
TO KNOW GOD

“ I AM ”



TO KNOW GOD

“I AM”

VAHE SIVACIYAN



TORONTO

- 2022 -

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PUBLICATIONS OF THE AUTHOR

The dates given are for the original publications in Armenian

The first four in the list have already been translated and published in English as well. The next five are also in progress of being translated and will be published in the near future. The last two (book of poems) will not be translated.

From Light to Light (I)	2013
From Light to Light - II (Awakening)	2015
From Light to Light - III (Universal Laws)	2017
Meditation	2017
Mystical Interpretations from the Gospels	
Part I – Events from the Life of Jesus ...	2018
Mystical Interpretations from the Gospels	
Part II – Parables spoken by Jesus	2018
Mystical Interpretations from the Gospels	
Part III – Jesus’ Sayings	2020
Mystical Interpretations from the Gospels	
Part IV – Gospels of John & Thomas ...	2020
Spiritual Reflections	2019
“ I AM “ – To Know God	2022
Enlightened Living – book of Poems Part I	2014
Enlightened Living – book of Poems Parts I, II & III	2019

NOTE

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1985





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to a few of my friends,
for their input, their critique and suggestions and their help
during the writing and preparation of this book.

I am forever indebted to them
and pray that
God grant them
a healthy, happy and long life.

*

I also thank, from the bottom of my heart, all those who
took, posted and provided the pictures used in this book. I
pray for them, that God's blessings follow them all the days
of their lives.



CONTENT

Page	
3	- Publications of the author
4	- Note
5	- Acknowledgement
6	- Content
7	- Biography
8	- In Memory of
9	- Dedication
11	- Preface
17	- I - Old Testament – I – “I AM”
35	- II - Old Testament – II – “I AM”
47	- III - New Testament – I – “I AM”
71	- IV - New Testament – II – “I AM”
79	- V - The Man – “I am”
100	- Addendum
103	- Epilogue
109	- Addendum II
	- Inspiring words – Albert Einstein



BIOGRAPHY

The author was born in Kadiköy, one of the suburbs of Istanbul (Constantinople), he received his elementary school education at the Aramyan-Unciyan Armenian School. He subsequently continued his education at Saint Joseph private French high school in Istanbul.

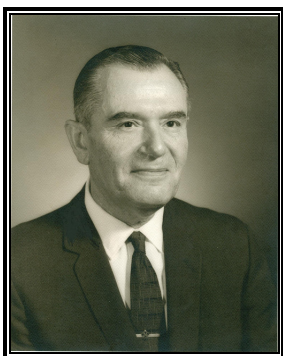


He immigrated to Toronto, Canada with his parents, where he completed his high school education. In 1968 received his Bachelor of Science degree from the University of Toronto, and in 1972, his Medical Doctorate degree from the same university. He specialized in Internal Medicine and in the sub-specialty of Cardiology. He has been on the staff of both St Joseph's and St. Michael's hospitals in Toronto and is an assistant professor at his alma mater. He has presented papers and given lectures, locally and internationally. He has published original research work on cardiac physical examination, in peer reviewed journals and in 2007 also published the textbook: "The Art and Science of Cardiac Physical Examination"

From the age of seven he has been in the Armenian Church choir, and in the late 1960s, was given the right to wear an amice. He was ordained as deacon in St. Gregory Church in St. Catharines by the hand of Bishop Aris Shirvanian. At various times, he has served in the Holy Trinity Armenian Church as well as Holy Cross Armenian Church in Toronto and also St. Gregory church in St. Catharines. He has been instrumental in starting the Holy Cross Armenian day school in Toronto. He has also served on the Board of Trustees of the same school for many years and as chairman for several years.

His curious and inquisitive character has pushed him to investigate not only in the field of medicine but also in the field of religion.





1911-1985



1904-1994



LOVE AND RESPECT
IN MEMORY OF MY
BELOVED PARENTS

**JIRAYR & ISGUHI
SIVACIYAN**



**“YOU ARE THE BOWS FROM WHICH YOUR CHILDREN AS LIVING
ARROWS WERE SENT FORTH.
THE ARCHER SEES THE MARK UPON THE PATH OF THE INFINITE,
AND HE BENDS YOU WITH HIS MIGHT THAT HIS ARROWS MAY GO
SWIFT AND FAR.
YOUR BENDING IN THE ARCHER’S HAND WAS FOR GLADNESS;
FOR EVEN AS HE LOVES THE ARROW THAT FLIES, SO HE LOVES
ALSO THE BOW THAT IS STABLE.”**

(Paraphrased from Kahlil Gibran’s “The Prophet”)



1955-2010



**I DEDICATE THIS BOOK
TO THE MEMORY OF MY
BELOVED WIFE**

AYDA SIVACIYAN



Be a reflection of what you'd like to receive. If you want love, give love. If you want truth, be truthful. If you want respect, give respect. What you give out will return to you.

-Kristen Butler
lessonslearnedinlifeinc.©



PREFACE

A

Within both the New Testament and the Old Testament of the Bible, there are multiple verses attributed to God, as if God has spoken the words. Undoubtedly God has not spoken a single word; rather those who have succeeded in developing a higher level of consciousness have experienced the revelations of those truths. They in turn have declared them as having been spoken to them by God. Every person comprehends any information presented to him according to the level of consciousness he has reached or is able to express. Without a doubt, their understanding and expressions will always reflect that comprehension. An excellent example of this is the presence of multiple denominations and sects within Christianity. There are many verses within the Old Testament that are presented in this same manner, as if God Himself has spoken them. The following quotations are the proof of this:

“I have put my words in your mouth ...” (Isaiah 51:16)

“The Lord Almighty, the God of Israel, says:” (Jeremiah 46:25)

These expressions are presented by the prophets according to their understanding. There are verses where God appears to say that He is vengeful or He punishes. Such an understanding of God contradicts the teachings of Jesus Christ, who presented to us a loving God. Such expressions should be interpreted as the limited understanding of the prophets saying them. It is highly possible that what they are trying to say is the same thing Jesus had taught us, as an unchangeable law: “You reap what you sow”. The prophet, according to his understanding attributes it to God. God never punishes; He does not even judge, but this does not mean that we will not be subjected to the reactions of our actions. If a person were to walk off of a second floor balcony, he will certainly fall down and most likely cause life altering injuries. Man is fully aware

of the law of gravity. Even animals will look many times to see if they can jump the distance safely and if not, will not jump. Therefore when man acts against the law, he will suffer the consequences. Is it possible to say that God punished him? Definitely not.

The entire universe, nature and humanity, with its physical as well as spiritual, are subject to and are governed by God's laws governing His energy, which we call the Holy Spirit. All acts committed contrary to these laws are considered to be “sins”, because the perpetrator becomes subject to the reactions of those acts. This is contrary to what most people believe, that God is sitting somewhere “up there” watching what we do and decides to punish us. Jesus Christ taught us how to think, speak and act in harmony with those laws. This is the meaning of his teaching, that the sins committed against the Holy Spirit are not forgivable, mainly because those sins are the ones committed against the universal laws.

