman is the DIVINE that becomes Body, and the Mind of Man is the Earthly becoming DIVINE*. Many make "confusions" due to the "de-structuring of sin."

The Archimage of the Mother of God

The Meaning of Creation is the INCARNATION of the DIVINE SON, also within an Image of Creation. Hence, *the Two ARCHIMAGES: that of the DIVINE SON and that of the Image of Creation*. And the DIVINE SON, in order to

Incarnate, needs *a "Special" Image which will Birth Him within an Image of Creation, and this is the Image of MOTHER.* If in GODHEAD the SON has His Origin in the ABSOLUTE FATHER GOD, in Creation He has His Origin in the Archimage of MOTHER of Creation of the INCARNATE DIVINE SON.

The Mystery of Motherhood also greatly preoccupied the ancients. All mythologies speak of a DIVINE MOTHER through whom the Creation of the World begins. Even the Gods have a MOTHER who Births them. This is the primordial Memory of the Archimage of MOTHER of the DIVINE CREATOR SON who INCARNATES in the World, so that the Created World may Acquire Existentiality.

Theologically, this question has not been debated specifically, but rather in the general Christological context. *The DIVINE ICONIC and the Iconic of Creation, in Relation and Dialogue, as IMAGE and Its Likeness*. From this arise the Two Christian ARCHIMAGES ICONS, that of the LOGOS-DIVINE SON and *that of the MOTHER of GOD*.

FATHER, says the SON,
Behold also an Image of Creation.

And the FATHER GOD Sees
A MOTHER Created
With His Own SON in Her Arms.
And Before this ICON
HE BLESSES,
And the World comes into Being,
And the World is Created.[34]

Through the Icon of Creation, GOD the FATHER Bestows Essence-Being upon Creation. This *Supra-mystical*

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34 Ghelasie Gheorghe "The Poem of Creation."

ICON, of the Created Image capable of INCARNATING the DIVINE SON, is truly the Mystery of the POSSIBILITY of Creation. Creation itself is, in Its Foundation, precisely the Mystery of the INCARNATION of the LOGOS. And the POSSIBILITY of this is the Mystery of the Archimage of the MOTHER of GOD, who "can" INCARNATE the DIVINE LOGOS.

How Can the UNCREATED "pass" into the Created? ... this is the most difficult question of ancient philosophy. They found only "illusion and appearance." Christian Revelation, however, presents *a "POSSIBLE" (way) through the ICONIC of Creation, which is the Archimage of the MOTHER of GOD*. We exist between Two ICONIC Images, *that of the CHRISTIC DIVINE and that of the Image of the MOTHER of GOD – Church of Creation* which permanently INCARNATES the DIVINE and makes Him EUCHARIST-Communion. And just as the Pre-Christic CREATOR ARCHIMAGE INCARNATES also in An IMAGE of Created Being, *as the MAN-CHRIST, so too does the Archimage of Church Incarnate into an Image of Created Being* such as the MOTHER of GOD.

Only GOD can be ICON before which one Prostrates. Yet, there is also an Icon-Sanctity-Sacredness of Creation, before which one may also Prostrate. It is a "*Divine of Creation*" (observe, without capitalization), as Likeness in Creation of the DIVINE in Himself CREATOR. Without a "Divine of Creation," a Real Dialogue between DIVINE and Creation would be impossible. Dialogue requires some degree of "Equality" otherwise, it ceases to be dialogue.

It is a "Love of Creation" that "competes, in reality and in fact, with GOD's LOVE, both in Power and in Indestructibility. Through this, Creation attains a "status" of Existence in Relation to the DIVINE. Creation also

possesses an "Absolute of Creation" of its own, which is the Archimage of Love of Creation, expressed through the Image of the MOTHER – the MOTHER of GOD. There is no "stronger Love" in the Created World than MATERNITY. They say that no one has Loved and cannot Love GOD more than the MOTHER of GOD; She is the pinnacle of Love of Creation. This is why the Icon of Creation is the "DOOR" of *Entry into the DIVINITY of CHRIST*.

There is a "Sacredness of Creation" that can "Stand in the PRESENCE" of the DIVINE. Only a SACRED Image can Stand in the PRESENCE of the DIVINE. And the "Sacred Image of Creation" is the ARCHIMAGE of the MOTHER of GOD.

If the Nature of Creation did not also possess its own "Sacredness of Creation," there could never be an "ENCOUNTER" with the DIVINE.

And GOD the FATHER Looks upon
The "BOOK of Creation"
And frowns, and "erases" ...

Yet the SON says to Him:
– FATHER, this is a Holy Image
That will not sin,
That will Love without stain,
And this LIKENESS of Us
Can make Creation "Exist."
And this Sacredness is
The IMAGE of the MOTHER,
The ICON of the World.

And the FATHER BLESSES,
and Creation comes into Being.

Some speak a the so-called "Immaculate Conception." It must be understood that the Essential Nature of Creation truly has its own "Sacredness of Creation," as a "proper Response," not as something "predestined or imposed." If this Sacredness did not exist, Creation itself would never have "taken place," for the DIVINE would not have "allowed" a "world of sin."

It was only because the DIVINE Foresaw that the "Response of Creation" would be in LIKENESS to Himself that He permitted the "Unfolding of Creation." The ancients saw "sin" in direct contrary to the DIVINE.

In the Christian sense, however, sin first "stands in contrary" to the Sacredness of Creation, and *only then to the actual DIVINE*.

And GOD replies to the fallen Angel:

– I am not angered that you no longer Love Me, your CREATOR, but I am "pained" that you "damage and destroy" the very Holy Nature of Creation, and because of this, you have become a dark demon out of an Angel of Light. Your suffering pains Me as well, and this wound touches Me.

Evil is therefore not "part of Created Nature," but an "addition" arising from the negative Response of the Good Created Nature. And even if "evil" can touch Creation, it can never "annihilate" the Sacredness of Creation, for which reason, Creation even when it "breaks-fragments itself," *can never perish as Existence*.

The "Good Fortune" of Creation lies, therefore, in the ARCHIMAGE of Sacredness of Creation, which is a PERMANENCE of Creation and which can Stand "Face to Face" with the DIVINE CREATOR.

Behold the ICON of Creation Worthy of PROSTRATION, as the Image of Creation in LIKENESS with the DIVINE IMAGE.

And the DIVINE SON says to the FATHER:

– FATHER, there will be an Image of Creation who will Love in an "Absolute of Creation," and for this, Creation "Deserves" to Exist, even though part of it will sin and should not have been.

BREAD

Food has a material, Spiritual, and figurative sense. "Do not worry about what you will eat."[35] There is a Living Food and perishable food. Foods "sacrificed to idols" are defiled, because they were dedicated to demons. There is also Food that is Directly Spiritual-Heavenly. "My Food is to do the WILL of Him Who Sent Me and to accomplish His Work."[36] There is then the Food which is for "Eternal Life."[37]

Food defines us as "Created Nature," who must constantly Nourish ourselves from our CREATOR, or else we "die." Food must be the CHRISTIC ICONIC of the Body. Especially today, many of us have forgotten this fact, which leads to corresponding deficiencies. *Many people neglect the ICONIC of Food, which produces countless difficulties* at

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35 Matthew (6:25, 31).

36 John (4:34).

37 John (6:27).

the biological level. And the Body itself has a specific ICONIC FORM which must be taken into consideration.

The IMAGE of BREAD is this ICONIC (element) of FOOD.

BREAD is Dough made from Wheat flour, leavened and baked. Azymes is Dough that is not leavened and baked quickly. **There is also Hermit's Bread, for the Ascetics, also leavened but dried in the Sun**, as they have with no possibility of baking. Bread can also be made from Barley, Rye, Corn, Rice, etc. Here we note the ICONIC IMAGE of the "Image of BREAD." **The Image of BREAD is the Foundational Food of Life, which we Ask from GOD the FATHER** through the Lord's Prayer: "Our Bread towards Existence" or "Our daily bread."[38]

Food defines us as "Created Nature," who must constantly nourish ourselves from the CREATOR, or else we "die." In "void" of the DIVINE, we "self-consume" until destruction. Attempts to "compensate" for Food from the elements of Nature are relative and provisional. Only *the DIVINE FOOD truly Gives and Sustains actual Life*. Here enters sin, with its consequences of destruction.

And the Concrete DIVINE FOOD is the Image of BREAD. In Paradise, the TREE of LIFE was the Prefiguration of this FOOD. Eating from the "forbidden tree" is precisely "self-consumption," eating from one's own Nature.

Mystically and Theologically, the *DIVINE FOOD is Accompanied by that "DIVINE FLAVOR, called LOVE."* "Self-consumption" is "self-pleasure of one's own substance," which transforms into "debauchery."

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[38] Matthew (6:11); Luke (11:3).

Hence the importance of FOOD in the Practices of Mystics, as a RE-MEMORATION of the DIVINE FOOD, over the Memories of debauchery of "one's own substance." *Between the CREATOR GOD and Creation lies the Mystery of the ICONIC DIVINE BODY, the FOOD of our Life*. Through sin, our "own body," void of DIVINE, "self-consumes" until destruction.

Neophyte the Hermit places great *emphasis, therefore, on the FOOD from the CHRISTIC ICONIC BODY, which is the RE-MEMORATION of the DIVINE FOOD* within Created Memories. The demon-serpent tempts Adam and Eve with "food that does not have the IMAGE of DIVINE," as "knowledge of created nature" in the absence of the DIVINE. This is precisely the "splitting" of the Created-Nature into two: as Good Nature, as GOD created it, and as a "contrary nature," which no longer has the DIVINE Model. Thus appeared a "corrupted substance," which leads to "death."

After the fall from Paradise, Man is "expelled," and *a "compensation of DIVINE FOOD*" is given, *as BREAD*, to sustain his Life. "By the sweat of your brow you shall eat your bread."[39]

Therefore, *the Image of Bread is the only IMAGE of FOOD that still preserves the DIVINE IMAGE within it*. All others are "filler food and created substance," without direct Connection to the IMAGE of DIVINE FOOD. Hence *the SACRED IMAGE of BREAD, which cannot be replaced by anything*.

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39 Genesis (3:19).

We insist particularly on this ICONIC of BREAD, without which our Body cannot Re-enter the Sacredness of Nature as GOD created it.

This IMAGE is, moreover, *the IMAGE of the BODY of CHRIST made EUCHARIST*. Thus, the IMAGE of BREAD is not only an Image of ordinary Material-Body *but of HEAVENLY BODY, from which even the Spiritual Angels feed.*

BREAD is the IMAGE of SUPRA-FOOD, the Archimage upon which all Food is Modelled. "If you do not have the Image of BREAD in your Food, everything else you eat is to your death, not toward Life." Hence comes the deep Memory of Eating *any food with BREAD, without which the food does not seem to be assimilated as Life*, but only as "burden and explosion."

The IMAGE of BREAD is the translation into Substantiality of the ARCHIMAGE of the PRE-CHRISTIC CREATOR LOGOS, as DIVINE LIVING Expressed also in Living of Creation, and simultaneously in UNION and Reciprocal ASSUMPTION. Creation, *based on this Archimage, gets structured as Created Existentiality, without which it cannot have "structure."* Science also acknowledges that the Laws of Nature have a Suprastructure, "beyond" them, which makes them "laws." In this sense, there is the *Substantial Suprastructure of the IMAGE of BREAD, which then structures Life in the Body*[40] *according to Its Model.*

The tradition of the Holy Fathers also emphasizes Fasting with BREAD and WATER. Moreover, **some**

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40 It is advised, in this sense, to see the volumes "The Hesychast Medicine," "The Principles of the Hesychast Sacred-Therapy," "The Grace-Blessed Food," the Hesychasm Collection of volumes 1995, at: https://www.chipuliconic.ro/english/ (t.n.)

cultivate *Nourishment with Hermit's Bread, uncooked,* air or sun dried dough, which *proves practically to have real special value*, both as Food and as a Sacred-therapeutic practice.

The greatest *misfortune of many today is that they have forgotten this ARCHIMAGE of the FOOD with the IMAGE of BREAD*, introducing the "kitchen of fallen food." A *Restructuring of the Body is needed according to the ICONIC Supra-structure of the IMAGE of BREAD*.

The IMAGE OF BREAD is, par excellence, the ICONIC of CHRIST, who "Becomes BODY" to Give us Life.[41] His EVANGELICAL WORD is BREAD for the Soul, and the Wheat Bread is for the Body, and above these is the BODY – BREAD of the EUCHARIST, which UNITES them and ELEVATES them to the Cosmic HEAVENLY IMAGE. "The WORDS that I have spoken to you are SPIRIT and LIFE."[42]

In this sense, "Seven Steps" of Food are recorded:

1. Ordinary food including meat, with abstinence on the four fasts, Wednesdays, and Fridays;
2. Abstaining from meat, with emphasis on dairy;
3. Renouncing dairy as well, eating only vegetables and seeds;
4. Those who eat only raw Fruits and Bread;
5. Only Cereals with few greens;
6. Only Bread and Water;

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41 John (1:4).

42 John (6:63).

7. Only the Holy EUCHARIST, as the Perfection-Plenitude of Food.[43]

Thus, the IMAGE of BREAD is the ICONIC of Food.

The Mystic Hesychast Prayer

1. Christian Prayer is the Encounter with the DIVINE PRESENCE;
2. Christian Prayer is the ICONIC Prayer;
3. Gesture is the Mystery of ICONIC Prayer.
4. The Ladder of Iconic Prayer, with its Steps:
   a) The ICON of the MOTHER of GOD;
   b) Iconizing all Creations;
   c) Iconizing one's own HEART.
5. The Steps of Iconizing the HEART include:
   a) Iconizing the Mind;
   b) Iconizing the Sentiment of the Heart;
   c) UNITING Mind and Heart with the ICONIC CHRISTIC IMAGE.
6. The Mystics of the ICONIC DIALOGUE, as Dialogue through the Gesture of PRESENCE (purification), through the WORD of PRESENCE (Transfiguration), and their UNION as EUCHARIST-PARTAKING of the PRESENCE (Communion of Deification).[44]

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[43] Archim. Ioanichie Bălan „Convorbiri Duhovniceşti" ("Spiritual Dialogues"), Vol.I., ed. Mănăstirea Sihăstria, 2022.

