

**KNOWLEDGE OF NOTHINGNESS
GIVES THE GRACE OF THE GREATEST SACRIFICE OF LOSING ONE’S RIGHTS
TO ENTER THE DIVINE WILL**

Jesus says below in volume 17 that the greatest sacrifice of the creature is to lose the rights of her own will by not giving life to any human thought, desire or affection; and then Jesus says that this is what gives the grace to enter into the Divine Will. The Jesus states below in volume 3 that what gives the grace to not giving life to any human thought, affection or desire is to undo her own being and reduce herself to nothing. Then Jesus states below in volume 4 that the knowledge of nothingness gives the grace to undo her own being and reduce herself to nothing. Therefore the knowledge of nothingness gives the grace of the greatest sacrifice of losing our rights to enter into the Divine Will.

VOL. 17 – September 22, 1924

And Jesus: “My daughter, the living in my Will brings with itself the loss of any right of one’s own will - all the rights belong to the Divine Will. And if the soul does not lose her rights, it cannot be called true living in my Will; at the most, it can be called living resigned, conformed. In fact, living in my Will is not merely that she does her action according to my Will, but that the whole interior of the creature gives place to neither one affection, nor one thought, nor one desire, and not even one breath, in which my Will does not have Its place. Nor would my Will tolerate even just one human affection of which It is not the Life; It would feel disgusted to let the soul live in my Will with her own affections, thoughts, and other things which a human will could have. And do you think it is easy that a soul would willingly lose her rights? Oh! how difficult it is! Rather, there are souls who, when they reach the point of losing all the rights over their own will, draw back and content themselves with conducting a life in the middle. In fact, losing one’s rights is the greatest sacrifice that a creature could do; but it is the one which disposes my goodness to open the doors of my Will for her, and, letting her live in It, to give her my divine rights in exchange. Therefore, be attentive, and never go out of the boundaries of my Will.”

VOL. 3 - May 20, 1900

All things have their origin from nothing. Necessity of rest and of interior silence.

Finding myself outside of myself, it seemed to me that it was nighttime, and I could see the whole universe, the whole order of nature, the starry heaven, the silence of the night.... In sum, it seemed to me that everything had a meaning. While seeing this, I seemed to see Our Lord who, beginning to speak about what I was seeing, said: “All nature invites to a rest; but what is true rest? It is the interior rest and the silence of all that is not God. Look at the stars, twinkling with tempered light, not dazzling like the sun; the sleep and the silence of all nature, of men and also of animals – all look for a place, a den, in which to remain in silence and rest from the tiredness of life. If this is necessary for the body, much more is it necessary for the soul to rest in her own center, which is God. But in order to be able to rest in God, interior silence is necessary, just as exterior silence is necessary to the body to be able to placidly fall asleep. But, what is this interior silence? It is to silence one’s own passions by keeping them in their place; it is to impose silence on desires, on inclinations, on affections – in sum, on all that

does not call upon God. Now, what is the means to reach this? The only means, and absolutely necessary, is for the soul to undo her own being and reduce herself to nothing, just as she was before being created; and once she has reduced her being to nothing, to take it again in God.

My daughter, all things have their origin from nothing. This very machine of the universe which you are admiring with its great order - had it been full of other things before I created it, I could not have placed my creative hand to make it with such great mastery and to render it so splendid and adorned. At the most, I could have undone everything that might have been there, to then redo it according to my liking. But we always get the same point - that all of my works have their origin from nothing, and when there is mixing with other things, it is not decorous for my majesty to descend and operate in the soul. But when the soul reduces herself to nothing and rises up to Me, and takes her being within Mine, then I operate as the God that I am, and the soul finds true rest. And here is how all virtues, from humility to the annihilation of oneself, take origin.”

Who can say how much I comprehended about what blessed Jesus told me? Oh! how happy my soul would be if I could reach the point of undoing my poor being to be able to receive from my God His Divine Being! Oh! how I would ennoble myself, how sanctified I would become! But what foolishness is mine, where do I have my brain, if I still don't do it? What a human misery – that instead of seeking its true good and taking wing up high, it contents itself with scrabbling on the ground, and with living amidst mud and rot!