The statement: “God says” spoken by the prophets to some degree is correct, because the revelations described above are the result of the higher level of consciousness achieved by them. The presence of consciousness in an individual is the result of the presence of Christ within him. Within the entire cosmos, there is only one consciousness and that is God's consciousness. Man expresses this consciousness with varying degrees based on the spiritual level he has reached. It would have been more appropriate if the prophets had said: “God has revealed”, but we should also understand that the statement “God says” is much more influential and much more authoritative.

In the New Testament as well, there are verses that represent God's qualities, spoken through Jesus. Jesus, “the son of man” had succeeded in fully revealing within himself the Son of God, the Christ. As a result, at times He has spoken as a man and at other times as the Christ, thus God

has spoken through Jesus.

One wonders if there were some individuals within the Old Testament that may have reached the same level of consciousness as Jesus and may have revealed Christ within themselves. It is not possible to come to any definite conclusion. There are two persons that very much possibly may have expressed or reached a relatively high level of consciousness compared to other prophets. Based on the higher level of consciousness achieved, it is more likely that the revelations given to them by God were much better understood and represented the Truth more clearly. These individuals were likely to be Moses and Elijah, because both do not have graves and were not buried, but rather their bodies turned to energy and disappeared (fire represents energy). During Jesus' transfiguration, He “spoke” with only two individuals, Moses and Elijah; therefore both must have kept their individuality after the death of their physical bodies.

The purpose of this book is to present the various characteristics of God that are given to us by the prophets as well as by Jesus Christ. When we worship God, it is imperative that we know who or what God is and where He is. We should also know the relationship that exists between us and God. One can not worship a Being that he does not love. He also can not love a Being that he has not seen, he does not know and he does not acknowledge. Therefore, is it not logical for man to make an effort to get to know God and also to get to know the relationship between God and himself, so that he can live his life accordingly? Does this not represent true worship?

* * *

B

Without a doubt, there will be many repetitions in this book that have been presented in my previous books, as well as repetitions in various chapters within this book itself.

Repetitions are helpful in understanding a subject more clearly and to better analyze and assimilate it. As I had indicated in the prologues of my previous books, I do not pretend to be an expert in this field, but I find this view much more logical and enticing. It is possible that I may express myself differently in the future. Until some knowledge is not obtained through personal experience, it only becomes a belief. Beliefs are always subject to change. On the other hand, faith, which is based on personal experience, is unshakeable. Unfortunately many individuals take their beliefs to be faith and thinking that they know the Truth, they “close their minds” and stop searching. The purpose of writing my books is self-teaching. The best way to learn is to prepare to give a talk or to research, to write a book.

Hence, the purpose of this book is for me to better understand God according to the presentation within the Holy Bible and the teachings of our Teacher Jesus Christ, as well as to understand my relationship with God, so that I may try to change myself accordingly, so that my life becomes harmonious with God’s Universal laws.

* * *

C

This book is divided into five sections.

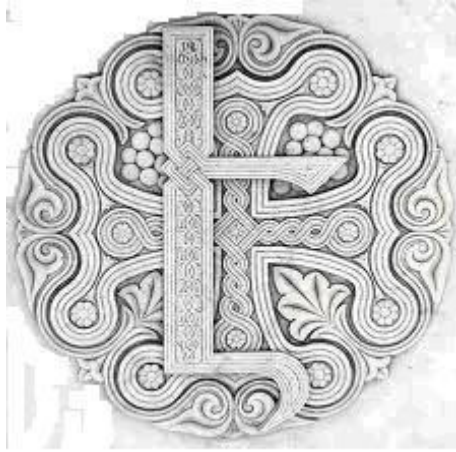
Within the first chapter will be presented verses from the Old Testament that represent characteristics of God that differ from the characteristics taught to us by Jesus Christ in the New Testament.

Within the second chapter will be presented verses once again from the Old Testament representing characteristics of God that support the characteristics presented by Jesus Christ within the New Testament.

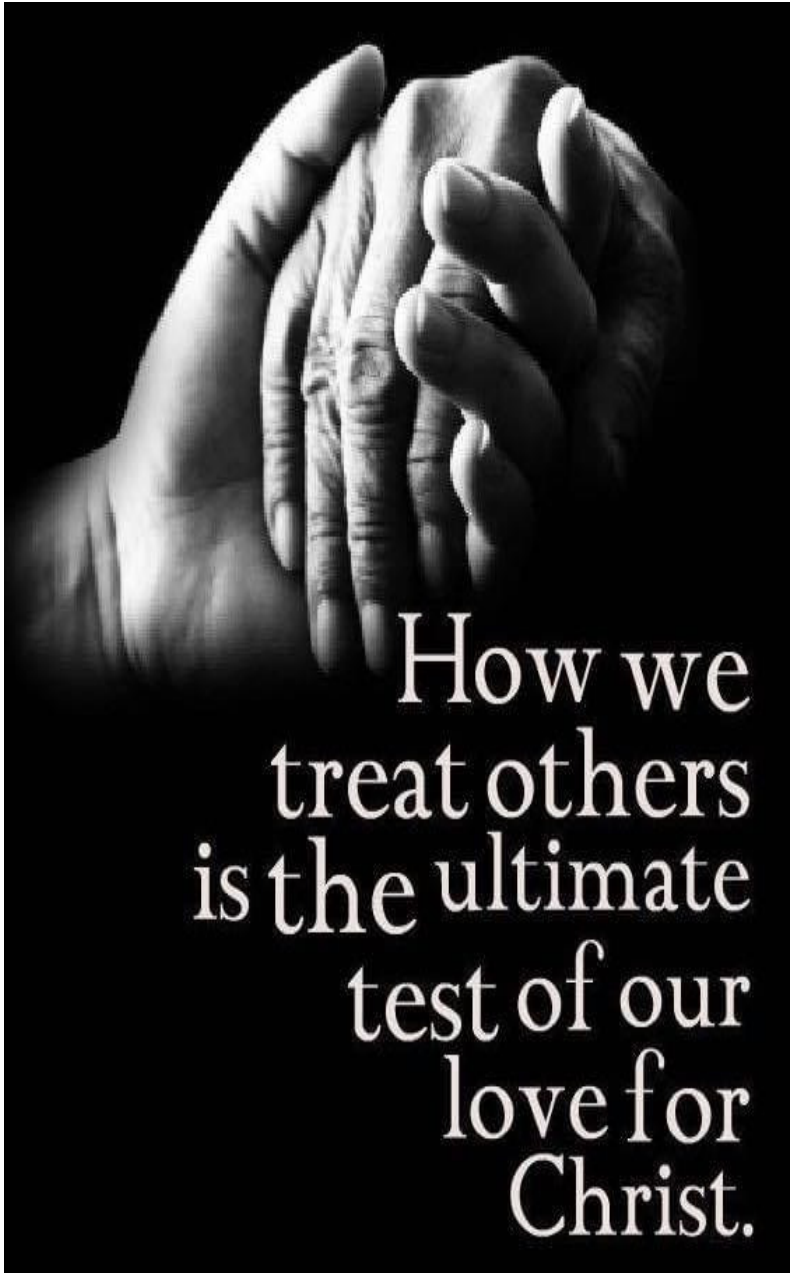
Within the third chapter will be presented verses from the New Testament that describe all the characteristics of God taught to us by Christ through Jesus.