[44] Explained more fully in "Small Dictionary of Hesychasm" and "The Hesychast Practice."

II.

A Dialogue on the Origins of the World

(recorded by Prof. Univ. Dr. Gheorghe Mustață)

INTRODUCTION

Since 1990, the universe of mystical thought has also been supported by the accounts of Father Ghelasie Gheorghe. His works surprise us through the intensity with which he addresses the questions, through his unusual style, and through his orthographic characteristics. Truly important, however, is the depth of his thought and the rediscovery of the Spirit of Mystics. Father Ghelasie Gheorghe's language paradoxically attempts to "de-syncretize" Christian Mystics, in order to later be "restructured."

A disciple of the Hermit Arsenie Praja from the Cheile Râmețului (Apuseni Mountains), who in turn was a disciple of the specific Carpathian mystical tradition, Father Ghelasie Gheorghe reveals to us the "beautiful mystical iconographies" of Romanian Hesychasm.

Following this line, Father Ghelasie reminds us that the mystery of Christian Mystics is the mystery of the "INCARNATION–ICONIZATION" of the DIVINE in the World.

Whoever does not start from the "WORD that becomes FLESH/BODY" will never understand the Christian Mystery. And whoever does not see the World as an ICON of the SON of GOD, who "becomes an INFANT in the Arms of the MOTHER of GOD, the Virgin of the

World," will not know what the "Sacredness of the ICON" is, and will not know how to perform the Mystery Gesture of DIVINE PROSTRATION.

Father Ghelasie reveals to us in most of his accounts precisely this "ICONIC of Mystery", which represents in fact the very "Mystics of the World."

The "ORIGINS" of the World lie in the Mystery of the "ICONIC BODY" of the DIVINE WORD, which thus also becomes a "World of Creation."

More than ever, the need is felt for "Conversations" between "Science and Religion." As Father Ghelasie says, one must not confuse "Knowledge–Science" with Gnosticism (which claims that the Divine can be fully comprehended through Knowledge). Knowledge–Science is like "wax and oil" in which the MYSTERY LIGHT of Revelation can be "ignited," without being amalgamated.

Let us follow our brief Dialogue, which aims precisely at this discussion.

Iași, Bright Week, May 1997
Mustață Gheorghe

A Dialogue on the ORIGINS of the WORLD

Mustaţă Gheorghe (M.G.): I have constantly reread your book "The Memories of Origins" and each time I discover new facets of the interpretation of our Origins. Some aspects are cryptic to me, while others show a paradoxical closeness to contemporary scientific theories attempting to decipher the mysteries of Origins.

Gheorghe Ghelasie (G.G.): These are truly mysteries. They can only be understood through revelation. The Mysteries of Origins cannot be unravelled by thought alone, be that even scientific thought, as some claim. Only Divine Revelation allows us access to the knowledge of such profound mysteries that would otherwise be inaccessible to the human Being.

M.G.: Rightly, D. D. Roșca considers that the human tragedy is the tragedy of knowledge. The more you know, the more the abyss of the unknown opens before you.

G.G.: Knowledge is limited for Man. Only through God's Grace can the path toward Divine Knowledge be opened.

M.G.: Venerable Father, I know you strive to penetrate the mysteries of mystic knowledge. The search for Origins is the path of the Mystics you choose.

G.G.: Indeed, mystical living is the Rediscovery of Origins within one's own Existence-Being. The Origin of Origins is GOD, and we are His Image and Likeness.

M.G.: Since I have discovered many affinities in our thinking, it would be of interest to try to find common elements in deciphering the Origins.

G.G.: In earlier times, Creation was accepted, and people sought the plan according to which God made the world.

M.G.: They started from there but they gradually moved away from creationist ideas and attempted to explain the world as the result of an evolutionary process, where chance or the play of circumstances played a more or less important role in shaping the current configuration of the universe and in the emergence of life.

G.G.: In many respects, mystical thinking does not contradict scientific thinking.

M.G.: For me, it has been paradoxical that many aspects of the Search for Origins share elements between scientific and mystical thinking or address the same essences, even if interpretations are often different. As a biologist, I see the Cosmos in perpetual evolution. Evolution, for me, is a given, a kind of dogma, which characterizes not only life but the entire Cosmos. We can observe multiple evolutionary aspects at the deep structure of matter, at the level of the atom; we can also speak of the evolution of chemical elements and even of crystals, before the evolution of living beings, each level seemingly tending toward perfection.

G.G.: In this regard, I don't believe we can find common points, because God truly created the World "Complete-Plenary" from the very Act of Creation.

M.G.: For the researcher's eye, for one who tries to follow vital phenomena from their beginnings, the perspective of evolution opens. Our planet began to be populated with quasi-simple beings, like Haeckel's Monera[45], and gradually beings appeared increasingly

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45 Ernst Haeckel (1834-1919) was a German zoologist and evolutionist, a strong proponent of Darwinism, who proposed new

complex in structure, with more diverse and integrative functions. The fossil record starts from a-biological formations, from microspheres imagined by S. Fox[46], and unfolds up to Cro-Magnon Man.

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notions of the evolutionary descent of human beings. In his 1866 book, *General Morphology of Organisms,* he attempted to explain both inorganic and organic nature under the same physical laws; Haeckel portrayed the lowest creatures as mere protoplasm without nuclei called ***monera***; he speculated that they had arisen spontaneously through combinations of carbon, oxygen, nitrogen, hydrogen, and sulfur. When scientists found this to be in error, Haeckel continued to insist that "monera" existed. From them he traced one-celled forms with nuclei and three kingdoms—animal, vegetable, and the neutral, borderline "protista." His artistic leanings toward ideal symmetries led him to outline numerous genealogical trees, sometimes to supply missing links or branches; and he reconstructed the human ancestral tree to demonstrate humankind's descent from the lower animals. (enc. Britannica t.n.)

[46] **Sidney Walter Fox** (1912 - 1998) was a Los Angeles-born biochemist responsible for unique discoveries in the autosynthesis of protocells. His best-known research was conducted in the 1950s and 1960s, when he studied the spontaneous formation of protein structures. His early work demonstrated that under certain conditions amino acids could spontaneously form small peptides—the first step on the road to the assembly of large proteins. The result was significant because his experimental conditions duplicated conditions that might plausibly have existed early in Earth's history.

Further work revealed that these amino acids and small peptides could be encouraged to form closed spherical membranes, called ***microspheres***. Fox has gone so far as to describe these formations as *protocells*, protein spheres that could grow and reproduce. They were regarded as important intermediate step in the origin of life. *Microspheres* might have served as a stepping stone between simple organic compounds and genuine living cells. (bionity.com, t.n.)

G.G.: In the Search for Origins, we must start from the fact that Life is a continuous Remembrance of Origins. Life is reproduction from the Memories of Origins.

M.G.: In biology, there is a fundamental law, which postulates that "ontogeny represents a short and rapid recapitulation of phylogeny." Thus, in individual development, from the egg cell to maturity, and even to old age, certain stages of the species' history can be recapitulated. As you have said, Life is reproduction from the memories of origins.

G.G.: In the Depth of our Being lie the Memories of Origins, which are themselves endlessly reborn.

M.G.: Each being performs a recapitulation or remembrance of origins, often introducing a particular note, a nuance that may influence the development of other beings.

G.G.: The Memories of the Origins within our Depth are the "Only SACRED" reality before which we should truly "Prostrate in worship."

M.G.: In the search for origins, we must begin from the beginning of Time, from the Primordial Explosion or Big Bang.

G.G.: We too, in mystical thought, speak of the "Big Bang of Creation," because Creation begins with the Big Bang of the CREATIVE WORD.

M.G.: The expression you use, "Big Bang of Creation," took my breath away. We can indeed proceed together in deciphering the Origins.

G.G.: We can start from the cosmogonic hypotheses intended for the "laymen," that is, for the general public, the theory of an expanding universe originating from a primordial explosion, the "Great Explosion," the Big Bang,

which Steven Weinberg presents so well in "The First Three Minutes of the Universe."[47]

M.G.: Unlike animals, man asks himself questions about his existence and immortality in the universe. Why does the existent exist? Why did something have to exist in order for us to exist as well? Many answers have been attempted. Some theories suggest that the beginning of the universe could be the fruit of chance. But to claim that everything is due to coincidence cannot be a true answer. And if it is imposed on us as one, it remains meaningless, without sense or coherence.

G.G.: And if the Existent exists, another question arises: Has it always been this way since the beginning of Time?

M.G.: We are certain it has not always been so, because in our human existence we have observed transformations. We might say that we have revealed major evolutionary aspects.

G.G.: If that is so, then what was at the beginning of Time?

M.G.: In some form, it must have existed, even though, for us, such a beginning might mark an end or a phase of an eternal algorithm.

G.G.: Where did it all begin, and how did it come to what we perceive today?

M.G.: Throughout history, people have sought various answers. Many theories have been formulated. We will focus on one modern theory which today seems most plausible, the Big Bang theory. According to this theory, the universe was born from a gigantic explosion, after which

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47 Steven Weinberg, *The First Three Minutes of the Universe,* Basic Books, 1993. (t.n.)

followed the expansion of matter and the formation of everything we perceive today.

G.G.: What had accumulated before the explosion occurred? That is a question we all ask.

M.G.: A formation that seems equal to nothingness and yet contained within it so much energy and matter that it is almost beyond imagination. The formation that exploded would have measured about 10^{-33} cm, billions and billions of times smaller than the nucleus of an atom (which measures about 10^{-13} cm). The temperature of this formation was about 1032 degrees, a so-called "wall of temperature." The pressure was similarly immense, and matter had no organized structure, it existed as a kind of "soup" of primary formations or particles, which would become the distant ancestors of the quarks, if even quarks themselves evolved, as Jean Guitton[48] suggested in 1992. The four fundamental forces (gravity, electromagnetic force, strong and weak force) were not yet differentiated.

G.G.: And what happened after the explosion?

M.G.: After the Big Bang, that is, after the primordial explosion, the cosmos organized itself according to perfect and immutable laws, following an evolutionary trajectory. If we start from the beginning of Time, from about 10^{-43} seconds after the original explosion, the universe measured, as I mentioned, about 10^{-33} cm.

Between 10^{-35} and 10^{-32} seconds, the most extraordinary expansion occurred: the universe dilated by

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48 Jean Guitton (1901 –1999) was a French Catholic philosopher and theologian. *Le Monde* called him "the last of the great Catholic philosophers. One of his most popular books is the 1991 *Dieu et la science* (*God and Science*), which he co-authored with Igor Bogdanov and Grichka Bogdanov. In it, they discuss modern scientific discoveries, subatomic physics, quarks, gluons, quantum physics, from a philosophical-religious perspective. (t.n.)

about 10^{50} times, reaching the size of an orange (about 10 cm in diameter). This early universe exhibited numerous striations and irregularities, which later developed and gave rise to galaxies, planets, and stars.

As it unfolded in space and time, the universe became structured. Around 10^{-32} seconds, the electroweak force separated. At 10^{-11} seconds, the electroweak force divided into the electromagnetic force and weak forces. Photons were differentiated from other primordial particles, like quarks, leptons, and gluons.

Between 10^{-15} and 10^{-5} seconds, neutrons and protons were formed by the association of quarks. Then other elementary particles and atoms emerged. These particles combined to form isotopes of hydrogen and then of helium. After about 100 million years, the first stars appeared.

Following the trajectory of cosmic evolution, we can observe that the universe organizes itself according to perfect and rigid laws, and that nothing unfolds by chance.

G.G.: If so, then where are these perfect and rigid laws inscribed? Where is the algorithm recorded that governs the spatial and temporal unfolding of the cosmos? Does there exist a primordial information, a code, similar to the genetic code, written into the depths of matter itself?

M.G.: Here lies a great mystery. What truly existed before the primordial explosion, before the so-called "Planck's Wall"[49]? It seems that, as Jean Guitton wrote, "behind this wall hides an unimaginable reality."

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[49] "Planck's Wall" most commonly refers to the theoretical limit of the universe just after the Big Bang, representing the earliest point in time and space that our current laws of physics can describe. It is a conceptual boundary beyond which known physics breaks down,

A physicist who tried to look beyond Planck's Wall said he glimpsed "a dizzying reality where chaos reigns, where gravity was so strong that it shattered the structure of space to give it other dimensions where past, present, and future had no meaning."[50]

John Wheeler[51] believed that beyond Planck's Wall there existed "an ocean of energy that has the appearance of nothingness." And it seems Wheeler was right. In fact, according to quantum field theory, the physical universe is made of minute fluctuations occurring on the surface of a vast ocean of energy. Thus, the elementary material particles and the entire universe itself would have emerged from this ocean of energy.

Space, time, and matter arise from this infinite ocean of energy and quantum flux. Perhaps beyond Planck's Wall there existed an ocean of quantum vacuum. We call it a quantum vacuum because absolute vacuum characterized, as we might think, by a total lack of matter and energy, does not exist. Pure vacuum is merely a concept of the human mind; it cannot exist, because there is always a residual electromagnetic field that constitutes the "background" of the vacuum.

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making it impossible to know what happened before or at the "wall" itself.

Max Plank (1858-1947) was a German theoretical physicist who originated quantum theory which won him the Nobel Prize for Physics in 1918.(AI, t.n.)

[50] Jean Guitton, *Dieu et la Science* (Grasset, 1991), "God and Science," [„Dumnezeu şi ştiinţa", ed. Harisma, 1992, p. 33.]

[51] John Archibald Wheeler (1911-2008) was a physicist, the first American involved in the theoretical development of the atomic bomb. He also originated a novel approach to the unified field theory and popularized the term black hole.

G.G.: Nothingness does not truly "exist," and therefore Creation is something that did not exist, which is why we say it is Created from nothing.