VOL. 4 - March 23, 1902

The support of true sanctity is in the knowledge of self.

After I struggled very much, my most sweet Jesus came and told me: “My daughter, the support of true sanctity is in the knowledge of self.” And I: ‘Really?’ And He: “Certainly, because with the knowledge of self one undoes oneself and leans completely on the knowledge that one acquires of God, in such a way that his operating is the very divine operating, as nothing is left of his own being.” Then He added: “When one’s interior imbues and occupies itself with God alone and with all that belongs to Him, God communicates all of Himself to the soul. When her interior, then, occupies itself now with God, now with other things, God communicates Himself to the soul in part.”

KNOWLEDGE OF NOTHINGNESS GIVES THE GRACE OF TRUST IN GOD AND DISTRUST IN ONESELF WHICH JESUS SAYS IS EVERYTHING

One of the main reasons the knowledge of nothingness is so important is because it gives the soul confidence in God and distrust in herself as Jesus states below in volume 3; then Jesus states below in volume 6 that confidence in God and distrust in herself is EVERYTHING.

VOL. 3 – February 5, 1900

The circle of truth.

Continuing in the same state, with a little bit more courage, though I was not perfectly free, my dearest Jesus, on coming, told me: “My daughter, at times the soul feels an encounter

in some virtue, and plucking up her strength, the soul overcomes that encounter. Then, that virtue becomes more resplendent and rooted in the soul. However, the soul must be very attentive in order to avoid that she herself might provide the little rope to let herself be bound by lack of confidence; and she will do this by always restricting herself, without ever getting out of the circle of truth, which is the knowledge of her nothingness.”

VOL. 6 - March 23, 1905

Glory and satisfaction of Jesus.

As I was in my usual state, blessed Jesus came for a little, and I said to Him: ‘Lord, is my state your glory?’ And He: “My daughter, all my glory and all my satisfaction is solely that I want the whole of you more in Me.” Then He added: “Everything is in the soul’s distrust and fear of herself, and in her trust and confidence in God.” Having said this, He disappeared.

VOL. 2 – May 26, 1899

Contempt of oneself must be united to Faith.

This morning, I was in such a state of annihilation of myself, to the point of feeling obnoxious and irritated. It seemed to me that I was the most abominable being that could be found. I saw myself like a little worm that tossed and turned, but remained always there – in the mud, unable to take one step. Oh! God, what human misery. Yet, after so many graces given to me, I am still so bad!

My good Jesus, always benign with this miserable sinner, came and told me: “Contempt of yourself is praiseworthy when it is well invested by the spirit of Faith; but when it is not invested by the spirit of Faith, instead of doing you good, it can harm you. In fact, in seeing yourself as you are, unable to do anything good, you will be discouraged, disheartened, without daring to take one step on the path of good. But by leaning on Me – that is, by investing yourself with the spirit of Faith – you will come to know and despise yourself, and at the same time, to know Me, confident of being able to do anything with my help. And here is how, by acting in this way, you will walk according to the truth.”

How much good these words of Jesus did to my soul! I comprehended that I must enter into my nothingness and know who I am, but I must not stop there. Rather, immediately after I have known myself, I must fly into the immense sea of God, and stay there, to draw all the graces that my soul needs; otherwise, my nature remains weakened and the devil will look for means in order to cast it into discouragement. May the Lord be always blessed, and may everything be for His glory.

The reason why confidence is so important is because Jesus states below that lack of confidence is the primary obstacle for letting the Divine Will reign in souls. So the knowledge of nothingness will get rid of the obstacle of lack of confidence.