Within the fourth chapter, there will be a few verses from the Book of Revelations of the New Testament presented.

The fifth chapter will represent man's understanding regarding his “being”, his existence and as to who or what he thinks he is.



**A big SHOUT OUT to all the people
who can CHANGE their MINDS
when they're presented with
INFORMATION
that contradicts what
THEY BELIEVE.
The world needs more
OPEN-MINDED
people like YOU.**



How we
treat others
is the ultimate
test of our
love for
Christ.



- I -

OLD TESTAMENT – I

“ I AM ”



OLD TESTAMENT – I

“ I AM ”

In this, the first chapter of this book will be presented verses from the Old Testament that present God as being jealous, vengeful, angry and punishing. These verses, taken from the Bible, represent the understanding of those who have spoken them and they do not represent the true nature of God. In the Old Testament there are many such verses which are usually repetitions of the characteristics mentioned above. Below will be considered a few verses representing the above indicated characteristics.

According to the teachings of our Lord Jesus Christ, the above mentioned negative characteristics do not represent God. Jesus Christ presented to us a loving God. True love can not have jealousy, vengeance, anger and punishment associated with it. Instead love would always caution us, help us, would show compassion and would be forgiving. Therefore we should try to understand what were the revelations that the prophets had that they expressed them in such a way and why they also attributed those expressions to God.

Before considering the various verses, it is important to understand who these prophets were and what were their duties and the purpose of their lives. The prophets were exceptional people who, through prayer, (meditation) had succeeded in elevating their level of consciousness and thus had also acquired a certain understanding regarding the Truth that the general public was not privy to. Undoubtedly not all of them had reached the same level of consciousness. Jesus, having fully revealed the Son of God, the Christ within himself, had an infinite level of consciousness. Within the Old Testament, there are two notable individuals, Moses and Elijah, who also appear to have reached a fairly high level of consciousness. As a result of the high frequency of their “energy bodies”, their physical bodies, similar to Jesus’

body, did not putrefy and decompose, but rather changed to energy and disappeared. Both their individualities also must have resurrected, because during Jesus' transfiguration, they spoke with Him. The level of consciousness achieved by many other prophets, being much higher than the level of consciousness of the masses, known to us as the waking level of consciousness, were not anywhere close to the level that the above two indicated prophets had reached. As the level of consciousness of an individual increases, he much better understands and comprehends the Truth. God, who is the only Truth, is not subject to time (*See also chapter V in this book*). Hence, past and future do not exist for God. Based on this, all that we consider to have occurred in the past and all that we expect to take place in the future are the results of our low level of consciousness. At such low levels, we mistake the illusion to be reality. The level of consciousness of God is infinite; hence time does not exist for Him. That which we call past and future, for God, they all happen in the present only. When through meditation, the prophets succeed in increasing their level of consciousness and to some degree also become privy to the Truth, to the reality, time also changes for them and does not correspond to our perception of time. We should not forget that time is relative. Time is not just relative to speed, but also to the strength of the gravitational force and also to the individual's level of consciousness (*Also see my book titled "From Light to Light III – Universal Laws" Chapter VII, page 147*). According to the level of consciousness achieved, the prophets to some degree had revelations of the past as well as the future simultaneously. Based on this knowledge they cautioned and made predictions about the future and they attributed them to God, as if God had told them. When they became privy to negative happenings in the future, they used to say: "God will punish you ...". The prophets have had a great influence both on the general population as well as on the kings in

guiding them and trying to keep them on the path of righteousness. But neither everyone nor every king had listened to them. In general, even kings bowed to the prophets and because they were revered, undoubtedly they were also some false prophets. There have also been certain conceited and arrogant kings, who, thinking that they knew the Truth more clearly than the prophets, not only have disregarded them but also have persecuted and even killed them, as did Jezebel and Ahab (1st Kings 18:1-15).

Based on the information provided above let us consider the negative characteristics presented in the following verses that were presented by the prophets as if God had said them.

“I, the Lord your God, am a jealous God, punishing the children for the sin of the fathers to the third and fourth generation of those who hate me”.

(Exodus 20:5) & (Deuteronomy 5:9)

This verse presents God as a jealous God. What is it that God is jealous of? In the same Book and in the same chapter, in verses 3 & 4, we read that God becomes jealous if and when men start worshiping another God or make an idol for themselves and worship it. Is it ever possible that a loving God would have a jealous characteristic? Definitely not. Then, what was the prophet's revelation and his understanding of it that he attributes it to God as if God had said He was jealous? The entire creation is subject to the laws that govern the creative energy. These laws are put there by God; they represent the laws governing the energy which we call the Holy Spirit, also known as “universal laws”. When one's thoughts, words and deeds are harmonious with these laws, everything progresses with ease and with perfection and we say that the person is acting according to the will of God. But when one is worshiping another god or an idol, then all his actions will be according

to the “will of that god” and most likely disharmonious with the universal laws. Whenever one acts against any one of these laws, he makes himself a target to their reactions. This does not mean that God is punishing him because He is jealous that he worships another god. The prophet, having understood the reactions created by disharmonious actions, has presented this truth as if God were jealous.

In the Bible, there is mention of seven different gods. These have been presented extensively in one of my previous books titled “From Light to Light II – Awakening” in chapter II titled “Seven” (pages 109-114). At this juncture, only the seven names of these gods will be presented. They are: “Lucifer, Abaddon, Baal of Peor or Beelphegor, Beelzebul, Leviathan, Asmodeus and Mammon”. Below, their meanings will also be presented. None of these gods are beings that are separate from man himself. But unfortunately most people, as a result of their misunderstandings, think that they are some external gods. Even the God presented to us by the Bible and taught to us by Jesus Christ, says we should not be seeking outside of ourselves. According to the Gospels, one’s body is the temple of God. God, namely Christ, is the Spirit of every and all individuals; He is the True Being of every person. It is the Christ within the person that gives life to his body and consciousness to his mind. Man’s individuality is a gift given to men that gives him the ability to judge and to choose. Man’s individuality is the throne of God within the “Temple”. Man is given intelligence. He needs to use it properly and as a result of the free will given to him, he needs to judge and choose the Christ within himself and “put Him on the throne of God”. When he succeeds in doing this, he lives according to the teachings of Jesus Christ and follows the path of perfection and of righteousness. Only then can all his deeds become harmonious with the “will of God”, and he never experiences unpleasant situations or reactions in his life. Men constantly

repeat the dictum “God is everywhere” and do not understand that everywhere also includes them-selves. Man keeps saying that he worships God and keeps repeating “Glory be to God, praise be to God” but in reality he worships another god. How does one worship God? The one that man puts on the throne within the temple becomes the god that he worships. Unfortunately the great majority of the world population have put their “Egos” on the throne of God and therefore think, speak and act according to the will of their “Egos”. Hence, they also worship another god. Based on this, most of their deeds become disharmonious with the universal laws and thus they suffer the consequences which they incur.