M.G.: What quantum physics reveals is astounding. Apparently, a residual energy exists within the vacuum, which, through the "fluctuations of its state," can transform into matter. Thus, we paradoxically accept the idea that "new particles can arise from nothingness."[52] In the quantum vacuum, particles can appear and disappear within extremely short intervals. Here, the boundary between matter and energy disappears, and we can see the interplay of matter into energy and back again in an infinite succession. We are at the boundary of nothingness, of the void, but not at the boundary of non-existence.

G.G.: Nothingness... the void... From a Christian perspective, GOD is the absolute BEING-TOTALITY, the Origin in Himself. Nothingness does not exist, nor is it a true concept.

M.G.: Nothingness, the void, does not exist. "Quantum physics demonstrates that matter can emerge from the vacuum if a sufficient amount of energy is injected; thus, it is permissible to imagine that at the origin, just before the Big Bang, an incommensurable flow of energy was transferred into the initial vacuum, generating a primordial quantum fluctuation from which our universe would be born," says Jean Guitton. Therefore, behind Planck's Wall there exists a primordial ocean of energy, whose force is beyond our comprehension. According to Guitton, "the ocean of unlimited energy is the Creator." (p. 35)

G.G.: In the beginning there was EVERYTHING-GOD.

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52 Guitton, 1992, pg. 34.

M.G.: Some say that before Planck's Wall there was nothing, or the "kingdom of timeless totality," or absolute symmetry, or an "ocean of intelligence."

G.G.: "In the beginning was the WORD and GOD was the WORD, Who made the Heavens and the Earth" (John 1:1–3; Genesis 1:1).

M.G.: What was happening before the Big Bang? The great explosion was being prepared, the "genetic code" of the cosmos was crystallizing. If after the explosion everything unfolds according to perfect and rigid laws, it means the entire evolutionary algorithm of the cosmos was prepared in the "ocean of intelligence" and inscribed in a "primordial cosmic code."

G.G.: Such a code could only be conceived by Divine Intelligence. It is as if, in the immensity of the ocean of Intelligence, in the infinite time before Planck's Wall, the "primordial cosmic code" was being conceived and written, preparing the Big Bang of Creation.

M.G.: How was the explosion triggered? What happened? Jean Guitton imagines: "then 'something' is to occur. What? I don't know. Perhaps a sigh of nothingness. Perhaps a kind of accident of the void, a fluctuation; in a fantastic instant, the Creator, conscious of being the One who Is in the Totality of nothingness, decides to create a mirror for His own existence. Matter, the universe, reflections of His conscience, a definitive break from the beautiful harmony of original nothingness. God has just created an image of Himself."

G.G.: The "nothingness" of the Creation of the World is related only to creation itself. The GOD of Christian Revelation is so fully PLENARY that there cannot be "anything" beyond HIM. Creation must be entirely of "another nature, another space, another motion" and even more, "of another Essence-Being." The GOD of Christian Revelation is the absolute UNIQUE BEING, who can also

create a "Created Being" which could not exist before and is thus Created from "nothing." The ACT of Creation produces the "nothingness." Creation begins with the Big Bang of the CREATIVE WORD, with the Big Bang of the LIGHT. The WORD Creates really and concretely, from the nothingness specially made as space for Creation. For the act of Creation, "nothingness" is produced. God must make a place within His plenitude because "other space" does not exist. GOD's BEING withdraws Himself, to leave the "void-nothingness" for the Created Being or Existence.

M.G.: Let us return to the preparation of the primordial explosion. How is this seen in mystical thought?

G.G.: Physicists say that before Planck's Wall there was "the vacuum" or perhaps an "ocean of symmetry," an infinite energy... Better yet, let us say it was an "ocean of Intelligence," an "ocean of LOVE" or of LIGHT. It was the MYSTERY of GOD, the DIVINE MYSTERY, the TRUE GODHEAD. Nothing of Creation had yet been made.

Next follows the moment of Mystery, the moment of the primordial explosion, the moment of the beginning of Creation. In this moment, a DIVINE SOMETHING pours into the Cosmos, the Blessing of GOD the FATHER, Who bestows Himself to the World. The Cosmic Morning begins. A VOICE which shakes the Cosmos utters A NAME of MYSTERY. It is the DIVINE VOICE, the VOICE of GOD, which triggers Creation, the primordial explosion.

"Let there be LIGHT!" Thus speaks the voice of GOD. This utterance triggers the explosion.

M.G.: The ancients also spoke of a SOUND pulsing through the cosmos.

G.G.: For Christians, the Name of JESUS CHRIST is the WORD-LOGOS, which becomes the created flesh. The

Name of GOD is therefore the WORD, through which all things were made.

M.G.: The DIVINE WORD is the Informational Voice of the Cosmos, the Divine Intelligence according to which all things were created?

G.G.: The ancients kept the Divine Name "hidden," revealing only Its "correspondence." Christianity brings the Name of GOD out of the Ark, but not the Mystery of the Divine Name. The Mystery of the Divine Name can be revealed only to those who are able to hear Him. It is heard only by the saints.

The SUPRACOSMIC MORNING begins with the so-called SUPRACOSMIC SOUND, from which the world springs forth and is sustained. The Voice of the SON of GOD, the LOGOS, initiates Creation: "Let there be LIGHT!"

After this Supra-cosmic moment, a second moment follows, just as intense. Another DIVINE VOICE enters the Cosmos and is SEALED into Creation. This DIVINE VOICE is a VOICE of MYSTERY in the Name of Christ; it is the LIVING WORD, which becomes Body of Creation. The DIVINE VOICE contains the Information, the Divine Intelligence, the Plan of Creation. It is composed of the Words (cosmic codons[53]) flowing from the BOOK of LIFE. The Words are sown and cause "the World to grow."

The DIVINE VOICE is complex, like a Divine Symphony that generates the Symphony of Creation. The DIVINE VOICE is the Divine informational code, entering the Cosmos and being sealed into Creation. It contains

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53 Codons, in genetics, are any of 64 different sequences of three adjacent nucleotides in DNA that either encodes information for the production of a specific amino acid or serves as a stop signal to terminate translation (protein synthesis). (enc. Britannica t.n.)

those Archetypal Words that have created and continually create the World.

M.G.: The Archetypal Words are the "codons" and informational "genes" that make up the Divine Cosmic Information.

G.G.: Through the two VOICES of Mystery, the Divine permanently descends into Creation. Creation possesses a permanent supply of Divine.

M.G.: Let us return and further detail some elements related to the preparation of the Big Bang of Light. How does the preparation of the Supra-cosmic Morning proceed?

G.G.: In response to the FATHER's Love, the SON offers the FATHER an Image of Love of Creation:

- I, YOUR SON, am YOUR MEASURE, AND HERE is also a Creation in My Measure, like a "BOOK of Creation." From the joy of My Love as SON, I also Create an Image of Love of Creation. For this, I Myself become also Image of Creation. In this way, I am twice a Son. I, YOUR SON, am at the same time YOUR ENCOMPASSMENT in an "encompassment of Creation." Receive, thus, MY FATHER, as an offering from YOUR DIVINE SON, also this IMAGE of Love of Creation. Thus, we shall make Man after OUR IMAGE.

M.G.: In what manner did the SON present His Gift of Creation?

G.G.: It is a so-called Precosmic ICONIC, the "BOOK of LIFE." In the BOOK of LIFE one can find the entire algorithm of Creation. The WORD is the CREATOR. In this way, through the BOOK of LIFE, which will unfold in Creation, the GODLY SON becomes twice SON: the One Born directly FROM the FATHER and the One made as Image of Creation.

M.G.: So, two Images in a Unique HYPOSTASIS of SON.

G.G.: The CREATOR LOGOS pours forth the Image of the DIVINE TRINITY.

M.G.: And thus, we can deduce that the Image of Creation has its Origin in the IMAGE of the CREATOR LOGOS.

G.G.: The EXISTENTIAL SON of GOD is the LOGOS in HIMSELF. He Creates for HIMSELF an IMAGE of LOGOS of CREATION, which is a PRECHRISTIC LOGOS or the CREATOR LOGOS of the WORLD (the LOGOS of the CREATED BEINGS, the COSMIC LOGOS, and the DEMIURGE of the WORLD).

M.G.: Things are clear now. In the beginning was the WORD, and the WORD was GOD (John 1:1-3).

G.G.: Before the Supra-cosmic Morning, the Divine Intelligence had prepared everything. Everything was inscribed in the BOOK of LIFE. The Divine Intelligence had elaborated the entire "cosmic code" of Creation and the algorithm according to which it would unfold. The BOOK of LIFE is a "MOTHER" with the SON of GOD Himself in Her womb.

M.G.: The code is the WORD. The WORDS inscribed in the BOOK of LIFE materialize. Decoding the "cosmic code" from the BOOK of LIFE is precisely the materialization of the Words.

G.G.: As it says in the Bible, God said: "Let the earth bring forth vegetation, plants yielding seed, fruit trees bearing fruit after their kind, with seed in them upon the earth" (Genesis 1).

M.G.: We must understand that all the Words inscribed in the BOOK of LIFE in this "paragraph" of the "cosmic code" materialize according to the order in which they were inscribed, becoming elements of Creation.

G.G.: The explosion had not yet occurred. The Moment of Mystery follows. At this moment, as I have said earlier, SOMETHING DIVINE is poured into the Cosmos. The Supra-cosmic Morning begins. A VOICE that shakes the Cosmos utters Words of Mystery. This is the DIVINE VOICE. It is the VOICE of the SON of GOD, the utterance of the LOGOS, which provokes the explosion. “Let there be LIGHT!”

M.G.: And there was light. What does it symbolize in mystical thought?

G.G.: The Image of Light is the Archimage of the MOTHER of GOD, which is the ARCHIMAGE of the COSMIC MOTHER, containing within itself the COSMIC code through which the SON unfolds in Creation. The COSMIC MOTHER symbolizes the COSMIC CHURCH and; in the Ark of the Cosmic Altar, the Cosmic Code of Creation is found. The COSMIC MOTHER of the Created Image, who can Incarnate the SON of GOD, is the Mystery of the Possibility of Creation. The Archimage of the COSMIC MOTHER is the Mystery that can Incarnate the DIVINE LOGOS.

M.G.: How can the UNCREATED “pass” into the Created? Here is a difficult question of ancient philosophy.

G.G.: Christian Revelation shows that this “passing” is possible through the Iconic of Creation, which is the ARCHIMAGE of the MOTHER of GOD. As Saint Maximus the Confessor stated, the very Origin of Creation is the GODLY SON, Who Creates an Image of Creation, which He assumes as the PRECHRISTIC CREATOR ARCHIMAGE. This Archimage, which is an Image of Priesthood and an Image of Church, can realize the dialogue between the Divine and Creation in the Making of the World.

M.G.: We must understand that, just as the Prechristic Creator Archimage Incarnates also into an Image of Being of Creation, as CHRIST the MAN, so too the ARCHIMAGE of COSMIC MOTHER (of Cosmic Church) Incarnates in the Image of Being as the MOTHER of GOD.

G.G.: The Prechristic Creator Archimage, as SON of Creation, creates, from His "Rib," the COSMIC MOTHER, who becomes at the same time the MOTHER – BIRTH-GIVER of the SON (just as Eve was created from Adam's Rib). The SON does not have the MOTHER in Himself, but from the "Rib" of the SON of Creation, He Creates the Image of Mother – Birth-Giver of the Son.

M.G.: In other words, the SON does not have HIS MOTHER in Himself, but He has in Himself His Birth (the Rib), which is the "Seed" from which the Mother – Birth-Giver of the Son is Fashioned. The Mother, however, has within Herself, through her nature, the Son Himself (the Image of the Son toward Birth).

G.G.: From this arises the ARCHIMAGE of the MOTHER of GOD as Iconic of Creation.

M.G.: Are we to understand that the Divine Creator Son Creates His Mother, the Light?

G.G.: The Entry of the Divine into Creation happens through Light-Time. The Divine inscribes Himself in the CREATOR Word as Space and enters Creation through Light-Time. Light is the Archimage of Birth; it is the Image of the SON who Gives Birth to Light, which is His Own MOTHER.

M.G.: So, in Creation, the SON is the Origin of the MOTHER.

G.G.: In Godhead, the FATHER is the Origin of the SON, and the SON, who "emerges" into Creation, Births an Origin of Creation, as MOTHER.

M.G.: Can we use other symbols?

G.G.: The SON is the "Rib" or the Heart of the FATHER, because mystically, the RIB is the Image of the HEART – Centre of BEING.

M.G.: So, the SON is the Birth of the FATHER's Heart, and the MOTHER from Creation is the Birth of the SON's Heart. In the SON there is the Heart of the FATHER that beats, and the SON is the Icon of the FATHER.

G.G.: The CREATOR SON makes His HEART into WORD of Creation. And the Language of His Word is the BOOK of Creation. In the Creator Act, the Divine Word first Creates for Himself a Heart of Creation, which is the Light or the Mother of Creation. From this follows the Hexameron of the Making of the World, as the Hexameron of the Birth of the Creator Word into the Multitude of Creation, through Incarnation from the Archimage of the Mother – Created Light.

M.G.: The Image of the MOTHER of the CREATOR WORD first has the IMAGE of the Created LIGHT, which will then have the Image of Mother of beings.

G.G.: Creation is a MYSTERY. The SON of GOD is not only architect of the World but even its Begetter. The SON of GOD Re-Births Himself in the Created Beings: "I conceive and, at once, Birth Creation. And this is not 'everything', 'outside' of ME, for I Myself RE-BIRTH Myself in the Created Beings. I first make MY CONCEPTION LIVING through MYSELF, and this simultaneously becomes Each Created Being. Thus, Each Creation is a MEMORY first of Me, in which I IDENTIFY Myself. I make Myself in MYSELF into Each Creature, and afterward, I Create it 'outside.'"

M.G.: It is as if each Conception of HIMSELF in Creation is a Word, and through each Word an individual Being is created, because the Word becomes Incarnate.