VOL. 28 – June 2, 1930

Furthermore, everything that has passed between Me and you, the many intimacies, the many excesses of my Love, my repeated comings, was required by the decorum of my Divine Will which I was to make known through you. Had I not come often, how could I tell you so

many things about my Divine Will? Had I not made my dwelling in your heart, as my living temple, my lessons would not have been so continuous. Therefore, they should comprehend that everything I have done to your soul was to serve my Divine Will, which deserves everything; and it was to serve, in hearing my so many loving condescendences, to make them comprehend how much I love the creature and how much I can love her in order to elevate the creature to my pure Love and to the full confidence which she must have toward the One who loves her so much. In fact, if there isn't full confidence between Me and the creature, they cannot be elevated to live in my Divine Will. Lack of confidence always places an obstacle to the union between Creator and creature; it is the wing-clipper of the flight toward the One who loves her so much; it makes her live at the earth's level; and even though she does not fall, it makes her feel, vividly, her passions. More so, since lack of confidence has been the weak act in the course of the centuries, and sometimes even good souls have drawn back in the journey of virtues because of lack of confidence. And I, in order to remove this torpor that the specter of the lack of confidence produces, wanted to show Myself with you as all love, and in an intimate way, more than father and daughter, in order to call back, not only you, but all others, to live as my children, as though rocked in my arms. And I have enjoyed, and so have you, how beautiful it is to have the creature as all love and all trust with Me; I can give whatever I want, and she has no fear of receiving what she wants. So, once true confidence is placed in order between Me and you, the greatest obstacle to letting my Divine Will reign in their souls is removed.

**KNOWLEDGE OF NOTHINGNESS
GIVES THE GRACE TO FOLLOW THE DIVINE WILL IN THE ROUNDS
AND GIVES THE GRACE TO QUICKLY ENTER THE KINGDOM OF THE DIVINE
WILL**

Jesus says below that the knowledge of nothingness gives the grace to follow the Divine Will in our interior which is the rounds. Then Jesus explains below in volume 19 and 29 the importance of following the Divine Will. Jesus also explains below in Volume 2 that the knowledge of our nothingness gives the grace to quickly enter the Kingdom of the Divine Will as if we were on a steamer.

VOL. 2 - June 2, 1899

After this, Jesus told me: “The greatest favor I can do to a soul is to make her know herself. The knowledge of self and the knowledge of God go together; the more you know yourself, the more you know God. The soul who has known herself, seeing that she can do nothing good by herself, transforms this shadow of her being in God, and it happens that in God she does all her operations. It happens that the soul is in God and walks beside Him, without looking, without investigating, without speaking – in a word, as if she were dead. In fact, knowing the depth of her nothingness, she does not dare to do anything by herself, but she blindly follows the trajectory of the operations of the Word.”

It seems to me that to a soul who knows herself it happens as to those people who travel in a steamer: in moving from one point to another, without taking a step of their own, they

make long journeys, but everything by virtue of the steamer that transports them. In the same way, the soul, by placing herself in God, just like the people in the steamer, makes sublime flights on the way of perfection, fully knowing, however, that it is not because of her, but by virtue of that blessed God who carries her within Himself. Oh! how the Lord favors, enriches, concedes the greatest graces, knowing that she attributes everything, not to herself, but to Him. Oh! soul who know yourself – how fortunate you are!

VOL. 19 - February 28, 1926

Every time the soul occupies herself with herself, she loses one act in the Divine Will. What it means to lose this act.

I continued amid my usual fears, and my always lovable Jesus, making Himself seen, all goodness told me: “My daughter, do not lose time, because every time you occupy yourself with yourself it is an act of my Will that you lose; and if you knew what it means to lose one single act in my Will...! You lose a divine act - that act which embraces everything and everyone, and which contains all the goods that exist in Heaven and on earth. More so, since my Will is a continuous act which never stops Its course, nor can It wait for you when you stop with your fears. It is more appropriate for you to follow It in Its continuous course, than for It to wait for you to place yourself on the way in order to follow It. And not only do you lose time, but having to pacify you and to raise you from your fears in order to put you on the way in my Will, you force Me to occupy Myself with things which do not regard the Supreme Volition. Your very Angel, who is near you, remains on an empty stomach, because every act you do in It, as you follow Its course, is one more accidental beatitude which he enjoys, being near you; and it is a doubled paradise of joys that you offer him, in such a way that he feels happy in his destiny of having you in his custody. And since the joys of Heaven are communal, your Angel offers the accidental beatitude he has received from you, his doubled paradise, to the whole Celestial Court as the fruit of the Divine Will of his protected one. All make feast and magnify and praise the power, the sanctity, the immensity of my Will. Therefore, be attentive; in my Will one cannot lose time - there is much to do; you have to follow the act of a God, which is never interrupted.”