Many think that the idols are the various statues found within the Temples of various religions and they usually condemn the followers of those religions as being idol worshipers or heretics. Within our Christian churches, don’t we also have pictures or statues (statues being more common within the Catholic Church). None of these statues are the idols indicated within the Bible. They represent the different characteristics of God. On the other hand, the real idols are the ones that man makes for himself and worships. These idols are the seven deadly sins. The seven gods presented above represent the seven deadly sins. As an example, let us consider only one of them. The god Abaddon represents the deadly sin of greed. The picture on this page makes it clear as to how a deadly sin can become an idol and can be worshipped. Unfortunately, today the great majority of humanity is worshipping this same idol and just to make a little more money, considers all types of negative undertakings, deception, cheating, lying, fraud, betrayal, stealing and unfortunately, also going to war, thus resulting in the death of millions. Previously, the seven names of the various “other



gods”, or idols were listed. At this juncture, it is appropriate to also state their meanings and which deadly sins they represent: Lucifer – Pride, Abaddon – Greed, Baal of Peor or Beelphegor – Gluttony, Beelzebul – Envy, Leviathan – Anger, Asmodeus – Lust and Mammon – Sloth-Laziness.

The characteristic of jealousy attributed to God can not be true and is not true, but rather when man carries out the will of the god he is worshipping, which basically is one of the above mentioned deadly sins, he thus also determines his own future fate. In the future, he certainly will be subjected to the same pleasant or unpleasant situations of his fate, whatever it may be.

The following verse indicates that God will retaliate against the false prophets that preach falsehoods.

“Indeed, I am against those who prophesy false dreams,” declares the Lord. (Jeremiah 23:32)

It is appropriate to read the entire 23rd chapter of the Book of Jeremiah. In this chapter, the consequences to the false prophets for their false prophesies, are attributed to God by Jeremiah. They usually prophesied according to “the delusion of their own minds” (verse 26), “They say: ‘I had a dream! I had a dream!’” (verse 25) etc. During meditation, the revelations to the prophets occur as “dreams”. Within the above verse where it is written: “I am against those”, we should understand that it is the understanding of the prophet Jeremiah, which he presents as if God had spoken it. Without a doubt, all those who make false prophecy or false preaching, they do them according to the will of the god that they worship. That will is the will of their “Egos” which is “sitting” on the throne within the Temple of God. It is important to get to know who these false prophets are. Many think that the prophets belong to the times of the Old Testament before Jesus Christ and their time has passed.

What were the duties of the prophets?

The prophets, having achieved a higher level of consciousness, had a much better understanding of the Truth, of the reality of things, thus also a better understanding about spiritual life. They were the leaders of the population as well as of the kings, and made sure that they did not diverge from the path of perfection and of righteousness. Undoubtedly when they present God and the religion in a distorted and perverted way, they become false prophets. Did not Jesus also say: “Woe to you teachers and Pharisees” and thus rebuked the religious leaders of his day? They were the spiritual leaders of the people, but they were far from the true spiritual path and the Truth and their teachings distanced the population more from God rather than getting them closer. Today, also within Christendom, preachers of the various denominations are the “leftovers” of those prophets. Within the apostolic churches they are called bishops. When, what these “preach-ers” preach in their sermons and especially the way they conduct themselves in their private life are not in line with the teachings of Jesus Christ, the path of perfection and of righteousness, they are also “false prophets”. Unfortunately and perhaps fortunately today, neither kings, nor presidents, nor a major sector of the population do not listen to them. When many of them, inspired by personal gains, preach a distorted and perverted religion, it is best not to listen to them. It was exactly because of this that Jesus said: “...when the Son of Man comes, will he find faith on the earth?”

God has given man a mind and an intellect. It is man’s duty to use them appropriately rather than to be satisfied by beliefs given to them by others. Jesus Christ, through His “Sermon on the Mount” taught us as to what we need to do to achieve a higher level of consciousness as the real prophets had, so that we can also gain wisdom and thus better understand all His teachings and implement them in our lives, instead of constantly repeating here and there: “I

believe in Jesus there-fore I am saved” (Regarding this please see the epilogue of this book).

God is not against anyone, even not against the false prophets. But this does not mean that they will not be subject to the reactions of their actions, to the fate or destiny they have created for themselves. Jesus taught us that the blessings of God are “showered” equally on all, both the good and the bad in us. But it is up to us to become a receptive vessel for them.

Within the next two verses, the prophet presents God as bringing disaster and portraying Him as a punishing and killing God.

I am determined to bring disaster on you and to destroy all Judah. ... I will punish those who live in Egypt with the sword, famine and plague, as I punished Jerusalem.

(Jeremiah 44:11 & 13)

Without a doubt, God being a God of love does not have such characteristics. Hence, what was it that the prophet was trying to imply? What revelation did he have which he attributed to God? As previously indicated, during the analysis of the previous verses, man is subject to both the pleasant as well as unpleasant situations created by his destiny. He has no possibility of escape from his destiny. Whatever applies for an individual also applies to a group and to a nation as well. As an individual creates his destiny through his thoughts, words and deeds, so does a nation as a result of collective thoughts, words and deeds of the individuals forming it. This becomes the collective social consciousness of the group. This gives rise to the destiny of the nation. One should not forget that all words and deeds are the result of a thought that occurs first. Every thought is a function of the brain and causes a certain electrical current within the brain. Every electrical current has a specific frequency of magnetic field that emanates from it and spreads out into

space. Undoubtedly the magnetic field produced by a single individual is not very strong, but within a given nation, when millions think the same way, it adds up to a significant strength and it is just this that attracts harmonious frequency energies and thus events unto itself. This we call destiny.