G.G.: Creation is in the Origin of the DIVINE SON. “In the beginning was the WORD, through whom all things were made” (John 1:1-3). The BOOK of the WORD of LIFE, the WATER that Flows from it, and the LIGHT are the Archimages of Created Light. The First Day of Creation begins. Let there be LIGHT! With the Image of Created LIGHT, the World is Born. The first Image of the World is that of the Angels of LIGHT. Angels are Beings of Light. Angels are the Spirits of Created Light. They are the first Speakers and the first Singers of the WORD and of the LIGHT. The Angels, the Spirits of Created Light, appear as Image of the Heaven which is not yet Created from the Primordial Water, because first a Spiritual Heaven is created and then a Spatial Heaven. The Origin of Created Space is the BOOK of the CREATOR WORD, from which the Primordial WATER flows. The Space is Born from the Creator WORD.

M.G.: So, the First Day begins with the Light.

G.G.: The Angels stood permanently around the Altar, around the DIVINE BOOK. The Opening of the DIVINE BOOK would trigger the unfolding of Creation. The BOOK of LIFE was sealed, and the Angels did not know what it was inside. Only the SON of GOD could Open the BOOK. The Book was surrounded by Angels, and at their head stood the Morning Star. They all saw the DIVINE BOOK as a MYSTERY which carried the very DIVINE SON Himself in its “Womb”. The HOLY BOOK is the MOTHER who will give Birth to the SON of GOD in Creation. But here is the great surprise! The Morning Star rushes to break the seals of the BOOK to trigger the Birth of Creation Himself, because He wished that GOD would Create the world through the Angels. The Morning Star believed that GOD had conceived the Angels, and the Angels should conceive the World. This behaviour caused the Fall. Alongside the

Morning Star Angel, all the Angels who had joined him fell like a thunderbolt, collapsing into a "void."

M.G.: This, then, was the fall of the Angels.

G.G.: In the beginning, GOD makes Heaven and Earth, that is, the Image of the Altar Above and of Below. After this, He moves on to the "Building" of the World. For this, He first makes the "Material – Primordial Water." This is the "LIVING WATER," the Archetype of ordinary water; it is the COSMIC WATER.

M.G.: What does WATER symbolize from a mystical perspective?

G.G.: Water IS Iconographically the Image of the LOGOS-WORD "flowing" from GODHEAD and giving Birth to the Created World. Water is the substantializing of the Creation of the WORD; it is LIFE, "through which all things were made." Water is the Archetype of Blood – Substantializing of Life. The World is Born from Water – BLOOD of the DIVINE WORD. The SON of GOD first Creates the Altar, as Heaven and as Earth, and then makes the "Foundation – Primordial Water." The Image of the A-Cosmic DIVINE WORD becomes Cosmic through the Image of Water.

M.G.: Having the Altar and the Foundation, He moves on to the actual "Making" of the World. Next comes the "Building." The Foundation is WATER-Space, and LIGHT is Created Time.

G.G.: The Space – Primordial Water is the Transposition of the Creator WORD. That is why Light-Time and Space-Water are the two parallels of Creation. Water and Light are the "Interweaving" between the Divine and Creation in mutual Transposition. In a Christian sense, the Divine Clothes Himself in Creation, and at the same time, Creation Clothes itself in the Divine.

M.G.: So, Water-Space is the Clothing of the Divine in Creation, while Light-Time is the Clothing of Creation in the Divine.

G.G.: The Divine descended into Creation is the WORD-LOGOS-WATER, and Creation ascending into the Divine is the World. The World is the Earth, which Incarnates the WATER and the LIGHT. The Prechristic Creator LOGOS Creates the Image of "Created Substance," which is the Primordial WATER. In the Primordial WATER, there is "Heaven and Earth," over which the DIVINE SPIRIT rests.

M.G.: The Primordial WATER should not be understood as physical water made substantial. Could the Primordial WATER be compared to Hyle[54], or Aristotle's matter, and the DIVINE SPIRIT compared to the Aristotle's form? They are elements that existed before the primordial explosion. Water represents the "substance" of Creation. The DIVINE LOGOS creates the "Substance of Creation" (which is Itself the Created LOGOS) which He makes "His Body."

G.G.: The Created World does not mean the desacralization of the Divine Sacred, but the Creation of a "Sacred of Creation." Thus, the Sacred is not lost, but manifests into a Created Image.

M.G.: The Primordial WATER is the LIVING WATER, the Image of the LOGOS, which flows from the Godhead and gives Birth to the Created World. Heaven is the incarnation of the GODLY IMAGE from ABOVE, and Earth of the One from Below. In Heaven, the Angels were created

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[54] Hylomorphism, (from Greek hylē, "matter"; morphē, "form"), in philosophy, metaphysical view according to which every natural body consists of two intrinsic principles, one potential, namely, primary matter, and one actual, namely, substantial form. It was the central doctrine of Aristotle's philosophy of nature. (t.n.)

and, on Earth, Nature, and MAN is the union of the two Incarnations. Many things start to become clear. Let us return, however, to the "Building" of the World. "In the beginning, GOD makes Heaven and Earth" (Genesis 1:1), that is, the IMAGE of ALTAR from Above and from Below, and then He proceeds to the "building" of Creation. What does the ALTAR symbolize from a mystical perspective?

G.G.: The Altar is the IMAGE of the INCARNATE LOGOS, which then becomes the Model of the "Church – Created World." Here some people get confused, speaking of a mere Church without ALTAR. The ALTAR is the origin of the Church, and the Transposition of the ALTAR is the Church. The ALTAR also represents the Origin of PRIESTHOOD, which is the directly Divine IMAGE. The DIVINE SON, as PRIESTHOOD, Creates the ALTAR – INCARNATION of Priesthood and the ALTAR is INCARNATED in the WOMB of the VIRGIN-Church. The ALTAR is the Created LOGOS directly ASSUMED by the LOGOS in Himself CREATOR. "In the beginning, the DIVINE SON Created Heaven and Earth, the IMAGE of ALTAR, the IMAGE of the DIVINE LOGOS and of the CREATED LOGOS, AS Prechristic IMAGE. And the Prechristic CREATOR LOGOS Creates the Image of "Created Substance," the Primordial WATER, in which the "unformed and empty Heaven and Earth" are, and over which the DIVINE SPIRIT RESTS. And He said: "Let there be LIGHT!" and the Altar of Creation is built.

With the LIGHT – ALTAR of Creation the first Day of Creation begins.

M.G.: So, I am to understand that Heaven, Earth, and the Primordial Water are the ARCHIMAGES of the CREATOR LOGOS Who INCARNATES Prechristically in the Created LIGHT – ALTAR of Creation.

G.G.: Exactly. Here is how, in Christianity, there is precisely the FULFILLMENT of the PLENARY CHURCH, as ALTAR and Church, DIVINE-PRIESTHOOD and Church-Creation. From this follow the "Two Hexamerons," the Hexameron of the Creation of the World, as Divine enclosed in the ARK, Prechristic, and "the EUCHARISTIC Hexameron," as CHRISTIC-DIVINE, BORN-INCARNATE, Exited for REVELATION, as the Opening of the ALTAR and its expansion as the Church of All.

M.G.: As far as I know, it's not just two Hexamerons.

G.G.: Yes, there is the Hexameron of World Creation, the EUCHARISTIC or LITURGICAL Hexameron, and the ESCHATOLOGICAL Hexameron. The Hexameron of World Creation is that of the Old Testament. The Christian Revelation speaks of the ENHYPOSATIATION of the DIVINE LOGOS, that is, the assumption and taking on of the Nature of Creation by the HYPOSTASIS of the DIVINE SON. "And the WORD became Flesh" (John 1:14). This is the CHRISTIC INCARNATION itself. Thus, the PERSON of the SON of GOD assumes also the Nature of Creation, alongside the SUPRANATURE of GOD, in the same HYPOSTASIS-PERSON, CHRIST at once GOD and MAN. This is the essential MYSTERY of the Christian Revelation.

In the Hexameron of the World's Creation there are the "SEEDS" of the IMAGE of CHRIST. The PRECHRISTIC, PREEVANGELICAL LOGOS, of the Temple and of the DIVINE "enclosed" in the ARK, passes into the LITURGICAL LOGOS of the New Testament. It is the ICONIC LOGOS of the CHRISTIC IMAGE of MYSTERY, which REVEALS Himself as FACE-IMAGE. Now the TREE of LIFE - PRECHRISTIC becomes FRUITION-EUCHARIST-COMMUNION. Now the EXISTENTIAL HYPOSTASIS, directly and PERSONALLY, INCARNATES and REVEALS Itself as ICON.

In the Hexameron of the World's Creation, GOD BECOMES Creation, and in the LITURGICAL Hexameron, Creation becomes also GOD. In the EUCHARISTIC Hexameron, all things structured as individualities are reunited and recreate the BOOK of LIFE through the formation of the TREE of LIFE. It is as if the CHRISTIC BODY had COMMUNED Itself into the created things, yet, through the TREE of LIFE, RESTORATION of the CHRISTIC BODY takes place, at once restoring the Fruit as well.

M.G.: Hence the liturgical practice and the Communion from the Body of Christ.

G.G.: Yes, every created thing partakes in the BODY of CHRIST. Salvation or pre-deification is accomplished by acquiring the Christic condition, thus through the Communion with the BODY of CHRIST. Because of sin, the fall of the Angels, and the loss of Paradise, the ICONIC LOGOS also takes on the VOCATION of SAVIOUR and RESTORER of the Image of Creation.

M.G.: And thus, the Leavened Dough (Moulding) of Eternity is provided.

G.G.: Finally, there follows the ESCHATOLOGICAL Hexameron, of the SECOND COMING. It is the Hexameron of the HOLY SPIRIT, which will determine the Deification of Creation.

M.G.: We have tried to draw a parallel between scientific and mystical knowledge regarding the search for Origins, and I notice that, perhaps paradoxically, we have arrived at a communion of ideas. It is difficult to look beyond "Planck's Wall," and even if this were possible, it would be hard to understand what we see.

G.G.: This is because it is a great DIVINE MYSTERY, which can only be shown through Revelation.

M.G.: Recently, there has been increasing talk of an "intelligence of the matter," of the capacity to self-organize according to precise laws.

G.G.: The ancients too spoke of a Divine intelligence, even if they did not conceive it in a Christian sense.

M.G.: Mihai Drăgănescu[55], a contemporary thinker, speaks of a primordial intelligence at the level of info-matter. Likewise, Lima de Faria, in the *Theory of Auto-evolution*[56] (the theory of evolution without selection), suggests the existence of an informational code at the level of the deep matter, which could explain the algorithm of the unfolding of the cosmos along its evolutionary trajectory.

G.G.: For mystical thought, this algorithm is found in the BOOK of LIFE. As I emphasized earlier, the entire

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55 Mihai Drăgănescu, former president of the Romanian Academy (1929-2010 was well known for his works in electronics, for his role in developing the electronic and data processing industries, for his books of philosophy and also for the contributions he made to an understanding of the contemporary revolution in science and technology and its impact on society.Besides micro-electronics, computers and informatics he also wrote about the relation between technology and spirituality.

He published his first book of philosophy *The depths of the existence* in 1979. It was followed by *Orthophysics* (1985). These books represent a new and original ontology aimed to a better understanding of the world and of the human and also offer a possible solution for the unity of science (of physics, biology, psychology, science of information, and mathematics). He published also a collection of essays *Spirituality, information, matter* (1988) in which the new ontological model is at the basis of his view of spirituality, and another volume of essays *Information of matter* (1990).

56 A. Lima-de-Faria, *Evolution Without Selection: Form and Function by Auto-evolution*, Elsevier, 1988.

unfolding of information was accomplished through the Incarnation of the WORD inscribed in the BOOK of LIFE.

M.G.: Thank you, Most Reverend Father, for your willingness to go in this journey together in the search of the Origins. I hope we will have the opportunity to also address the phenomena of Life and of Creation.

G.G.: It can be done, even though mystical thought is more cryptic and cannot be approached without an appropriate language.

M.G.: Many people find it hard to understand you.

G.G.: Whoever "seeks" the LIGHT will overcome all "difficulties" until they "Find" it, and the Joy will be all the greater.

M.G.: Thank you, Most Reverend Father, and may God grant us the "Good Thought of Heaven," not the one "broken" after the fall into sin!

III.
Following Anthropological Traces

INTRODUCTION

Among the issues that generate the most controversy, perhaps the question of *the origin of man* occupies the first place. Human beings have always wondered about their origin and about *their place in the universe*. The problem of the origin of the world is inextricably intertwined with the problem of the origin of man.

What is man?

The answers to this question can differ depending on one's way of thinking, qualification and personality. Man is *the Being in constant search for himself*.

To explain man, *two types of anthropology* have crystallized, which stand out: *scientific anthropology and Christian anthropology*.

I was able to hold a Dialogue with Father Ghelasie on anthropology. Usually, the religious, when they do not directly avoid such issues, limit themselves to a few "*statements of the Holy Fathers*," whereas most people today seek a deeper understanding. I hope that the discussion with the Father will also be *useful to others*.

Personally, as a man of science, I still maintain my own views, but I am *receptive* to the expansions of others, whatever their direction. Christian religion indeed has an *inexhaustible potential*, from which *science can also benefit*. Some people insist on the "incompatibility" between science and religion, which is a mistaken view. There is,

however, a “common ground,” but only for those who are candid and intelligent.

Gheorghe Mustață
Iași, October 1998

I, as a Religious man, do not focus directly on Man, but on the IMAGE of the DIVINE and Man's Relationship with Him. The ancients placed great emphasis on: "*Know yourself, and you will know God*." For the Christian, it is the opposite: "**Know GOD, and you will know yourself**."

Archimandrite Justin Popovici emphatically warns about the modern *danger* of *transforming* Christianity into a "humanized Christianity" instead of the "DIVINE Christianity."

The ancients *placed Man at the Centre of the world*. In the Christian sense, GOD, though beyond and above the world, is the true CENTER from which everything originates and towards which everything is oriented. The SON of GOD INCARNATES also in the Image of the world and becomes GOD-MAN, the ICON of the Centre of the Universe.