VOL. 29 - April 24, 1931

Therefore, be attentive in following my Divine Will; the more you will follow It, the more you will recognize It, and the more superabundant It will be in giving Its goods.”

KNOWLEDGE OF NOTHINGNESS

GIVES THE GRACE TO BE DISSOLVED IN GOD WHICH GIVES THE GRACE TO BE DOMINATED BY THE DIVINE WILL WHICH IS CONTINUOUS PRAYER

Jesus says below in volume 3 that when one undoes oneself in one's nothingness this gives the grace to be dissolved in God. Then Jesus says below in volume 4 that what gives the grace to undo oneself is the knowledge of nothingness which in turn gives the grace to be dissolved in God. Then Jesus says below that when our human will dissolves in the Divine Will we receive the grace to be dominated by the Divine Will. Jesus says below in volume 28 that dominated by

the Divine Will means to have the grace of continuous prayer with no interruption. Therefore, the knowledge of our nothingness gives the grace of continuous prayer with no interruption.

VOL. 3 - June 20, 1900

As for the rest, I do not want you to think about it, because the most perfect, the most sublime humility is that of losing every reason and of not discoursing on ‘why’ and ‘how’, but of undoing oneself in one’s nothingness. And while the soul does this, without realizing it, she finds herself dissolved in God, and this produces in the soul the union most intimate, the love most perfect toward her highest Good. This, however, to the greatest advantage of the soul, because in losing her own reason, she acquires divine reason, and in losing every discoursing about herself – that is, whether she is cold or warm, whether the things that happen to her are favorable or adverse – she will be interested in and will acquire a language fully celestial and divine. In addition to this, humility produces in the soul a garment of safety, in such a way that, wrapped in this garment of safety, the soul remains in the most profound calm, embellishing all of herself in order to please her dearest and beloved Jesus.”

VOL. 4 - March 23, 1902

The support of true sanctity is in the knowledge of self.

After I struggled very much, my most sweet Jesus came and told me: “My daughter, the support of true sanctity is in the knowledge of self.” And I: ‘Really?’ And He: “Certainly, because with the knowledge of self one undoes oneself and leans completely on the knowledge that one acquires of God, in such a way that his operating is the very divine operating, as nothing is left of his own being.” Then He added: “When one’s interior imbues and occupies itself with God alone and with all that belongs to Him, God communicates all of Himself to the soul. When her interior, then, occupies itself now with God, now with other things, God communicates Himself to the soul in part.”

VOL. 23 – December 8, 1927

Her immaculate conception, though beautiful and pure, was always little light; it would have had neither the power nor sufficient light to be able to form seas of light and of sanctity, if Our Divine Will had not invested the little light in order to convert it into Sun, and if the little light, which was the will of the Celestial Sovereign Lady, had not contented itself with becoming dissolved in the Sun of the Divine Fiat to let itself be dominated by It.

VOL. 28 – July 4, 1930

This is the surest sign that created things are in my Divine Will, and this is the sign that the soul lives in It and lets herself be dominated: if her acts, though old, have the virtue of being as though always new and continuous. In my Divine Will there are no stops; the soul feels the ease and virtue of her continuous act. Does the sun perhaps stop in its course of always giving light? Certainly not. Such is the soul who lives in my Divine Will; she feels within herself all the fullness and, as though converted into her own nature, the vivifying virtue of the divine goods and of the continuous act of the Divine Fiat.

**KNOWLEDGE OF NOTHINGNESS
HELPS TO PUT INTO PRACTICE THE WORDS OF THE OUR FATHER
“DELIVER US FROM EVIL AMEN”**

Jesus says below in volume 4 that the reason why we give life to our human will and sin is because we say to ourselves “I am something”. Then below in volume 19; Jesus says that Adam lost the gift of the Divine Will because he thought that by himself he was good at doing something. Then Jesus says below in Volume 4 - December 24, 1902 that what causes us to say “I am something” is when we think that we are greater than others. So the knowledge of our nothingness helps us to put into practice The words of the OUR FATHER – “DELIVER US FROM EVIL AMEN”.

