

**1270 Booklet**

Maria

*Mugenzai no Sono*

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[excerpt]

Maria!

Introduction: pray—in order to know and to have the strength to correspond.

1. Who are you?

Have you not thought, sometimes, about who you are? You justly feel yourself superior to the irrational creatures that surround you, to the stones, even if precious and beautiful, to the flowers, even if graceful and attractive, to the animals, even if very useful. You feel yourself to be master of that which surrounds you, and justly. With pride you watch an airplane fly, you hear on the radio music being played on the other end of the earth, and you can anticipate many other inventions of human intelligence.

Who are you? You realize that you have the capacity to reflect on yourself in order to know who you are: you have the faculty of reason. You have also the possibility put off this reflection for a later time: you have liberty; you have free will.

And even if entire stacks of books by various authors were offered to you in which they had reasoned long and deeply with the conclusion that you do not possess free will, in every instant, however, in the smallest experience, and also only by your choice to move a finger or not, you have the ability to write a refutation of their sophistries, asserting correctly that they assume a priori the non-existence of free will, and adapt their tests to exclude it. In this way they sin against logic, which clearly demands that a question is not judged in anticipation, but that a test is made, since it is the foundation of demonstration and experience. Therefore, you possess free will. You are free, a free master of the creatures that surround you. You are truly great.

2. Where do you come from?

Have you ever thought, sometimes, about where you come from? You love your parents with sentiments of gratitude because they gave you life and formation, but you know well that they too had parents, and so on. However, not one of your ancestors managed to conceive of any of your members. Not one of them initiated their devising. Not one of them made a single atom of matter so that they formed an eye that can see, an ear that can hear or a hand that can work. Yet these members serve precisely these

purposes. Everywhere you perceive structure with a purpose, and affirm correctly that that the hand of a man is guided by intelligence to make a work, such as a house, a train, a plane or anything else.

Yet a human eye is far more perfect than the best aircraft. Who made it then? Not a man. Who, then? Its cause, and it is the first cause, is not produced by anyone, and we call it God.

I said "first." If it were not the first, we would continue to search until we find the cause that is truly first.

And this cause, by the very fact that it is the first, was not produced by anyone, because it is not reasonable to put limits on that which is defined by its lack of limitation and boundary. Given that it was not produced, it has no beginning, it has always been and has no reason to fail sooner or later, and this means it is eternal.

This cause is God: perfection without limits, boundless, eternal. It is the first cause of the universe.

Surely, you have noted in a work made by yourself or any one else, that it bears in itself the likeness of the one who produced it. Likewise, the whole world bears within itself a likeness of God, from whose hands it came forth.

Have you noticed that also you and everyone else loves the work of their hands, just as God loves His creatures. And as a work is more perfect the greater the resemblance to the one who made it so the greater the love for it. This is precisely why the love of parents toward their children is greater than any other love. To love one's own work, in fact, is also divine act, it is a likeness to God.

Now, therefore, you know where you came from.

### 3. Where are you going?

But where are you travelling in the course of your life? Every day, every hour you are thinking or saying something. To what end? In whatever you do, to one extent or another, it is the truth to which you aspire and you tend to it because you hope to obtain a modicum of happiness. This desire for happiness is so natural that there does not exist a man in the world who does not want to be happy. For this reason alone, men amass money, seek glory and pleasure: to find happiness. Is it not true that until now you have searched for happiness in every place and in every thing on this earth? But all of it together is incapable of completely satisfying your heart. When against this fact, you have chosen as your goal earthly happiness, you always encounter

disappointments. You find only limitations where you wanted something greater and more lasting.

Have you not noticed that every means, ordered to an end, is limited and that its limit is precisely subordinated to the end? That is because every means is necessary and sufficient to achieve its end. Similarly, even these accomplishments are not in themselves an end, but a means, and you have to use them only as such. Therefore, if for you they become an end, they are for that reason inadequate.

Sit quietly and think: when, definitively, will you be perfectly happy? Set your imagination free to construct the edifice of happiness of which you have dreamed. Try to imagine all that you desire and ask yourself: what if there were more? And what if lasted longer? You will always hear the answer: if you can still achieve something better, that is to say, if your soul is not yet satisfied you have not reached the happiness that is your goal. And whatever limit remains to be overcome, will always be a hindrance to the perfection of your happiness. This means that you desire happiness, but a happiness without limitation: infinite, eternal.

In this world everything is limited, so that there is not enough to satisfy even one soul. Among those who crave happiness there are as many as people living under the sun. Where, then, is our end to be found?

We see that all natural tendencies reach their actuation: the eye desires to see and so it can, the ear to hear and so it can, the body to be nourished and so it can. To the extent that a desire remains unfulfilled the greater the ardor of the soul. Should we then, for that reason, cease to consider as important and desire (as everyone does) its complete fulfillment?

No, even this desire has its fulfillment, that is, in the infinite and eternal God.

#### 4. The Way

But this goal is so far away and so high that—you might say—it is difficult to know the way along which you must walk to reach it.

And it is true. But could not God, who infinitely loves his creatures, perhaps show the way? Could He not help us to reach to the goal?

In the various epochs of human existence diverse people, most wise and zealous, presented different ways to achieve human happiness, but if but if we assemble all their doctrines, we become convinced that they do not agree in everything. The truth, however, can only be one, regardless of time, place or nation. Adding 3 to 2 you get 5,

everywhere and always until the end of time. And even if all men denied this, they are wrong, because  $3 + 2$  will always be 5. Why? Because this is the truth.

So when we see that in the doctrines of such people some points contradict others, we must discover on which side the truth lies.

At this point, however, you might say: Oh! But I have neither the time nor the preparation to undertake such research, how, then, am I to find such a way? And this is true. Not everyone can dedicate themselves to deep religious studies, but we have a sign of the divine by which the true teaching is confirmed, namely, true and proper miracles. Only God can work miracles, so if we find them somewhere, we have a sure confirmation from God.

In history, as also in the books of the New Testament, we read that Jesus Christ made a promise in order to demonstrate the authenticity of his doctrine, namely, that He would be crucified and resurrected after three days. And it happened in just that way, so that His disciples did not hesitate at all to suffer death in order to confirm this truth. That which He taught, therefore, must be the truth.