Science, too, increasingly, leans toward a "naturalistic science," which even makes GOD into a "*phenomenon of nature*." A science of merely the "nature of the world" is a "*science of the subterranean*." Man, however, is a Being of the "Supra-terrestrial." Knowledge that is confined only to one's own nature gives the self-illusion of self-knowledge. Man has the mission-destiny of "Elevating creation" into DIVINITY. The "subterranean" man is a "double of human sin."

A science without DIVINITY is a "*Luciferic knowledge*," which has led Man to "*tear" the Nature of Man from DIVINITY*, as the said concept of "*good and evil*." It is not "Reason" that is the "Image of Man" but the IMAGE of GOD. The Image has been "BREATHED" Only to Man. Nature has only the "reflections-reasons" of the DIVINE IMAGE. Man is BREATHED also with an "IMAGE-Likeness

of the DIVINE IMAGE," so that he may "RETURN – rewrite" the "reasons of created nature" into the DIVINE as well.

Here lies the Mystery of Creation. If created Nature has in itself the "WRITING-Reasons-DIVINE Laws," the Life of Created Nature produces also "its own reasons of creation" which, if "*they remain within themselves*," there *occurs an "auto-isolation in itself*," up to a separation from the DIVINE. Man has the "Mission" of not leaving created Nature "closed," but of "ELEVATING it into DIVINITY." Man is not only created from the "WORD that SPEAKS and it is Made," but, into Man, the Mystery of the IMAGE is also BREATHED, which is the GREAT MYSTERY of the DIVINE BEING.

IMAGE means "EXISTENTIAL PERMANENCE in Itself." Created Nature has no IMAGE, only "appearances-reflections of IMAGE," whence the "mutable movement" of the world. Into Man, IMAGE is also BREATHED, so that he can "Gather – Make Eternal the created world," to ELEVATE it then into DIVINITY. Man is no longer directly created, but from the "Clay of Earth-Nature," yet he is given the "IMAGE-Likeness of the DIVINE" directly through a direct DIVINE BREATH. Man is the "Book of Creation," the Likeness of the DIVINE BOOK in which "the world can also Write itself," for otherwise creation would only be a "nature without Response." Man is the Mystery of the "Word-Response of Creation." Man must become the "Writing of the World in GOD." Before Man there is GOD who POURS Himself in Creation; and from Man there is Creation that Pours itself back into God.

The "Humanization" of Man is the "self-deification" promised by the demonic serpent. Man must not "humanize himself as a false man-god," but his purpose is "Sanctification, as Man-God", who Elevated created Nature

into DIVINITY. Humanization only "*buries*" DIVINITY and makes it merely a "*trace of self-deification*." A simple Humanization of man is the burial even of his Own Image in created Nature; thus, through sin, Man "buries himself – dies" and returns to the "clay from which he was taken" (Genesis 3:3; 3:19).

Man is not "creation," but the "synthesis-aggregation" of creation. GOD Created Heaven and Earth, here is all of GOD's creation. But GOD does not stop there; He "Supra-creates" also an "Image" in which created Nature may also see its own "aspect" and, moreover, in which the DIVINE itself may REVEAL His FACE.

Thus, Man cannot be confused with "Nature," but he has the Image that can mirror all of Nature and, moreover, allow Nature itself to Respond to the DIVINE. Nature cannot Respond to the DIVINE except through Man, which is why all of Nature seems "Anthropocentric," and all Beings of Nature see in Man the "vision of their own aspect."

If Man cannot See himself "in himself" but only through the IMAGE of the DIVINE, likewise, Nature cannot see itself except through the Image of Man. This may likely be the source of the mythologizing, made even by science, claiming that Man is the "evolution of nature," as Nature reaching "self-Conscience."

In the biblical sense, Man cannot be "the evolution of nature," for Man is "DIVINE BREATH – Image," as the "Man LIVING Being" (Genesis 2:7). "Nature has life," as well, but Man is a "DIVINE LIVING BREATH," more than "the Life of Nature." The Bible insists on the clear distinction between the "Life of Nature" and the "LIVING BREATH" within Man. Man cannot "evolve" beyond Nature.

The Image of Man is in "the DIVINE BREATH," not in the "evolution of Nature." No matter how much Man may "evolve" within the Nature of the world, he could never reach the "DIVINE IMAGE," which is a DIVINE GIFT and as "SUPRANATURAL." Science searches for the "nature of Man" and finds it "identical" to cosmic Nature and, failing to acknowledge that the Image of Man is "the DIVINE BREATH," it attempts to "manufacture" an "image of man-nature" which can only be "the evolution of nature." There is also a "Transfiguration" of Nature in Man, but through the DIVINE IMAGE in Man, not as the "transformation of nature itself" (as mere evolution).

Biblically, there is no actual contradiction with science, but rather a *"balancing" between science and Religion*. The prophet *Moses, both a Religious Man and a "scholar of the Egyptian school,"* finds the "bridge" of connection, which is why he insists on the "distinction" between the Creation of "Heaven and Earth" as Cosmic Nature, and Man – Revelation of the DIVINE CREATOR.

Without the DIVINE BREATH, Man is confused with the Cosmic Beings, and then *science might directly assert "evolution*." But we repeat, Man is not a "creation," but a "Supra-creation." *Why was Man needed, when the Creatures were sufficient?* Evidence that Man is "above" creation is that he is the "Master," through whom Nature can grow or be destroyed. The "humanized-naturalized Man" is more a "slave" of Nature, struggling to "recover" from memory the "IMAGE of Supra-nature."

Science has a merit too, in "discovering" the "nature of Man," so as not to be confused with the DIVINE itself, as the pantheist ancients did. Man as "Nature is creation," and only as Image of DIVINE is he truly Image of Man - Likeness of GOD. Man, without the IMAGE of GOD is

"Nature in memorial," from fish to animals. Indeed, in Man there is the "Cosmic Memorial" which is Reflected in the DIVINE IMAGE within Man, and only in this DIVINE IMAGE does Man acquire "Integral Cosmic Consciousness." Created Nature paradoxically has "reasons," but does not have "Self-knowledge," for only the DIVINE IMAGE can "RESPOND – BE AWARE." Nature, through its "reasons," can never achieve "Self CONSCIENCE," but only "self-sensing of itself."

In Man, who has the DIVINE IMAGE, Nature gains CONSCIENCE. Hence the "ROLE" of Man in the very Cosmic constitution, as "manifestation and concretization." Man is the "Joy or hell" of Cosmos. Nature Sees GOD through MAN, and Man Sees GOD only through the IMAGE of GOD itself.

"In the beginning was the WORD – BOOK of LIFE... And GOD was the WORD. And the BOOK of LIFE was Opened in MYSTERY, as Heaven and Earth, and all was a vast expanse of WATERS, in which the Earth was unformed and void, and the very SPIRIT of GOD held them in HIS ARMS. And the BOOK of LIFE was the Unseen DIVINE SUN from which there came the LIGHT that pierced the WATERS to Gather them and reveal the Dry Land. And the LIGHT divides Heaven and Earth into DAYS and each DAY is a PAGE of Mystery in the BOOK of LIFE. And the OUTPOURING of the BOOK of LIFE STOPS on the sixth DAY in Man - Book of the World.

In Man, the BOOK of DIVINE LIFE IS FULFILLED, and Man will have to "WRITE" a "NEW Book" himself, as a "Writing" of the World in GOD. Up to Man, and including him too, all Creation is GOD's WRITING in the Images of the World. Man will have to become the "Writing of the World in

GOD." Up to Man is GOD who POURS Himself into Creation, and from Man, Creation Pours itself into God. A MYSTERY of GOD-Creation, the PRECHRISTIC SON, and at the same time a Mystery of Creation-GOD, the SON – CHRISTIC Man. And what, then, is the World, Heaven and Earth? It is the DESTINY of Man. And what is Man? He is the DESTINY of UNION with the DIVINE. The BOOK of DIVINE LIFE and the Book of Man-World will become the SAME BODY and the SAME ALTAR of the HOLY TRINITY, THE CREATOR GOD."

Hieromonk Ghelasie Gheorghe
21 November 1998
Frăsinei-Vâlcea

GENESIS

Mustață Gheorghe: Father Ghelasie, in our discussions we have approached a wide spectrum of issues. Lately, I have focused on Anthropology in the biblical language, *the Making of the World*, also stimulated by the accounts of *Al. Kalomiros and Saint Gregory of Nyssa*[57]. In one of your accounts, *Mic Dicționar de Isihasm (Small Dictionary of Hesychasm)*, you consider Man as a "*Being of the plenitude of the world*."

Ghelasie Gheorghe: Professor, the issue of *Anthropology (the image of man*) is as delicate as it is thorny. Through sin, Man became split into the "*man – image of the world"* and "*Man – Image of GOD*." From this arises the dialogue between science and Religion. Man has both Images, but their UNION is confused for us, who seek the "*Image of Integral Man*."

Here lies the controversy. *Is Man "integral" from the beginning, or has he formed from assembled parts?* Science highlights the "image of man-world," while Theology emphasizes the "Image of Man-Divine." There have been attempts at a "*bridge*" between the world and the DIVINE. Science often finds theological arguments, and Theology sometimes glimpses scientific arguments, but both are insufficient.

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[57] Al. Kalomiros, „Sfinţii Părinţi despre originile omului şi cosmosului" ("The Holy Fathers on the Origins of Man and the Cosmos"), ed. Deisis, Sibiu 1998;

Pr. Dr. V. Răducă, „Antropologia Sfântului Grigore de Nyssa" ("St Gregory of Nyssa's Anthopology"), EIBMBOR, 1996.

As long as the rupture between the "image of creation" and the "Image of GOD" remains in Man, *science and Religion can be in Dialogue, but not in "Reconciliation."* The demonic temptation of "*knowing good and evil separately*" produces the "*self-divinization,"* as the serpent promised Adam that he would be like "God." Science wants Man to Reveal GOD, whereas Religion wants GOD Himself to Reveal Man. Religion is "*Revelation*," *from GOD toward Man*, while science is "*self-knowledge, from Man toward GOD*." Our dialogue, if it does not take into account these "*two orientations*," will remain controversial. It is preferable that we "*meet in the middle*."

M.G.: This is also my aim, as a Man of science and at once a religious Man.

G.G.: Excuse me for speaking more at the beginning... Today, it is strictly necessary that in any discussion we first *clarify the "terms*," because *unnecessary disputes* often arise simply due to misunderstandings of language.

M.G.: *We biologists view "evolution*" as a *cosmic reality*. Evolution is a "*given,"* which characterizes not only the vital, but the entire matter of the cosmos. From the primordial explosion of the Big Bang, the universe has unfolded and continues to *unfold according to strict laws of progress*. Atom and star, planet and animal, exist in permanent change, in continuous development. *Evolution is a cosmic phenomenon*, also recognized by the *Holy Fathers* of the Church. This is how Father Răducă quotes Saint Gregory of Nyssa.

G.G.: We should not believe that the Holy Fathers conceived "evolution" as we think of it today.

M.G.: Yet it does follow *the notion that the universe develops and evolves*, starting from a "*summary-outline"* created by God, after which the *elements of the world unfold*

in a succession and order of their own. As Al. Kalomiros asserts, science has not truly disputed Scripture itself, but rather the Greek conceptions identical with paganism.

G.G.: "*In the beginning God created the Heaven and the Earth*" (Genesis 1:1).

M.G.: We scientists consider that even *Heaven was also "material,"* just like Earth.

G.G.: There is still debate, whether God *first created the Spiritual world* as Heaven, and then the material, or whether God first created the *material world*, from which He "*awakened" the spiritual*. But the biblical language is Iconic. The prophet Moses is primarily a Religious man, using precisely the *Iconic language of "PLENITUDES."* Biblically, GOD creates Heaven and Earth at once. GOD thus created EVERYTHING from the beginning. Any Naming is a PLENITUDE. Moses gives a "supralogical" account, which halts any other assumption. *Revelation is "received,"* not "thought"; thought then becomes an additional means of "acceptance."

Moses tells about a *Magnificent GOD*, a GOD IMAGE, not a simple demiurgic God who does not even know what he is doing. The biblical GOD is *the ALMIGHTY One*, before whom one PROSTRATES with fear and *total OBEDIENCE*. He CREATES EVERYTHING at once and *without "deficiency."*

We must not confuse the ACT of Creation with the unfolding of creation.

What is Heaven? ... For us, *the important thing is Earth*, which is why the account focuses precisely on the "*terrestrial world*."

What is the Earth?... In ancient times, people were aware of stars and planets, but the biblical Earth is a "universal space." Biblically, the entire universe is "around"

the Earth. It even seems that "from" the Earth all creation begins, including Heaven. *The creative "Explosion" starts* from the Earth.

M.G.: Al. Kalomiros considers Heaven and Earth in a metaphorical sense.

G.G.: Saint Basil the Great speaks of a "Something" that existed before Heaven and Earth, a "*state beyond time, eternal, in which the CREATOR made everything."* From this arises a distinction between Cosmogony and Cosmology.

"Behold, FATHER, I, Your ONLY and Absolute SON, CLOTHED also with a Face of Son of Creation, not as Two SONS, but ONE in Two IMAGES. The Image of Son of Creation is through My IMAGE of SON, which can also ASSUME a second Image, yet still of Son, the Only and Absolute IMAGE that can stand BEFORE You. FATHER, I, Your Absolute SON, I, Your IMAGE of WORD, behold, I bring You a GIFT, a "BOOK" in which I Sing in the "Language of Creation" My LOVE, which is Due to PROSTRATE before You."

The GODLY SON says:

– "My IMAGE as CREATOR is at once DIVINE and of Creation, and in THIS UNITED IMAGE I Create the World. And all Creation will be "BEARER" of MY IMAGE. I am the UNIQUE EXISTENTIAL IMAGE of Creation, and all Creation is in the "Of-One-Creation-Being" of My IMAGE of GOD Descended into Creation and Creation Ascended into GOD. Creation exists in a UNIQUE Existentiality, which is first in My IMAGE as CREATOR, and then transposes into Individual specifics in all the Creatures of the Created World. All will have My IMAGE; they share the SAME EXISTENTIAL IMAGE of MINE. The KINSHIP between GOD and Creation is My IMAGE, and this is also the kinship that Creation itself has as totality of Creatures."