For us, Armenians, this should be easy to understand, mainly because we constantly have been subjected to the conditions indicated in the above verse quoted from the Bible, especially tragedies perpetrated by sword. As a result of an incorrect understanding of the above verse as well as similar verses, we have constantly blamed God or His “instrument”, the Turks. Turks were not and are not the instrument of God, but rather, they are the instrument of our destiny that we have created for ourselves. To this date we still have not learned or understood that we are the architects of our own destiny. We are proud of being the first Christian nation, but we have not stayed on the path of perfection and of righteousness as taught by Jesus Christ, and we still, to this day, fail to do so. Constant discontent, bickering, opposition, pride, power struggles, treachery, materialism, indifference, envy of other nations rather than care for ours, as well as the lack of unity, solidarity and cooperation have plagued the character of our population. Being a relatively intelligent and creative nation, we have learned nothing from past experiences. We have contributed enormously to the advancement of science and technology in other nations but not in our nation. Today, as an Armenian nation, on the verge of total annihilation, we are about to lose our God-given language as well. In the world, there is one other God-given language that is also on the verge of being lost, that is the Sanskrit language. Within the eastern dialect of the Armenian language, the change in spelling that takes the words away from their roots and the estranged vocabulary full of foreign words and within the western, the partisan disputes, indifference and unwillingness in committing appro-

priate monetary requirements resulting in closure of schools have resulted in bringing the language to the brink of being completely lost.

It is our duty to wake up from our spiritual slumber, and as a nation we have to change the way we think, speak and act, so that we change our path and stay on the path of perfection and of righteousness, so that all that we do can be harmonious with the universal laws. It is only then, and only then, that our nation can flourish and be immune to and free of any future disasters.

Within the following verse, Jeremiah once again presents God as being vengeful (only in the classical Armenian Bible) as well as punishing and delivering them to enemies.

“I am about to bring punishment on Amon god of Thebes, on Pharaoh, on Egypt and her gods and her kings, and on those who rely on Pharaoh. ... I will hand them over to those who seek their lives”. (Jeremiah 46:25-26)

Is it ever possible that a loving God, who is also forgiving and merciful, would ever be vengeful, punishing and handing over to the enemy anyone for annihilation? What was it that the prophet was trying to imply with the words within these verses? He has attributed them to make the message more acceptable and effective. What Jeremiah has said here is the same as what Jesus Christ had taught us. Jesus had expressed the same idea with the following words: “The sins committed against the Holy Spirit are unforgivable”. The sins committed against the Holy Spirit represent all our thoughts, words and deeds that are not harmonious with the universal laws. It is not that God is sitting “up there” watching us and making positive or negative decisions as a result of our actions. The Holy Spirit is the energy emanating from God the Father and is the means of the creation. Every type of energy is subject to certain laws that govern it. The laws that govern the energy of God, the Holy Spirit, are put

there by God the Father. Even God Himself does not act against His own laws. When an individual or a collective acts in harmony with those laws, his life also becomes harmonious and pleasant. But when they act against the laws, namely disharmoniously, then they are subjected to their reactions which represent the unpleasant situations in their lives. Within the above verses, these unpleasant situations are presented as punishment or vengeance. Undoubtedly there must also be an “instrument” to carry out these unpleasant happenings, as the Turks were for the Armenians. This is presented with the following words: **“I will hand them over to those who seek their lives”**. With regard to this, Jesus has told us the parable of “The weeds”. A man sows a good seed, meaning good deeds, but when he was asleep, which represents man’s ignorance, meaning the spiritual slumber, the enemy sows weeds, which represents thoughts, words and deeds that are contrary to the universal laws. The enemy is the Satan, the person’s own “Ego”. Is it possible to sow wheat and reap weeds, or sow weeds and reap wheat? Whatever one “sows” that also he “reaps”. Good thoughts, good words and good deeds create a loving atmosphere and pleasant life. On the other hand, bad thoughts, words and deeds create a bad environment and a very unpleasant life for us. What do we do? We say that we worship God, but we live according to the wishes of our “Egos”; in other words, we worship another god, our “Egos”. As a result, when we are subjected to unpleasant situations, we pray to God to save us. We do not understand that God will never act against His own laws.

The following words of Hosea are very surprising.

“...for you are not my people, and I am not your God”.

(Hosea 1:9)

Another expression said by this prophet, spoken according to the level of the people’s comprehension, to influence the masses. Superficial understanding tends to suggest that

each person and different peoples have their own God. This idea may have come to the prophet after seeing the various idols that the members of other religions and nations (their enemies) were worshipping. The entire creation is the “handiwork” of one God. There is only one God; it does not matter as to what and how many names are given by different peoples. It also does not matter as to how many people have created “alternate gods” for themselves.

The entire creation represents the Son of God, the Christ, which is the physical appearance of the energy of God, the Holy Spirit. Every person’s spirit in himself is the presence of Christ in him. It was based just on this truth that Jesus said: “your bodies are the Temple of God”, as well as: “The Kingdom of God is within you”. In the New Testament, we will find written the three following attributes of God: “I am the Truth, I am the Life and I am the Light of the world” (*see also chapter III in this book*). These show that there is only one single Truth. Outside of this, all else is just an illusion. Based on this, either our existence is an illusion, or we are all with the good and the bad, various appearances of the one Truth, of the one God, the one Christ. Therefore, how is it possible that God should say: “you are not my people, and I am not your God”? If a person is living in this world, in other words, he is alive; it means that he has Life. That Life in him is the presence of God in him, because “God is Life”. A living person also has consciousness. That consciousness is the “Light of God” within him expressed to the degree the individual allows. Therefore, any individual, regardless of what nation or what religion he belongs to, even if he says he does not believe in God, belongs to God and is God’s “child”. It is written in the Bible: “You are all children of God”. When God finds it appropriate for someone to be born into a specific place, nation or religion, we should also accept that as God’s will. Many, thinking that their religion

is the only correct religion, try to convert members of other religions to their own. As far as I am concerned, such ideations and deeds are one of the greatest sins one can ever commit. It appears as if the individual thinks he knows better than God and is trying to correct the mistake God has made. May God forgive me. When an individual fills his “head” with all sorts of beliefs “fed” to him by others, he starts believing that he already knows the Truth and thus he “closes” his mind. Such a person understands his own religion only superficially and when he compares it to other religions, undoubtedly he finds no similarities. Based on this, he calls the other religions heretical or just labels them as idolatry or paganism. But if he keeps his mind open, always ready to learn or to know more and works hard in this vein and leaves aside the superficial understanding and dives deep into the core of the various religions, he will realize that all religions teach the same Truth.

The planning of disaster presented in the following verse, which is attributed to God by the prophet Micah, is the complete opposite of the teachings of Jesus.

I am planning disaster against this people, from which you cannot save yourselves. You will no longer walk proudly, for it will be a time of calamity. (Micah 2:3)

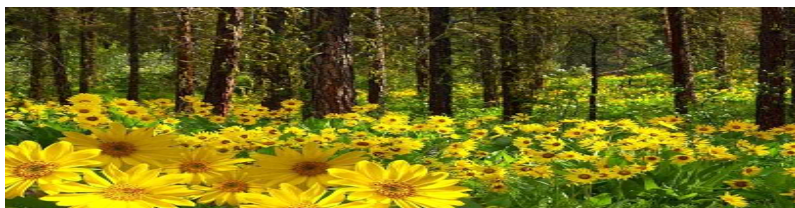
How is it possible that a loving God can plan a disaster or do something bad or negative? In this verse, there is an interesting statement that should be carefully considered. It is the last statement: “It will be a time of calamity”. Elsewhere in the Bible, it is also written that the lord of the world is Satan. From the beginning of creation to this day, the world has passed through many periods. The first period was that of paradise. These periods last thousands and thousands of years. The present period is the one where Satan is in control, meaning the period of man’s selfishness and it is the worst of all pre-existing periods. Man himself has created

this period. Unfortunately man's selfish desires give rise to various “sins”, selfish thoughts, words and deeds that contradict God's universal laws. Thus, humanity is subjected to the effects, the reactions of the destiny he has created for himself. It is exactly this that the prophet is trying to say, when he says: “disasters ... from which you cannot save yourselves”. It is impossible for anyone to avoid his own destiny.