VOL. 4 - July 16, 1901

The beginning of evil in man. Distance between the love of Jesus and the human love. In order to enter into Heaven, the soul must be completely transformed into Jesus.

After various days of privation, this morning He deigned to come, transporting me outside of myself. Now, as I was before blessed Jesus, I could see many people, and the evils of the present generation. My adorable Jesus looked at them with compassion, and turning to me, told me: “My daughter, do you want to know where the evil of man began? The beginning of it is that as soon as he knows himself - that is, as soon as he begins to acquire reason – man says to himself: ‘I am something.’ And believing themselves to be something, they move away from Me, they do not trust Me, who am the All, and they draw all their confidence and strength from themselves. From this it happens that they even lose every good beginning, and by losing a good beginning, what will the end be like? Imagine, yourself, my daughter. Moreover, by moving away from Me, who contain every good, what good can man hope for, since he is a sea of evil? Without Me everything is corruption, misery, and without a shadow of true good. This is the present society.”

VOL. 19 - May 27, 1926

“My daughter, since I am raising you in my Will, O please! do not want ever to give Me this sorrow, so piercing, of going out of the unity of the light of the Supreme Fiat. Promise Me - swear that you will always be the newborn of my Will.” And I: ‘My Love, be consoled, I promise - I swear; and You must promise me to keep me always in your arms and sunken in your Will. You must never leave me if You want me to be always, always, the little daughter of your Will, for I tremble and I fear myself; more so, since the more You speak about this Supreme Volition, the more I feel that I am no good, and the nothingness of my nothing makes itself felt more.’

And Jesus, sighing, added: “My daughter, feeling your nothingness more does not oppose the living in my Will; on the contrary, it is a duty of yours. All of my works are formed over nothing, and this is why the All can do what He wants. If the sun had reason, and someone asked it: ‘What good do you do? What are your effects? How much light and heat do you contain?’; it would answer: ‘I do nothing, I just know that the light given to me by God is invested with the Supreme Will, and I do whatever It wants. I extend wherever It wants, and I

produce the effects It wants; and while I do so much, I remain always nothing and the Divine Will does everything in me.’ The same for all my other works - all their glory is to remain in their nothingness in order to give the whole field to my Will, to let It operate. Only man wanted to do without the Will of his Creator, he wanted to make his nothingness operate, believing himself to be good at something; and the All, feeling Himself placed after the nothing, went out of man, who reduced himself from superior to all, to inferior to all.

Therefore, let your nothingness be always at the mercy of my Will, if you want the unity of Its light to operate in you and call the purpose of Creation back to new life.”

VOL. 4 - December 24, 1902

After this, I saw people who believed themselves to be something greater than others; and blessed Jesus said: “My daughter, one who believes himself to be something before Me and before men, is worth nothing. One who believes himself to be nothing is worth everything – first, before Me, because if he does something, he does not think he does it because he can do it, having the strength and the capacity, but rather, because he receives from God the grace, the helps and the lights; therefore it can be said that he does it by virtue of divine power, and one who has divine power with him is already worth everything. Second, before men, because this acting by virtue of divine power makes him operate in a completely different way, and he does nothing but send forth the light of the divine power he contains within himself, in such a way that the most perverted ones, without wanting it, feel the strength of this light and submit to his volition; and here is how he is worth everything also before men. On the contrary, one who believes himself to be something, in addition to being worth nothing, is abominable to my presence, and because of his ostentatious and particular manners - for he believes he is something and makes fun of others - men keep him pointed out as an object of derision and of persecution.”

KNOWLEDGE OF OUR NOTHINGNESS GIVES THE DIVINE WILL FREEDOM IN OUR SOULS

Jesus explains below in volume 20 that the what He suffered in the Garden of Gethsemani was the agony of the Divine Will because the Divine Will has no freedom in souls. The Jesus says below in volume 2 that what gives freedom for the Divine Will in our souls is the knowledge of our nothingness.

VOL. 20 - November 19, 1926

How the Divine Will is agonizing in the midst of creatures, and how It wants to go out of this state.