The Image of the Earth is Itself the Goal of My Creation, and it is precisely My Descent into the Image of Earth that is the "Image in Itself of Creation."

Theologically, the SON of GOD Enhypostasiates-Assumes also an Image of Creation, without "dividing or separating." This is a "precosmic" Enhypostasiation, as we call it, "Pre-Christic," Iconographically, the "BOOK of LIFE," the SON of GOD with the Image of Pre-Creation in His Arms. *"My IMAGE as CREATOR is at once DIVINE and of Creation, and in THIS UNITED IMAGE I Create the World."*

The SON of GOD thus "INSCRIBES" Himself also in an Image of Creation, and so the World becomes possible to be Created. Philosophically, according to the ancient thought, the World has no "kinship" with the DIVINE CREATOR, whereas in Christian Revelation the IMAGE of the Son establishes the "KINSHIP." The "transcendental chasm-threshold" between DIVINE and Creation is "crossed by the BRIDGE of the IMAGE of SON."

"In the beginning GOD created the Heaven and the Earth" (Genesis 1:1). It is the Pre-cosmic Arch-model of the Making of the World; it is the "DOUBLE" IMAGE of the Pre-Christic SON, that is, precisely the "BOOK of LIFE." Biblically, it is not the "Androgyne or Cosmic Egg" that "splits-separates" into "two polarizations," but the "BOOK of LIFE – DOUBLE IMAGE of the SON."

In the Biblical account, the "separation" between DIVINE and Creation is not "polarized into contraries," but exists in the "ONE-IMAGE of SON." "Heaven and Earth" are the "BOOK of pre-cosmic LIFE." "BOOK" Means "DOUBLE IMAGE," hence its "FOLDED-DOUBLE Shape." Biblically, it is not "male and female," or "spiritual and material," or "Divine and energy" (as ancient philosophers conceive), but

it is the DOUBLE-FOLDED ONE-IMAGE of SON, the BOOK of LIFE, the Origin of the Existentiality of Creation.

The DOUBLE IMAGE of CREATOR SON is both the DIVINE IMAGE of SON and the Image of Son of Creation, in ASSUMPTION. And the CREATOR SON makes the IMAGE of DIVINE into Heaven and the Image of Creation into Earth. The DIVINE-Creation SON "makes Himself, at the beginning, the Origin of the Existentiality of the world," "makes Himself the Arch-model of Heaven and Earth."

M.G.: But this does not exclude the creation of *a Heaven and Earth as material realities*, as we, scientists, consider them.

G.G.: In the Christian sense, it is not the Spiritual or material images that are the "*primary origins*" (as the Gnostics or science claim), but the Iconic Images of Mystery, from which both the Spiritual and material aspects subsequently emerge. The "Precosmic" Origin is the IMAGE of the SON of GOD, the BOOK of LIFE, which transposes Itself Cosmically as a first manifestation in the image of Heaven and Earth, followed by the *Opening* of the World, both Spiritual and material, without separation. Many people separate the Spiritual from the material to the point of contrariety. In the Christian sense, the *ICONIC IMAGE is the "Source" from beyond*, from which the Spiritual and material are generated.

M.G.: Science should also be careful *not to fixate strictly* on the material; but theology should not focus only on the Spiritual.

G.G.: The Prophet Moses, in his account of the Creation of the World, proves himself "pure-blooded Jew," seeing *the Earth as the Universe Itself*, and moreover seeing *Man inseparable from it*. Biblically, *an Earth that is not universal, or a Universe without Earth, and these without*

Man, makes no sense. Moses, Son of a Jew, raised by Pharaoh's daughter and educated in the highest school of Egypt, has Abraham in the depths of his Being Adam, as well as all the Patriarchs, and more, he has the "*VOICE of the LORD of SABAOTH*," *more "POWERFUL"* than all the "magic" of the priests in the Pyramids. The ancient Egyptians, as well as the pagan world, believed the origin of the world to be from the primordial Spirits, from the Gods of Heaven, who then make the "lower worlds," including Man.

Moses totally excludes angels-Spirits from the ACT of Creation, so as not to *diminish* the OMNIPOTENCE of the LORD, the UNIQUE CREATOR and Maker of the World. Likewise, he excludes the "forces of nature," lest the DIVINE POWER be confused with the "powers of natural phenomena" from the nature of things. Nothing has life except the direct ACT of the LORD; only He SAYS, and it is Made, and only His WORD is the Accomplishment. Biblically, there is no other mode of creation and making than the WORD – UNIQUE DIVINE ACT. This "DIVINE Absolutism" is Moses' Character. Only thus can the biblical Genesis account be appreciated with authenticity.

M.G.: This does not, however, exclude "*reinterpretations*." The important thing is that Moses had the "DIVINE Revelation," even if he imprinted his own character upon it.

G.G.: The character of the Revelation is simultaneously Jewish and Biblical, *unmistakable* from any other vision. This character should not be falsified under the pretext of science.

"And the Earth was formless and empty... and the SPIRIT hovered over the Waters" (Genesis 1:2).

The primordial Waters that contained the Earth are not the "primordial matter" (as the ancients say), but the "CONTENT of the BOOK of LIFE," that is, the Pre-cosmic MEMORIES, the SEEDS from which the "World will Grow." These MEMORIES have the SPIRIT of LIFE. There is an *analogy of mystery* between "Waters, Word, and Memories." The "BOOK" is the "Ocean of Waters–Memories–Written WORD." From the "Ocean – BOOK of LIFE" will Flow the Waters–Configurations of the World.

Notice, once again, it is clearly stated that "LIFE" is not in the Waters nor in the Earth, but only in the SPIRIT of GOD, the One above and beyond all. Some speak of a kind of "vitalization-brooding/fermentation" of the primordial matter... Strictly biblically, the emphasis is on the Absolute ACT of the DIVINE OMNIPOTENCE, with the SPIRIT being the DIVINE POWER. Biblically, only the POWER of the LORD is both CREATION and LIFE.

M.G.: Scientifically, it is considered that *initially the Earth was covered with thick clouds*, so that *the Sky could not be seen by the Light of the Sun* (which was already created), the Earth being "*formless and empty and in darkness*."

"And God said, 'Let there be Light'... GOD called Light DAY" (Genesis 1:3–5).

G.G.: With the "Created Light," the Hexameron of *the World's Creation* begins.

The Pre-Christic and the BOOK of LIFE were the Pre-cosmic "DOUGH/SUBSTANCE"; now is the "Birth of the World." Bringing into Light Means Birth, and Day Means "the beginning." Creation has a "beginning of Birth."

The BOOK of LIFE was a DIVINE ACT of Pre-creation; now it is the "OPENING of the BOOK," the "Outpouring of

the Waters," the "SOWING of the Seeds–WORDS" from which the Creatures are Born.

"GOD SAID... (and SAYS–Sows) ..."(Genesis 1:3–24)

Behold how, from the SON of GOD the World emerges, how He Himself INCARNATES–UNITES with the World, and how the World, in turn, UNITES with Him.

The Pre-Christic IMAGE is the HEART; the BOOK of LIFE is the HEAD–MIND; the World is the BODY. Behold the SON of GOD and the Son of the World, who in this ASPECT is BROUGHT to the FATHER with PROSTRATION in the RADIANCE of the HOLY SPIRIT.

And Each of us must make ourselves into Proper Personal Altar to RECEIVE CHRIST the PLENARY One.

Until the INCARNATION, the World cannot RECEIVE the SON; rather, the DIVINE SON Enters and Outpours into the World. The World has the IMAGE of the SON in itself as a GIFT of Birth, but only after the CHRISTIC INCARNATION does it properly RECEIVE the SON.

The GIFT is the FIRST BAPTISM, the SEAL of the DIVINE IMAGE from Creation, the SEAL of the INSCRIPTION of the CREATOR'S WORD from the BOOK of LIFE. Then comes the BAPTISM of the CHRISTIC INCARNATION, the SEAL of the ENTRY of CHRIST the INCARNATE, so that there can occur the "REVELATION of the IMAGE" of the WORD.

Without the BAPTISM of the INCARNATION, the IMAGE of the SON remains only a "TRACE," without its proper IMAGE (hence the unbaptized and the ancients have only the Pre-Christic "imageless" WORD, while the Baptized have the ICONIC IMAGE of CHRIST).

Simultaneously, there is also the BAPTISM of the HOLY SPIRIT (Chrismation) – TOGETHER WORKING of the SPIRIT inseparable from the CHRISTIC

INCARNATION. And furthermore, there is a BAPTISM of DEIFICATION, received only from the FATHER, after one becomes "ALTAR of the SON and of the HOLY SPIRIT," the Eschatological – the FUTURE KINGDOM of Eternity.

As a summary:

In the beginning was the WORD – BOOK of LIFE... And GOD was the WORD. And the BOOK of LIFE opened as MYSTERY, as Heaven and Earth, and all was an expanse of WATERS, in which the Earth was formless and empty, and the SPIRIT of GOD Himself held them in His ARMS. And the BOOK of LIFE was the Unseen DIVINE SUN, from which LIGHT emerged, piercing the WATERS to Gather them and reveal the Dry Land. And the LIGHT separated Heaven and Earth into DAYS, and each DAY is a PAGE of Mystery from the BOOK of LIFE. And the OUTPOURING of the BOOK of LIFE STOPS on the sixth DAY in the Man – BOOK of the LIFE of the World.

In Man, the BOOK of DIVINE LIFE is FULFILLED, and Man must also "WRITE" a "NEW Book," as a "Writing" of the World in GOD. Up to Man and including him, all Creation is the WRITING of GOD in the Images of the World. Man must be the "Writing of the World in GOD."

Up to Man, it is GOD who OUTPOURS Himself into Creation, and from Man, it is the Creation which Outpours into GOD. A MYSTERY of God–Creation, the PRECHRISTIC SON, and simultaneously a Mystery of Creation–God, the SON – CHRISTIC Man. And what is thus the World, Heaven and Earth? It is the DESTINY-GOAL of Man. And what is Man? He is the DESTINY-GOAL of UNION with the DIVINE. The BOOK of DIVINE LIFE and the Book of Man–World will become THE SAME BODY and THE SAME ALTAR of the HOLY TRINITY, the CREATOR GOD.

M.G.: The biblical days are the days of "*biological time*."

G.G.: The Naming of DAY is as Iconic Language. In the Theological-mystical sense, *Creation is the RITUAL of Thanksgiving and PROSTRATION of the SON* of GOD toward GOD the FATHER. The reflection of this directly DIVINE RITUAL, from beyond time, into creation, *becomes "Time*." Every "DIVINE Movement" is a SACRED RITUALISTIC ACT, and its Likeness in Creation becomes "Sacred Ritualistic Time."

The "Seven Days" of the Genesis–Creation are the "DIVINE CALENDAR," which later is also transposed into our "Calendar of creation", as ordinary Time.

Saint John Chrysostom says: *"It would not have been difficult for His Almighty Hand and His boundless Wisdom to Create everything In one Day, even In a single instant."*

But the SON of GOD, the World's Demiurge, makes a "Coupling" Between the DIVINE TIME and the Creation Time. Here, the so-called "scientific speculations" arise, suggesting that the Days of Genesis might have "different" Dimensions.

Biblically, there are "Days without Sun and stars" (until the fourth Day, when the Sun and stars are created) and "Days with Sun."

Mystically, there are Three Temporal Modes:

1. Precosmic TIME – when GOD makes the Plan of Creation, known only to Him;
2. The Time of the DIVINE Cosmic ACT – also known only to the DIVINE;
3. Proper astral-creation time, the normal time of our world.

The first two are SACRED TIME, the last is "physical-biological Time."

M.G.: So, the Time of the World's Creation can have both concentrated and very extended dimensions, like "geological ages."

G.G.: Strictly biblically, as I have emphasized, the TIME of the DIVINE Creative ACT cannot be "compared" with astral Time, which begins only on the fourth Day, when the Sun and stars are created. SACRED TIME is RITUALIC TIME. One "DAY" equals one RITUALIC ACT.

M.G.: Yet, science insists on an "evolution" even starting with the "Days of the World's Creation."

G.G.: Strictly biblically, and according to the Character of the OMNIPOTENT DIVINE Revelation, no "evolution within the Days of Genesis" is admitted. One could speak of an "evolutionary aspect" only after the Seven Days of Creation.

Therefore, in the Christian sense, Anthropology must be seen in Three directions simultaneously:

1. As DIVINE SACRED ACT in Itself,
2. As Divine-Creational PURPOSE (the Seven Days),
3. As movement-unfolding of the proper Nature of creation.

The DIVINE SACRED ACT is "indisputable, only as Revelation." The Seven Days are directly "Religion," "double dimension, Divine and of creation." Astral time after the Creation of the World can have "Growth," expansion-evolution.

The amalgamation of these strictly distinct "dimensions" causes errors for many, both in Religion and in science. Al. Kalomiros, taken by some as a scientific reference, becomes confused here. "Evolution" is not possible within the "Days of Genesis," but only afterwards, as a "mere phenomenon of the nature of creation itself."

There is yet another problem that science overlooks, the "sin," which "distorts and deforms nature and its initial movements." When GOD says, *"Grow and multiply,"* after sin, this is "doubled" with a "distortion" to the point of an "anti-nature." Then, which is the so-called "evolution": that according to the "pure pre-sin Model," or that after the "destructive consequences of sin?" Are the so-called "fossils and layers of geological ages" from the "Big-Bang of the Creation," or from the "big-bang of sin?" ...

Biblical Genesis is an "explosion" of direct DIVINE ACT.

The created Nature-Cosmos contains within itself the "DIVINE Reasonings" and simultaneously "its own reasonings of creation" which, when in "conjunction," produce a "normal Growth;" otherwise, "abnormal growth" appears.

We no longer know or live the "initial Life," only the "life of the mixture and struggle" between "normal and abnormal." Nature–Cosmos possesses in itself "GOD's Laws," yet there are also the "laws of sin," hence their apparent "contrariety."