SUMMARY

Within the Old Testament, all those verses that appear to have been said by God as if they represent God's negative characteristics, in fact represent the prophets' understandings regarding destiny; in other words, the law that says: “You reap what you sow”. The meaning of this law is not and does not represent punishment given by God; instead, they are the reactions caused by the laws governing the energy when the actions committed are against the laws. The prophets, taking into consideration the level of consciousness of the people, in other words, their level of ignorance, have presented those realities as if God has spoken them, so that they will be more believable and more effective. Is it not true that even today people still live at the same level of ignorance? We should not forget that we are still living within the “period of calamity”. Are not wars, genocides, injustices ... common occurrences that we constantly hear on the radio or see on television? If we tell the perpetrators of all those atrocities that in the future they themselves are going to suffer the reactions (they will be punished), would they ever listen or pay attention and stop their actions? Man can not comprehend the connection between his actions and the situations in life that he faces, mainly because of two reasons. One reason without a doubt is his level of ignorance; in other words, it is the low level consciousness he allows to be

expressed in him. The second is that most do not believe in reincarnation; therefore he cannot see the connection between the two. This is mainly because many a time what he sows in this life, he reaps in a future life. This idea is well described within the first verse of this chapter, where it says: “punishing the children for the sin of the fathers to the third and fourth generation of those who hate me”. Undoubtedly the literal meaning of this gives the impression that the bad times of a sin committed will continue for the descendents of the sinner, his children, his grandchildren, his great-grandchildren and even their children, in total four generations. If this was true, God would be unjust. May God forgive me. We know very well that God is just. The great-great-grandchild of the sinner does not even know his great-great-grandfather. He has never seen him let alone the sins he has committed. Therefore, would it be just to punish him for someone else’s sins? Not one person can consider such a situation to be just, nor does a just God allow for such a terrible situation. Then, what should we conclude from the statement of the prophet presented in the verse? The “seeds” one “sows” in the present, be they good or bad, one may “reap” in this life or in the future, in the next one, or second, third or forth reincarnations. Unfortunately, when one is born and enters this world, he has no recollection of his previous lives, mainly because memory is a brain function and he lost his previous brain and he is given a new brain this time. Thus, he cannot make the connection between what he is “reaping” in his present life with he had “sown” in his previous four lives. Therefore he blames God for his present condition.



**There are only seven
colors in the
rainbow.
Look what Nature has
done with them**



**Kindness is in our power
even when
fondness is not.
~Henry James~**



- II -

OLD TESTAMENT – II

“ I AM ”



OLD TESTAMENT – II

“ I AM ”

In this chapter of this book, we will consider all the positive characteristics of God that were revealed to the prophets and presented by them to the public as if God had spoken. Each one of these was spoken during various situations and circumstances to the Jewish people. The situations and the circumstances triggering these revelations of the prophets are not important or relevant for our purpose. For our purpose, only the spoken words have importance.

At times, one will notice some differences in translations, even between the classical Armenian and the vernacular translations, as well as the English translation. For our purpose, the Armenian classical translation will have precedence. Any comments after the verse quoted is based on the classical Armenian translation, which is considered by the whole world to be the closest translation to the original.

The following verse represents a revelation that Moses had:

“I am who I am”. (Exodus 3:14)

(The classical Armenian translation is: “I am God who is”).

From this expression, it is possible to understand and conclude the following two points. The “is” in this sentence represents the third person singular present tense of the verb “to be”. In the statement itself, there is no reference to the past or the future and gives the impression of being in the present only. Both the past and the future are illusions and do not exist. They are only creations of the human mind. If we seriously consider our lives, we will note that our physical body lives only in the present. No one physically can live in the past or the future. One can be aware of the past or the future only mentally. Both the past and the future are illusory, but the present is eternal. Hence, the first lesson to understand and learn from the above quotation is that God is eternal and not subject to time. God is not in time, but time is in God. Once again “is” belongs to the verb to be, therefore God is

The Being. If God is the only Being, then with regards to the creation, we may say that it is an illusion if we consider it to be separate from God, or otherwise all the multiplicity within the creation must be nothing but various and different appearances of the one God. Don't we say: “God is everywhere”? In Deuteronomy 7:21 it is written “the Lord your God, who is among you” (*The translation should actually be: “the Lord your God, who is within you”*).

It is appropriate to consider the next three verses together.

“I am God Almighty”. (Genesis 17:1) (*Should be: “I am your God”*)

“I am the Lord”. (Exodus 6:2)

“I am the Lord your God”. (Numbers 10:10)

As indicated above, if everything within the creation is nothing but various appearances of God, then it should not surprise us that He is also our Lord and we are His servants. How is it possible that a servant acts against the will of his Lord? Most of humanity appears to be behaving as disobedient servants. Jesus, making use of several parables, presented to us disobedient servants. Jesus also, through His conduct in life and with His words, showed us the obedience of a servant to his Lord, known as the path of perfection and of righteousness.

It is also appropriate to consider the next two verses together.

“I am the first and I am the last; apart from me there is no God”. (Isaiah 44:6)

“I am the first and I am the last”. (Isaiah 48:12)

(The word “last” is used in both verses. Instead in the first verse it should be “after” and in the second verse it should be “eternal”)

Once again we notice variations in translations. Within the Book of Revelation in the New Testament, it is also written: “I am the Alpha and the Omega”, refers to the first and the last letters of the Greek alphabet, indicating “the beginning and the end”. According to the first verse of the two above quotations, God is one. There is only one God regardless of

the fact that various peoples, various religions call Him by different names. The word “first” in the verse indicates that God is the beginning, the creator of everything. The latter part of the first verse by the word “after” also tends to indicate that God is the sustainer of the entire creation. The word “eternal” within the second verse is also very interesting. This tends to suggest that everything exists only in the present, because the present is eternal. Did not Jesus also speak about eternal life? Eternal life is not living unending, everlasting time; instead it is living in the present only. Only the present is eternal. The following verse that will be considered makes it somewhat clear as to how one can become worthy of eternal life and experience the presence of God. Let us first also consider the word “last” used in the above translations, mainly because the same is also present in the New Testament. Everything that starts with God also ends up with God; in other words, everything has come forth from God and will also “dissolve” in God.