My always lovable Jesus, drawing me into His adorable Will, made me see and feel the painful conditions in which the ingratitude of creatures put Him; and sighing with sorrow, He said to me: “My daughter, the pains of my Divine Will are unutterable and inconceivable to the human nature. My Will is in all creatures, but It is in the nightmare of a terrible and harrowing agony, because instead of giving It dominion, to let It carry out Its life in them, they keep It repressed, giving It no freedom to act, to breathe, to palpitate. So, the human will acts, it

breathes freely, it palpitates as it wants, while Mine is there only to serve it, to contribute to their acts, and to remain within their acts, agonizing, suffocated by the rattle of an agony of long centuries. My Will writhes inside the creatures, in the nightmare of an agony so harrowing; and Its writhings are the remorse of conscience, the disillusion, the setbacks, the crosses, the tiredness of life, and everything that can bother the poor creatures; because it is right that, since they keep a Divine Will crucified and always in the rattle of agony, the Divine Will call them with Its writhing, unable to do otherwise, because It does not have dominion. Who knows whether, entering themselves, in seeing the unhappiness that their bad will brings to them, they might give It a little breath and respite from Its harrowing agony.

This agony of my Will is so painful, that my Humanity, which wanted to suffer it in the Garden of Gethsemani, reached the point of seeking help from my very Apostles - and even that I did not obtain; and the spasm was such that I sweated living blood. And feeling Myself succumbing under the enormous weight of the agony of my Divine Will, so long and terrible, I invoked the help of my Celestial Father, saying to Him: 'Father, if it be possible, let this chalice pass from Me'. In all the other pains of my Passion, as atrocious as they were, I never said: 'If it be possible, let this pain pass'. On the contrary, on the cross I cried out: 'I thirst' - I thirst for pains. But in this pain of the agony of the Supreme Will, I felt all the weight of an agony so long, all the torment of a Divine Will that agonizes - that writhes in the human generations. What sorrow! There is no sorrow that can equal this.

Now the Supreme Fiat wants to get out. It is tired, and at any cost It wants to get out of this agony so prolonged; and if you hear of chastisements, of cities collapsed, of destructions, this is nothing other than the strong writhing of Its agony. Unable to bear it any longer, It wants to make the human family feel Its painful state and how It writhes strongly within them, without anyone who has compassion for It. And making use of violence, with Its writhing, It wants them to feel that It exists in them, but It does not want to be in agony any more - It wants freedom, dominion; It wants to carry out Its life in them. What disorder in society, my daughter, because my Will does not reign! Their souls are like houses without order - everything is upside down; the stench is so horrible - more than that of a putrefied cadaver. And my Will, with Its immensity, such that it is not given to It to withdraw even from one heartbeat of creature, agonizes in the midst of so many evils. And this happens in the general order of all. In the particular order, then, it is even more: in the religious, in the clergy, in those who call themselves Catholics, my Will not only agonizes, but is kept in a state of lethargy, as if It had no life. Oh! how much harder this is. In fact, in the agony, at least I writhe, I have an outlet, I make Myself heard as existing in them, even though agonizing. But in the state of lethargy there is total immobility - it is the continued state of death. And so, only the appearances - the clothing of religious life can be seen, because they keep my Will in lethargy; and because they keep It in lethargy, their interior is drowsy, as if the light, the good, were not for them. And if they do anything externally, it is empty of Divine Life and it resolves into the smoke of vainglory, of self-esteem, of pleasing other creatures; and I, and my Supreme Volition, while being inside, go out of their works.

My daughter, what affront. How I would want everyone to feel my tremendous agony, the continued rattle, the lethargy in which they put my Will, because they want to do their own and not Mine, they do not want to let It reign, they do not want to know It. And this is why It

wants to burst its banks with Its writhing, so that, if they do not want to know It and receive It by ways of Love, they may know It by way of Justice. Tired of an agony of centuries, my Will wants to get out, and therefore It prepares two ways: the triumphant way, which are Its knowledges, Its prodigies and all the good that the Kingdom of the Supreme Fiat will bring; and the way of Justice, for those who do not want to know It as triumphant. It is up to the creatures to choose the way in which they want to receive It.”