If I were to agree with an "evolution," I would personally consider it the "emergence from the struggle between the DIVINE Laws and the laws of sin," which in religious language means SALVATION. He who attains the "Image of Salvation" has "Evolved into a higher Spiritual Image."

M.G.: Evolution-progress is nevertheless a phenomenon that cannot be excluded.

G.G.: Theologically and mystically, Creation itself possesses an "Existential Image of Creation." Science speaks of the "law of progress," while religion speaks of the "Law of the deification of creation."

The ancients would hold in great regard the attitude of *"Know yourself, and you will know God."* Christians reverse this: **"Know God, and you will know yourself."**

The ancients placed *Man at the Centre of the world*. In the Christian sense, GOD, though beyond and above the world, is the true *CENTER*, from which all originates, and by which all is oriented. The SON of GOD INCARNATES also in the Image of the world and makes Himself GOD-MAN, ICON of the Centre of the Universe.

Science increasingly leans toward a "naturalistic approach," which even reduces GOD to *natural phenomena*. Knowledge confined to one's own nature produces the illusion of self-knowledge. Man's purpose and destiny is the "Ascension of creation" into DIVINITY. It is not Reason alone that is the "Image of Man" but the IMAGE of GOD. Only on Man GOD "BREATHED" the Image. Nature has only "reflections-reasons" of the DIVINE IMAGE. GOD BREATHES on Man also an "IMAGE – Likeness of the DIVINE IMAGE" so he may also "RETURN-retranscribe" the reasons of created nature into DIVINITY.

Here lies the Mystery of Creation. If created Nature contains in itself the "WRITING–Reasonings–DIVINE Laws," the Life of Created Nature also produces its "own reasons of creation" which, *if they "remain isolated by themselves," there occurs a "self-isolation in oneself"* up to a separation from DIVINITY. Man's "Purpose" is not to "let created Nature remain closed" but to "ELEVATE it into DIVINITY." Man is not created solely from the WORD that SAYS and things are Made, but also receives the BREATH of the Mystery of the IMAGE, which is the GREAT MYSTERY of the DIVINE BEING.

IMAGE means EXISTENTIAL PERMANENCE in Itself. Created Nature has no IMAGE, only "appearances-

reflections of IMAGE," hence the "changing movement" of the world. Man receives also the BREATH of an IMAGE so he can "Gather-Permanentize the created world" and then ELEVATE it into DIVINITY. Man is not created directly but from the "Clay of Earth–Nature" yet he receives directly, through direct DIVINE BREATH, the "IMAGE–Likeness of the DIVINE."

Man is the "Book of Creation," the Likeness of the DIVINE BOOK, in which "the world may Write itself," otherwise creation would be merely a "nature without Response." Man is the Mystery of the "Word–Response of Creation." Man must be the "Writing of the World into GOD." Up to Man, it is GOD POURING Himself into Creation, and from Man, Creation Pours itself into God.

If a halt occurs in one's own nature of creation, it would mean the burial even of one's Own Image within created Nature, which is why, through sin, Man "buries himself – dies" and returns to the "Dust from which he was taken" (Genesis 3:3; 3:19).

Man is not "creation," but the "synthesis–gathering" of creation.

GOD Created Heaven and Earth, this is the entirety of GOD's creation.

Yet, GOD does not stop here, but "Supra-creates" also an "Image" in which created Nature may behold its own "appearance-aspect", and even more, in which the DIVINE Himself may REVEAL His FACE.

Thus, Man cannot be confused with "Nature," yet he bears the Image that can reflect all of Nature, and more, he can make Nature itself capable of Responding to the DIVINE. Nature cannot Respond to the DIVINE except through Man, and this is why all of Nature seems

"Anthropocentric," all the Creatures of Nature see in Man the "vision of their own appearance-aspect."

Just as Man cannot See himself "in himself" but only through the DIVINE IMAGE, so Nature cannot see itself except through the Image of Man. Hence, perhaps, the mythologizing made by science that Man is the "evolution of nature," as Nature reaching "self-Conscience."

Biblically, however, Man cannot be the "evolution of nature," for Man is the DIVINE BREATH–Image," as "Man LIVING Being" (Genesis 2:7). "Nature also has Life," but Man is the "DIVINE LIVING BREATH," more than the "Life of Nature." Scripture insists on the clear distinction between the "Life of Nature" and the "LIVING BREATH" from Man. Man cannot "evolve" beyond Nature; the Image of Man is in the "DIVINE BREATH," not in the "evolution of nature."

No matter how much Man might "evolve" within the Nature of the world, he would never reach the "DIVINE IMAGE," because that is a DIVINE GIFT, a "SUPRANATURAL" one. Science seeks the "nature of Man" and finds it "identical" to cosmic Nature and, not recognizing that Man's Image is the DIVINE BREATH, it attempts to "manufacture" an "image of man-nature" which can only be the "evolution of nature."

There is indeed a "Transfiguration" of Nature in Man, but only through the DIVINE IMAGE in Man, not as the "self-transformation of nature itself" (as evolution).

M.G.: Al. Kalomiros, who seemed to me to treat the Genesis problem more realistically, tries *to decipher the biblical text also in a scientific sense,* not merely theological. He shows how, *from Water, the first forms of Life appear*, from which *an "evolution"* of birds, mammals *is possible*, only to reach *the superior form of Man.*

G.G.: Kalomiros somewhat forces an interpretation that is not really biblical. Strictly biblically speaking, Heaven and Earth were Archmodels, but as a fact they existed in a *Unity of "primordial Waters, in which the Earth was not yet distinguished."* Then, by the "*separation*" of the Waters from Above from those below, Heaven and Dry Land become *concrete*. GOD creates a "Unique Substance of Creation" as primordial Waters, which possess an "Image of double orientation," of Heaven and of Earth, and takes shape in the "unfolding" of Creation. Thus, the first "phenomenon" within the "Substance–Water of creation" is this "Orientation of double direction".

M.G.: Science speaks of an elementary Big Bang, of *subtle–quantum elements of matter* which pass through *condensations and accumulations*, up to the biblical "Waters."

G.G.: Regardless of where one might begin, biblically the direct DIVINE ACT is the Origin, and, moreover, it already gives the "orientation–information–reason" for the subsequent processes. The "primary matter" possesses precisely this "informational" orientation to be Heaven and Earth, and nothing else. "Evolution" does not have a "SPECIFIC informational," it is conceived as a "relative product" which only toward the end acquires the "character" that becomes a "law of evolution." Al. Kalomiros acknowledges the "COMMAND" of GOD, yet he renders it "insufficient" when he leaves the "process of concretization to the hazard of evolution."

M.G.: The evolution from "unicellular organisms" to ever more complex forms, fish, birds, mammals, and Man takes, they say, millions of years.

G.G.: Forgive me, but this lightness of the "millions of years" seems to me personally a kind of "subterfuge," a last

"refuge" in concealing a "scientific mythmaking." The "myth" of millions of years is the greatest "sin" of science, in which, regrettably, many still persist. It is already known that Time can produce similar phenomena even in "compressed" dimensions of "moments-millions of years." GOD's OMNIPOTENCE does not admit "dilation" but only the "ALL-AT-ONCE" which for us may appear as extended. Biblically, it is only the "DIVINE ALL-AT-ONCE." The Days of biblical Genesis are not "Time", but the RITUAL of the DIVINE ALL-AT-ONCE.

Science seems to "reconstruct regressively" what GOD might have "Thought," how He might have proceeded, through accumulations, from the simple to the complex, to form the world we know.

To me, the "myth of evolution" is precisely this myth of the "regression of the precosmic Divine Act." One cannot deny that perhaps GOD may have proceeded in this way, that he first conceived the primary energy, then He concentrated it, gave it shapes and, through many combinations, He brought forth the world as we know it.

But it must be acknowledged, without any subterfuge, that when GOD actually CREATES, He makes the "World all-at-once and integral," otherwise, the biblical GOD would no longer be the PRFECT-PLENARY One, who "RESTS", that is, He has given creation its "ultimate Stability."

M.G.: The world contains within itself the "memorial of evolution" and Man, especially, contains the entire "stock of evolutionary accumulations."

G.G.: Indeed, every form of creation contains within itself the entire "Memorial of DIVINE Origin" and at once the "memorial of cosmic nature," but translated into its own specific form. It is an "Existential SUPRAMEMORIAL

of Creation," which is the "BOOK of LIFE – DIVINE SON" and at the same time a transposition into a "still Common Memorial of Created Nature" and furthermore a transposition into all the "specific forms of creation."

This "TRIPLE Memorial" confuses many, and science especially calls it the "myth of evolution," while Religion calls it the "Spirit – Soul of Creatures." Whereas appearances change and even "die," this "Existential Memorial" is "indestructible" and constitutes the "specific Personal and Individual Entity." If for science "immortality" is thought to be evolution, Religion considers IMMORTALITY to be the "Soul–Entity–Memorial of its Own transposition, the Existential SUPRAMEMORIAL of ORIGIN."

M.G.: Man is considered the "reason of evolution" by science. Therefore, Man must evolve from unicellular organisms to plants, fish, birds, mammals, and to "transfigure" himself from ape to proper Man. Fossils and geological strata bear witness to this "*evolutionary succession*." It is not necessary to detail these as a biology lesson, but the "reality of evolution" must be emphasized.

G.G.: For you, as a Man of science, it is very difficult to step outside the "concept of evolution." I understand that; yet do not get blocked in the "strict closure of evolution" which, as I have mentioned, may also have a "Memorial sense of Origins," not as "factual event" but as an "archetypal synthesis." Science is, in its own way, well-intentioned and there is no direct contradiction as such, but rather an attempt at some *equilibrium between science and Religion*, and indeed a bridge can be found.

M.G.: Father, you are both "strictly Christian" and as "open" as possible toward science. Your *mystical*

commentaries are not only *interesting* but open *inexhaustible possibilities of insight*.

G.G.: Creation itself is a "Mystery of GOD's SUPRA-MYSTERY." The mystery has its own "Manifestations-Revelation," yet it *remains* all the more of Mystery. Biblical wholes can be seen as "parts," but the greatest error is "fixist unilateralism."

M.G.: Indeed, Anthropogenesis and the Cosmic reality in general is a complex process and should not be seen simplistically or from only one perspective.

G.G.: In my view, Man, as the Mystery of Creation, must not be evaluated only by the Spiritual or the material, but according to his "IMAGE and SACRED Purpose, as the Likeness of GOD's IMAGE." Man, without the DIVINE BREATH–IMAGE, is indistinguishable from Cosmic Creatures, and then *science might directly claim evolution*. But Man, I repeat, is not a "creation," but a "Supra-creation."

Why was Man necessary, when Creatures were sufficient? The proof that Man is "above" creation is that he is the "Ruler," through whom Nature can grow or be destroyed. The "humanized–naturalized Man" is more of a "slave" of Nature, struggling to "recover-recall" from memory the "IMAGE of Supra-nature."

Science also has its merit, in that it "discovers" the "nature of Man" as well, so that he would not confuse himself with GOD Himself, as did the ancient pantheists. Man, as "Nature, is creation" and only as DIVINE is he actual Image of Man – Likeness of GOD. Man without the IMAGE of GOD is "Nature in memorial", from fish to animals.

Indeed, within Man there is the "Cosmic Memorial," Mirrored in the DIVINE IMAGE from Man, and only in this

DIVINE IMAGE does Man attain "Integral Cosmic Conscience." Created Nature paradoxically has "reasons," but not Self-Knowledge, for only the DIVINE IMAGE can "RESPOND – MANIFEST CONSCIENCE-AWARENESS." Nature through its "reasons" can never reach "AWARENESS-CONSCIENCE of Self" but only "self-sensing." In Man, who bears the DIVINE IMAGE, Nature also attains AWARENESS-CONSCIENCE.

Hence the "ROLE" of Man in the very structure of the Cosmos, as "manifestation and concretization." Man is the "Joy or the hell" of the Cosmos. Nature Sees GOD through Man, and Man sees GOD only through the DIVINE IMAGE.

M.G.: This Purpose you speak of *is gained by Man "evolutionarily*," and here science has the merit of recording it. As Man "*accumulates the spiritual*," he *develops the material-biological as well, reaching* actual *"humanization*." Al. Kalomiros makes a striking biblical interpretation, of the "double creation" of Man: once as "evolution from mammals" and again when GOD BREATHES the GRACE-BESTOWED DIVINE IMAGE. Man could not receive the DIVINE GRACE except after a "cosmic development from himself," i.e., after he had undergone the "evolution of the world itself" to be the "superiority of the world."

G.G.: May Mr. Kalomiros forgive me, but here he is kind of "stretching it too far," forcing the biblical text. Man is not "creation" but "Supra-creation"; that is strictly the message of the scriptural Genesis. Kalomiros's account that *animals* were just like today, *carnivorous and mortal*, and only in the "*Garden of Eden" were of "another condition*" is likewise "*unbiblical*." GOD created an Ideal World and, through demonic and Adamic sin, it undergoes a kind of "abnormalization." According to Kalomiros, GOD's Creation would be a "cosmic laboratory," where physical-

chemical reactions occur, aimed at increasingly complex biologization, culminating in the human.

M.G.: Science is "impartial"; it takes no account of either philosophies or the multiple religiosities that claim to be "revelatory" ...

G.G.: Kalomiros seems a candid Man of science, but forgive me, he kind of "mixes them up"... His commentary on the "double creation of Man" is an "invention"...

Man does not "evolve," but "Pours forth" the DIVINE Arch-memorial BREATHED into him. He accumulates the Memorial of Creation from the Nature-clay from which he was "shaped" by GOD Himself, and UNITES the DIVINE with created Nature, indeed even ENCOUNTERS them in reciprocal COMMUNICATION.

Man cannot be the evolution of created Nature, when Man himself is directly IMAGE of the DIVINE, because that would mean an "impersonalization" of the DIVINE, which is inadmissible according to the biblical character. Man is a direct PERSONAL IMAGE from the beginning and, from the Mystery of the IMAGE, Man Grows-evolves, *not from "animal-nature to man,"* but from Man – Divine Image to deified Man.