It is possible to take this next verse from the Old Testament as the prologue of Jesus’ “the Sermon on the Mount”

“Be still, and know that I am God” (Psalm 46:10)

(Instead of the words “be still” in classical Armenian an interesting verb is used, it indicates to stop all activities, which fits well with “be still”, but at the same time the verb also indicates to “give precedence”)

According to this verse, it is possible to have the experience of the presence of God. Surprisingly, the translation above has made use of the words “be still”. One can be “still” at peace, calm and collected only when his wish to experience the presence of God precedes all other desires and wishes. Once emancipated from all worldly pursuits and desires, he can also be at peace, be mentally “still” and not agitated. This is possible only when the individual succeeds in having absolute control of his mind, as Jesus had taught us to have a “pure heart”, a mind cleared of all thoughts and emotions. When the mind is pure, in other

words the person has a “pure heart”, it is only then that the person can be (mentally) “still”.

The following verse seems to validate as to why one needs to have a “pure heart” to be able to experience God; because God is Holy and pure.

“therefore be holy, because I am holy”. (Leviticus 11:45)

In this verse, the important word is the word “holy”. This single word represents all the following characteristics: pure, immaculate, bright, plain, sacred, sublime, noble, majestic, virtuous, chaste, honest, modest, just, innocent, sinless and blessed. It appears that our minds should also be pure if we truly want to experience the presence of God.

The following verse makes it clear that everything proceeds according to God’s will.

“I am the Lord, who has made all things”. (Isaiah 44:24)

God is the creator of all things. Everything belongs to God, since He is the Lord of all. Within the creation, everything progresses according to His will. This does not mean that God, “like a human being” is sitting somewhere “up there”, in heaven, watching the world and making decisions and then having them carried out. Everything progresses according to the universal laws put forth by God, the laws that govern God’s energy, the laws of the Holy Spirit. These laws represent God’s will. If and when we read the Book of Genesis, we will see that at the end of each one of the six days of creation, it is written: “And God saw that it was good”. Within this statement, the word “good” tends to indicate that all was progressing according to the universal laws. It was during the seventh day that God gave individuality to man and He “rested”. After this task of creation, there is no statement saying that it was “good”. The reason for this is that man’s individuality has free will, the ability to judge and to choose and he also has an intellect for

the proper use of these privileged gifts. Man's free will gave him the ability to conduct himself in harmony with the universal laws or against them. When one acts contrary to one of the universal laws, without a doubt, he is subjected to its reaction. These reactions represent the unpleasant and unwanted situations and conditions he is subjected to according to his destiny. Therefore everything occurs according to the universal laws, and therefore it is appropriate to say that all occurs according to God's will.

The following verse appears to be the continuation of the previous verse.

“... you whom I have upheld since you were conceived, and have carried since your birth. Even to your old age and gray hairs I am he, I am He who will sustain you. I have made you and I will carry you; I will sustain you and I will rescue you”. (Isaiah 46:3-4)

As was indicated in the comments regarding the previous verse, God is the creator of everything as well as being the sustainer. The content of this verse centers on human life. Even before birth, in our mother's womb, we grow and develop as a result of God's care and this care continues into our old age and until “death”. At every stage of our lives we progress according to God's will. God always wills the best for us. But, what do we do? Through our thoughts, words and deeds we determine the frequency of our “energy body” and thus attract to ourselves circumstances that have harmonious frequencies with our own frequency. Don't we say: “Man is the architect of his own destiny”? Unfortunately one does not want to own up to the responsibility of undesired and unpleasant events in his life and always tries to blame others and even God. If everything progresses according to God's will, should we not be happy and accept all situations in our lives? For the pleasant events we should give thanks to God and glorify Him and for the bad ones we should again give thanks for a lesson being given to

us for our improvement. We should try hard to find and learn the lesson hidden within the event, so that similar unpleasant events do not recur in the future.

It would be appropriate to consider the next two verses together.

“I, even I, am He who blots out your transgressions, for my own sake, and remembers your sins no more”. (Isaiah 43:25)

“I, the Lord , am your Savior, your Redeemer, the Mighty One”. (Isaiah 49:26)

These verses show God’s forgiveness and mercy. Jesus Christ taught us as to which sins were forgivable and which ones were not. Sins committed against God the Father and the Son, Christ, were forgivable as a result of true repentance. But sins committed against the Holy Spirit were not forgivable. Even Jesus suffered the results of those sins for He had taken upon Himself the sins of all those whom He had healed and those whom He had resurrected. The sins committed against the Holy Spirit are the deeds committed against the universal laws. As indicated above, as a result of one’s thoughts, words and deeds, one determines the frequency of vibration of one’s “energy body”. All events of his life correspond to the frequency of his vibration. But when one changes his ways and stays on the path of perfection and of righteousness, the frequency of the vibration of his “energy body” slowly increases and changes. As a result of this change, he attracts to himself harmonious events. The bad situations spontaneously disappear and this is presented by **“blots out your transgressions, for my own sake, and remembers your sins no more”**. When the effects of all those sins are negated and they are no longer “remembered”, the unpleasant circumstances of our lives also end. Would this not be considered as being a form of salvation? Thus, God also becomes our “Savior”.

The following verse, in a way, appears to be the continuation of the previous verse.

“I, even I, am He who comforts you”. (Isaiah 51:12)

During our lives, at times, we are subjected to many types of emotions, agitations and distressing psychological states. The causes may be unfulfilled desires, loss, death of a loved one, material (money) losses, illnesses etc. As a result of all of this, if not physically, then one might suffer psychologically. But when the individual changes the direction of his mind from the “external” towards the “internal”, indicating emancipation from worldly pursuits and tending towards his true Self, the Christ within, then he finds bliss and comfort.

The following verse gives a totally different understanding compared to the Classical Armenian translation.

“Am I only a God nearby," declares the Lord , "and not a God far away?" (Jeremiah 23:23)

Within the above translation as well as within the Armenian vernacular translation, tends to indicate that God is asking the people whether they think that He was only their God and not the God of those living far away, in other words, other nations. It appears that God is trying to correct their incorrect understanding. Without a doubt, God is the God and the Lord of the entire creation; hence, the God of all nations. The true and proper meaning of this verse rests in the classical Armenian translation, where there is no question asked at all. The translation goes as follows: “I am a God nearby, says the Lord, and I am not far away”. When one finds himself in a difficult situation, he suddenly remembers God and starts to pray to save him from the difficulty. While praying, he extends his arms upward and looks up thinking that God is “up there”, somewhere that he also calls heaven. In the same way, people go on pilgrimages to various holy sites with the hope that some “saintliness” will rub off on them. In the above quotation, the prophet makes it clear that

God is not somewhere away from us. If God is everywhere within His creation, He also is within us. What is the closest thing to us? It is God; therefore we need not seek God outside of ourselves here and there, but only within ourselves, because He is our true Being. How to find God within ourselves? This requires patience, perseverance, faith, and the supreme form of prayer which is meditation, so that we can develop a “pure heart”.