VOL. 2 - September 9, 1899

Jesus continues to come, but with an appearance all new. It seemed that the trunk of a tree was coming out of His blessed Heart, which contained three distinct roots. This trunk was leaning out of His Heart into mine, and coming out of my heart, it formed many beautiful branches, loaded with flowers, with fruits, with pearls and precious stones, shining like most refulgent stars. Now, seeing Himself in the shade of this tree, my loving Jesus was all amused; more so, since many pearls were falling from the tree, forming a beautiful ornament for His Most Holy Humanity. While He was in this position, He told me: “Dearest daughter of mine, the three roots that you see, which this tree contains, are Faith, Hope and Charity. The fact that you see this trunk coming out of Me and entering into your heart means that there is no good that souls possess which does not come from Me. So, after Faith, Hope and Charity, the first development that this trunk does is to make known that everything good comes from God, that creatures have nothing of their own but their nothingness, and that this nothingness does nothing other than give Me the freedom to enter into them and do what I want. But there are other ‘nothings’ – that is, other souls – who make opposition with their own free will; so, because this knowledge is lacking, the trunk produces neither branches, nor fruits, nor anything else that is good. The branches that this tree contains, with all the apparatus of flowers, fruits, pearls and precious stones, are all the different virtues that a soul can possess. Now, who has given life to such a beautiful tree? Certainly the roots. This means that Faith, Hope and Charity embrace everything and contain all virtues; so much so, that they are placed there as the base and foundation of the tree, and without them no other virtue can be produced.”

The Knowledge of Nothingness Gives Continuous Prayer And True Happiness To Souls

Jesus says below in volume 12 that true sanctity is in the continual prayer; and then Jesus says below in volume 4 that the support of true sanctity which is the support of continuous prayer is the knowledge of our nothingness which gives us the grace to put the truths into practice.

VOL. 12 - August 14, 1917

True sanctity, I believe, consists only in this. All other things are shadows, larvae, specters of sanctity. In the Divine Will, virtues take their place in the divine order; while, outside of It, in the human order, they are subject to self-esteem, to vainglory, to passions. Oh! how many good works, how many attended Sacraments are to be cried over before God, and to be repaired for, because they are empty of Divine Will, and therefore without fruits. Heaven willing that all would comprehend true sanctity. Oh! how all other things would disappear.

Therefore, many find themselves on the false way of sanctity. Many place it in the pious practices of piety - and woe to those who move them! Oh! how they deceive themselves. If

their wills are not united with Jesus, and also transformed in Him - which is continual prayer - with all their pious practices their sanctity is false.

VOL. 4 - March 23, 1902

The support of true sanctity is in the knowledge of self.

After I struggled very much, my most sweet Jesus came and told me: “My daughter, the support of true sanctity is in the knowledge of self.” And I: ‘Really?’ And He: “Certainly, because with the knowledge of self one undoes oneself and leans completely on the knowledge that one acquires of God, in such a way that his operating is the very divine operating, as nothing is left of his own being.” Then He added: “When one’s interior imbues and occupies itself with God alone and with all that belongs to Him, God communicates all of Himself to the soul. When her interior, then, occupies itself now with God, now with other things, God communicates Himself to the soul in part.”

Jesus says below in volume 3 that what gives us happiness is His grace. Then Jesus states below in volume 7 that God gives us His grace when we recognize our nothingness; therefore the Nothingness book gives souls true happiness and continuous prayer.

VOL. 3 - November 27, 1899

Grace renders the soul happy.

This morning my dear Jesus was not coming. After many hardships, I saw Him for just a little, and lamenting to Him because of His delay, I said to Him: ‘Blessed Lord, how come, so late? Have You perhaps forgotten that I cannot be without You? Have I perhaps lost your grace that You do not come?’ And He, interrupting my plaintive speaking, told me: “My daughter, do you know what my grace does? My grace renders the souls of the Blessed happy, and it renders the pilgrim souls happy - with only this difference: for the Blessed, by taking bliss and delight in it; for the pilgrim souls, by working and making it circulate. So, one who possesses grace holds paradise within herself, because grace is nothing other than to possess My very Self, and since I alone am the enchanting object that enchants the whole of Paradise and forms all the contentment’s of the Blessed, the soul, by possessing grace, wherever she is, possesses her paradise.”