Here Kalomiros gets confused, not distinguishing between the "DIVINE in Man" BREATHED at his creation and the "deification of the SPIRIT," which is possible only "over" the DIVINE IMAGE in Man. The "BREATH" given to Adam-Man is the "Pre-Christic Baptism," which must become the "CHRISTIC Baptism," so that, afterwards, there would also be the "Anointment of the HOLY SPIRIT."

GRACE can be Received only on the background of the DIVINE IMAGE. Mere created Nature cannot Receive the Divine Energy directly unless the "creation-Divine link" is first established, which is the IMAGE-BREATH. The

SPIRIT is not the BREATH, but the RESPONSE, because through spiritualization Man then RESPONDS according to the IMAGE within himself. As I have mentioned before, created Nature up to Man does not have the DIVINE IMAGE, but only the "DIVINE Reasons," and without the IMAGE it cannot "Respond," which is why GOD Creates Man to become the "ORGAN of Response of the created World."

Thus, even Nature cannot have a "formative evolution," because it has no IMAGE. Nature "Evolves also Spiritually, through the spiritualization of Man." At most, it can have a kind of "evolution toward spiritualization," which is still biblically acceptable.

M.G.: So, You, although not closed to science, as a Christian Mystic, do not accept under any form the "evolution within the framework of Genesis-Creation of the World," but possibly an "evolution of spiritualization" (not of biological constitution).

This statement about the "evolution of spiritualization" is interesting ... it seems to make a kind of "supra-biologization," since spiritualization "transforms" the nature of creation even "physically-chemically", through the DIVINE GRACE SUPRAENERGIZATION.

G.G.: In the Days of Genesis there is no evolution; everything is Created directly by GOD and in its Integrity. After Creation is completed, the World enters into its "own course," in which it makes the "Ascent of spiritualization," and here one might speak of a so-called "evolution" ... It is only upon Man that the Image has been "BREATHED". Nature has only the "reflections-reasons" of the DIVINE IMAGE.

Upon Man an "IMAGE – Likeness of DIVINE IMAGE" was also BREATHED, so that he can RETURN-retranscribe

the "reasons of created nature" into the DIVINE. Here is the Mystery of Creation. If created Nature contains within itself the "WRITING – DIVINE Laws – Reasons," the Life of Created Nature produces also "its own reasons of creation," which, *if they "remain in themselves,"* undergo a kind of "*self-isolation within themselves*," until a separation from the DIVINE. Man has the "Purpose" to not "leave created Nature closed" but to "ELEVATE it to DIVINITY."

Man is not created only from the "WORD that SPEAKS and things are Made," but to him it is also BREATHED the Mystery of the IMAGE, which is the GREAT MYSTERY of the DIVINE BEING. IMAGE means "EXISTENTIAL PERMANENCE in Itself." Created Nature has no IMAGE, only "appearances-reflections of IMAGE," whence the "mutable movement" of the world. To Man an IMAGE also is BREATHED so that he can "Gather-Permanentize the created world," to then ELEVATE it into DIVINITY.

Man is no longer created directly, but from the "Earth-Nature's Clay," yet he is given, through direct DIVINE BREATH, the "IMAGE-Likeness of the DIVINE." Man is the "Book of Creation," Likeness of the DIVINE BOOK, in "which the world is to Write itself"; otherwise, creation would be just a "nature without Response." Man is the Mystery of the "Word-Response of Creation." Man must be the "Writing of the World in GOD." Up to Man is GOD who POURS HIMSELF into Creation, and from Man is Creation which Pours itself into GOD.

There is one more aspect, overlooked by Al. Kalomiros: the Supra-biological DIVINE GRACE of Man cannot be made except on the same "foundation" of the DIVINE IMAGE; that is why created Nature does not have the GRACE, but only the "Divine Reasons." Only after the

COMING of CHRIST, through the Mystery of His INCARNATION in the Body of Created Nature, does Nature itself truly Receive Grace. Similarly, to Adam-Man the DIVINE IMAGE is BREATHED but the GRACE of the HOLY SPIRIT is Received only after the BAPTISM of CHRIST the INCARNATE.

M.G.: Al. Kalomiros, in his account, considers that Adam-Man, before receiving the DIVINE BREATH, was an active being, like all animals, that is, he was an "evolved animal."

G.G.: I beg his forgiveness, but this statement is an invented nonsense... Moses speaks of Paradise, the Garden of Man, as a "TEMPLE with the TREE of LIFE," not as a "second world" compared to the "lower world and its evolutionary transformations."

M.G.: Kalomiros dares to suppose that "outside of" Paradise there were "man-animals" (of which Cain would then have been afraid).

G.G.: This is an "evolutionary mythologization," without any basis. As I mentioned, the biblical Account does not allow such "inventive additions." Because they directly "target" the DIVINE CREATIVE ACT.

Another example of theological "negligence" belonging to Kalomiros is his claim that the biblical Man is in fact "the symbol of all humanity," the so-called "pleroma." In the Christian view, the SON of GOD – BOOK of LIFE is the "UNIQUE Existentiality and Totality of the Human and of the whole world."

To Adam-Man the DIVINE IMAGE is BREATHED, which is precisely the "Pre-Christic IMAGE" (the primary Baptism of the IMAGE) and, through this, Adam, as the "First Man," becomes the "DOOR of Humanity." Adam is

not himself the "origin," yet PARTICIPATES and becomes "Organ" of the ORIGIN, which is the DIVINE LOGOS.

This is why I insist so much on the "BOOK of LIFE – the Pre-Christic," so that the "Precosmic ORIGIN" of the "UNIQUE Existentiality (Essentiality)" of Creation is not lost from view. Nothing from Creation can be "beginning or origin"; everything comes from the ALMIGHTY and ALL-CREATING DIVINE. Biblically, "creative intermediaries" are not allowed, because they directly impair the DIVINITY.

Man is the "Image of the Supra-creation," the Crown of Creation, as they usually say, by the fact that he has the IMAGE of the MISSION of INCARNATION of CHRIST, the DIVINE SON and at once the Son of Creation. In the Christian sense, the meaning of creation is the INCARNATION of CHRIST, which is why the "reason of the world" is Man, because the DIVINE SON does not INCARNATE in any other creature, but in Man, the Image of DIVINE Likeness and at once of the likeness of creation.

The DIVINE LOGOS – BOOK of LIFE is the MIRROR-ICON in which the Created World is SEEN, and Man becomes the "Mirror-Icon" in which even the IMAGE of GOD is SEEN; therefore, only Man can INCARNATE the DIVINE SON. Man himself is also a "Book of the World" in which the INCARNATION of CHRIST is "WRITTEN."

M.G.: Another thorny problem of Anthropology is the "double Image of Man," as Man and Woman. Is the "Integral Man" "divided," or are there "two Integrities"?

G.G.: You said well, that Man exists in "Two Integrities," not in "two parts of a single whole."

I have previously explained that Man is "Earth's Nature-Clay" (as kinship with the Nature of the world) in which the DIVINE IMAGE is BREATHED. Here is how Man

is both a "Plenitude of Created Nature" and a PLENITUDE of the IMAGE of the DIVINE.

Man is not an "Androgynous, male and female in inseparable unity" (as the ancients say), but he is a "DOUBLE Image, of the DIVINE and of Created Nature." Here is the INTEGRAL Man, as a "DOUBLE Image."

Biblically, it is told that GOD "intentionally" Creates Adam-Man as this INTEGRALITY, but Adam feels "confused," and all of Nature (to which he gives names) does not "mirror" his Image. GOD gives Adam the first "instruction," which is that Man does not Identify his Image in his own created Nature. And then GOD "separates" (but does not divide) the "Two Images within Man," and thus the DIVINE IMAGE becomes evident as Man and the Image of Created Nature as Woman.

Interestingly, for Adam, GOD takes the "rib-clay" of created Nature, whereas now, when He Creates Eve, He takes the "Rib of the Image of Man." Mystically-Theologically, Adam has the Created Nature, but with the "predominance" of the DIVINE IMAGE, whence the evidence of Man. Eve-Woman likewise has Created Nature, but not directly, as Adam does, rather from the "Adamic Nature interpenetrated by the DIVINE IMAGE," whence the evidence of Image of Created Nature as feminine.

Thus, Man and Woman are not "origin of sex," but "Origin of Existential Images." Eve is not the "femininity" of Adam, and Adam is not the "masculinity" of Eve (as the ancients and psychoanalysts claim), because Adam is not "ambigender" and Eve, similarly, is not "ambigender." Adam is an "Ambi-Image," that is, an Image of Created Nature and the IMAGE of GOD. Eve, likewise, is an "Ambi-Image," that is, also an Image of Created Nature and the IMAGE of GOD. Eve-Woman, however, has in addition a

great Mystery, which is why Woman has "Origin through Man," whereas Adam has Origin through the DIVINE directly.

The Mystery of Creation is the "INCARNATION-Birth" of the SON of GOD into the World also as "Son of Creation." Adam is the Created Likeness of the IMAGE of Son. The SON of GOD, in order to be Born into the World, Creates the Mystery of the "MOTHER of Creation." Adam-Man is only Image of Son and, in order for him to become "world," he must "be Born from the Mystery of the MOTHER." Mystically-theologically, the SON of GOD "Births from the Rib – His IMAGE of SON" the "MOTHER of Creation," which is the "Image of the World," so that the SON of GOD can "Become the world."

Just as there is an ARCHIMAGE ORIGIN of DIVINE of Creation, as the SON of GOD, so there is a "proper Archimage of Creation," which is as "MOTHER." The ORIGIN must "be Born" in order to become "unfolding of itself." And in Created Nature there is "male and female" precisely for this reason. The so-called "sex-gender from nature" is therefore also as "image of origins," not as a "product of some evolution" (since evolution occurs on the basis of sex).

The great Mystery of Creation, in the Christian sense, is first the "BIRTH of the Image of MOTHER of Creation." Therefore, GOD – the SON first Creates "Created Nature" as the "Pre-Figuring of the Archimage of MOTHER."

Through the Creation of Man, GOD the SON proceeds in actual order, as He first Creates Adam – Image of Son from whom "the Image of MOTHER-Eve is Born," so that Adam may "Grow and multiply" and become "World." Adam – the Son is the "Man for Birth," and Eve-MOTHER is the "Man who Births."

Hence also the Mystery of the MOTHER of GOD, who BIRTHS the DIVINE SON CHRIST, as PERSONAL IMAGE.

M.G.: Al. Kalomiros says that "man's sex" is, in a way, a consequence of sin, through which Man remains at the level of the image of mindless animal.

G.G.: Sex, even in Nature, as I said, has the sense of Birth – Sacredness of Nature. In the GODHEAD Itself, the FATHER BIRTHS the SON, whence the SACREDNESS in Itself of BIRTH.

In Nature, this Sacredness is observed even more than in Man, because there is no sexual excess; it exists strictly for Birth. An animal has sexual function only when its Birth period comes.

Man also, being "Nature elevated in the DIVINE IMAGE" (Nature being Iconic of DIVINE descended into Nature), has the same manner of Birth as Nature, but with the sense of "ASCENT into DIVINITY." This is why it is mystically said that if there were no sin, Man would be Born the same, but "sex" would be veiled by the SACREDNESS of the DIVINE IMAGE, so that it would go unnoticed, just as the "digestion of food" goes unnoticed.

After sin, Man sees himself "naked" of the "GARMENT of the DIVINE IMAGE" (which is withdrawn into the depth of Being-Heart) and thus "the nature of Nature is revealed" in Man too, and even more, it "perverts," whence the "sexual excess" and other passionate negativities.

In the state of spiritualization, the "DIVINE GARMENT" is regained, and thus "sex is covered and sublimated in the pure IMAGE of Birth," but without changing the appearance as Man or Woman.

Mystically they say that angels are the Image of the BOOK of LIFE, which is why they are All Created at once, as the DIVINE BOOK is "COMPLETE." Angels are the

"HEAD of Creation." Created Nature is the "Trunk-Torso," which is why it branches and extends into multiple forms, and thus Growth and Multiplication appear through successive Births (the DIVINE BOOK of LIFE Sown upon the Field of the world).

Man is at once the UNION of Heaven-Angels and Earth-Nature, and also a "Supra-image of Book of Creation," which is to WRITE itself in the DIVINE IMAGE. Thus, Man is not so much the "Likeness of Creation," as the "LIKENESS of the DIVINE IMAGE," as a direct "Image of BOOK, even if it is of Creation."

Only the DIVINE and Man can WRITE a BOOK, whereas the angels and Nature are the "WRITING of the BOOK." Man ELEVATES Nature into the DIVINE in a "special Writing of Creation," which is why Man is the "End of Creation."

Thus, "sex in Man" is evidence that Man also has Created Nature, but with an "UPWARD ORIENTATION." Man "is Born-Multiplies in Nature" in order to "TAKE Nature and ELEVATE it into DIVINITY." Man must "clothe himself with all of Nature" to make it "GARMENT of the DIVINE IMAGE."

Birth in Man is not so that Man might "become the world" (as it is the purpose of Nature), but to ELEVATE the World into the DIVINE. Man Accumulates the Memories of the World only to SUPRAMEMORIZE them in the DIVINE IMAGE. Here is the Mission of the SACRED (element) of Man.

It is an Eternal Birth into Life, both Interior and Exterior. The SON of GOD Creates the Birth of the World, and He Himself INCARNATES and is Born into the World, so that the World can get Birth to itself and furthermore to "BE BORN into GOD." The ancients speak of an

"absorption" into the DIVINE, whereas in Christianity it is an ICONIC SUPRA-IMAGE, in which Creation itself can incarnate in the DIVINE without being absorbed, as a "non-amalgamated COMMUNION." Sin is precisely the "halting of Birth-Life." In Man, through "sex without Birth," death is accelerated, which is why there is the paradox of "the passion of sex seeking the compensation of Birth."

M.G.: Father Ghelasie, the problems are multiple and profound. I am personally glad that *we could open a deeper discussion*, which may be useful to others as well. We do not need to position ourselves in "contrariety"; let us leave everything in a permanent "valorisation," which can be both scientific and religious.

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