VOL. 7 - February 28, 1906

The greatest honor that the creature can give to God is to depend on His Divine Will in everything. The way in which Grace communicates Itself.

This morning blessed Jesus made Himself seen for just a little, and told me: “My daughter, the greatest honor that the creature can give to God is to depend on His Divine Will in everything; and the Creator, in seeing that the creature fulfills her duty of creature toward the Creator, communicates His Grace to her.” And while He was saying this, a light came out of blessed Jesus, which made me comprehend the way in which He communicates Grace.

I understood it in this way. For example, the soul feels within herself the annihilation of herself; she sees her nothingness, her misery, her inability to do a shadow of good. Now, while she feels this way, God communicates His Grace, and the Grace of truth, in such a way that the

soul can see the truth in everything without deceit, without darkness. And here is how, what God is by nature – eternal Truth which cannot deceive nor be deceived – the soul becomes by Grace. That is to say, the soul feels detachment from the things of the earth, she sees their fleetingness, their instability, how everything is false, everything is rot, which deserves to be abhorred rather than loved. While the soul feels this state, God communicates His Grace, and the Grace of true love and of eternal love; He communicates His beauty, in such a way as to make the loving soul go mad, and the soul remains filled with the love and the beauty of God. And here is how, what God is by nature – love and eternal beauty – the soul becomes by Grace; and so with all the other divine virtues, such that if I wanted to say everything, I would be too long. I only add that Grace anticipates the soul, It excites her, but only when the soul masticates those truths, and swallows them like food into her bosom, then It communicates Itself and enters to take possession of her. This is why not everyone receives the effects described above – because they let them escape from their minds like lightnings, and do not make a place for them.

Jesus, Mary and Luisa come to us when we recognize our nothingness

VOL. 2 -August 27, 1899

The effect when Jesus goes to a soul.

This morning, while seeing my sweet Jesus, I felt a fear in me that it might not be Him, but the devil, to deceive me. And Jesus, answering my fear, told me: “When I am the One who goes to the soul, all of her interior powers are annihilated and recognize their nothingness; and I, seeing the soul humiliated, make my love over abound like many streams, in such a way as to inundate her and strengthen her in good. All the opposite happens when it is the devil.”

KNOWLEDGE OF NOTHINGNESS CRUSHES THE HEAD OF THE DEVIL

Luisa says below in volume 4 that the greatest power against the devil is humility. Then Jesus says below in volume 3 that humility is always looking at our nothingness. Then Jesus says below in volume 1 that if we stay in our nothingness the devil can't disturb us.

VOL. 4 - April 4, 1902

After this, He transported me into the middle of a road on which there were two men in the form of beasts, all intent on destroying every kind of moral good. They seemed to be strong like lions and drunken with passion; at the mere sight of them they struck terror and fright. Blessed Jesus told me: “If you want to placate Me a little bit, go and pass through those men, to convince them of the evil they do, facing their fury.” Though a little timid, yet I went. As soon as they saw me, they wanted to swallow me, but I said to them: ‘Let me speak, and then do to me whatever you want. You Must Know that if you reach your intent of destroying every moral good pertaining to religion, virtue, dependency and social welfare, without realizing your mistake, you would also destroy all corporal and temporal goods. In fact, as much as is taken away from moral goods, so much are physical evils doubled. So, without realizing it, you go against yourselves, destroying all those fleeting and passing goods which you so much love.

Not only this, but you are looking for those who will destroy your very lives, and you will cause the survivors among you to shed bitter tears.’ Then I made a most profound act of humility, which I am not even able to recount, and they remained like someone who recovers from a state of insanity; and also so weak, that they did not have the strength even to touch me. So I passed through them freely, and I understood that there is no power that can resist the power of reason and of humility.

VOL. 3 - January 31, 1900

Then He added: “What is the passport to enter into the kingdom of grace? It is humility. The soul, by always looking at her nothingness and seeing that she is nothing but dust and wind, will place all her trust in grace, so much so, as to make of it her master. And grace, taking dominion over all of the soul, leads her along the path of all virtues, and makes her reach the summit of perfection.”

VOL. 1

In seeing you humble and resigned, all sunken into your nothingness, the devil will not have the strength to get close.

Fiat!!!