The next two verses also appear to be a continuation of the previous one.

“I know it and am a witness to it," declares the Lord”.

(Jeremiah 29:23)

““I am with you," declares the Lord”. (Haggai 1:13)

The second verse makes it clear that God is with us and He is our true Being and is not a Being away from us. Within the next chapter, where the “I AMs” of the New Testament will be considered, we will see that God is both man’s life and also consciousness. One becomes aware of anything and everything thanks to one’s consciousness. One who is in a coma is aware of nothing because he can not express consciousness. He is not even aware of his own existence. The life of any individual is the presence of Christ within him and the energy that He bestows. In the cosmos, there is only one consciousness that is revealed or expressed to various degrees through everything within the creation. Even insentient matter has consciousness, admittedly expressed at a very low level. Because of this low level, the ignorant man thinks that the insentient matter has no consciousness. Within man, consciousness is also expressed at various levels at various times. As the broadcast of the radio waves from the radio station is picked up and expressed as music or talk by a radio receiver, in the same way the human brain is the “radio receiver” that expresses a small portion of God’s consciousness. Therefore, what we are conscious and aware

of, so is God conscious and aware of.

The following verse completes the content of the above verses.

“I am the Lord , the God of all mankind. Is anything too hard for me?” (Jeremiah 32:27)

As in the classical Armenian translation, here also the word “Lord” is used. In some other translations, the name “Jehovah” is used. If God is within the entire creation, it may be appropriate to say that the entire creation represents God’s “body”. As we are in each and every cell of our own bodies, in the same way God is also in each and every thing within the creation. As we are able to move our body according to our wish without any difficulty or impediments, in the same way God is also able to do anything and everything He wishes, through and with everything within the creation. This also declares that God has full dominion over the entire creation.

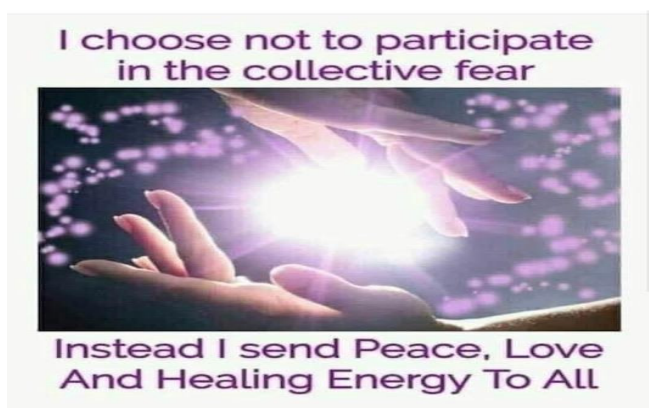
The following verse will be the last one from the Old Testament to be considered within this chapter.

“I am the LORD your God; follow my decrees and be careful to keep my laws”. (Ezekiel 20:19)

The first statement of this verse need not be reconsidered here since it was already discussed previously. The interesting part is the second half of the verse. It appears to be advice given to mankind so that their thoughts, words and deeds become harmonious with the universal laws governing the energy of the Holy Spirit. It is only then that one can say he is living according to the will of God, because he has kept the laws.

SUMMARY

The truths learned from these verses within this chapter may be summarized in the following way. God is an eternal Being, Who has no beginning nor does He have an end. Instead, He is the beginning of everything, the sustainer and the end of all, because He is all capable. God is not a Being that is separate and away from the creation: instead, He is in everything within the creation. All the apparent multiplicity is nothing but His various expressions or appearances; hence, He is the Lord of all. He has full dominion over all creation. One of the verses declares that God is holy. The characteristics of being holy are indicated above. Almighty God, as the Holy Lord of all, is the one that cares for us and protects us from the time of conception to the time of death. In everything within the cosmos, it is only God's consciousness that is expressed at various levels; hence, God is also all-knowing. He, therefore, knows all our transgressions, but being forgiving, forgives our sins, especially when we make a serious effort to change ourselves and stay on the path of perfection and of righteousness; in other words, to keep His commandments.





- III -

NEW TESTAMENT – I

“ I AM ”



NEW TESTAMENT – I

“ I AM ”

Within the New Testament, God is presented in a totally different and new way. Jesus Christ first taught us about the Trinity. The concept of the Trinity is usually misunderstood. The followers of Islam, accuse us of believing in three Gods. At times, we also hear Christians saying: “One God-Three Beings”. God is one and there are no three Beings, but God has three expressions, three aspects. To understand this idea better, let us consider the following metaphor. A man is the child/son of his parents, but at the same time he is husband of his wife and also the father of his child. He is a child/son, also a husband as well as a father. There are not three distinct persons, but only one. Man’s intellect is not sufficient to understand the nature of God the Father; hence, it is fruitless and meaningless for us to speculate any further. Today, even quantum physicists are also in a dilemma with regards to what existed before the “big bang”. Not knowing this, they have called it “singularity”. On the other hand, the “big bang” is the expression of the energy of God the Father. Jesus taught us to call this divine energy “Holy Spirit”. Quantum physics also has taught us that matter has come forth from energy. Therefore, the physical appearance of the energy of the Holy Spirit we call the Son of God, the Christ. Based on this understanding, the entire physical “creation” is one expression, one aspect of God. It is exactly because of this that the true being of each and every individual is the Christ, which we call our Spirit. According to the teachings of Jesus, every individual has the ability to reveal Christ within himself fully. Unfortunately, the great majority of humanity is unaware and also extremely lazy with regards to the full realization of this ability. Man, attached to the external multiplicity of the creation, has forgotten the real and true purpose of his life

and the responsibility given to him as a human being. Jesus succeeded in revealing Christ through Himself fully. It is because of this that we can refer to Him as “Jesus Christ”. On the other hand, within us, Christ remains as a “seed” and waits for the “soil” to be “fertile” so that He can “blossom” and be revealed. The “fertile soil” represents man’s conduct within the path of perfection and of righteousness which is the path “pleasing” to God and leads to the development of a “pure heart”. With regards to this, Jesus had told the parable of “the sower” (*also see in the book titled “Mystical Interpretations of the Gospels – Part II – Parables spoken by Jesus. Pages 74-76*).

Within the creation, everything has its distinct nature. All animals also have their distinct natures and are not capable of changing their natures. They all live according to the nature given to them. Man is privileged, because he has the ability to judge and to choose and hence, the ability to change his nature. Man is given the opportunity to express three different natures. The first of these is the animalistic nature which is also given to all other animals. According to this nature, what does an animal do? The animal eats, drinks, sleeps, procreates, and pursues his pleasures. The animal can also be subject to some emotions that usually are for self-defense or self-comfort. Within the Book of Genesis it is written that God gave man dominion over all animals. Based on this, man thinks that he has the right to make use of the poor animals in any which way he pleases to, for his own end. The true meaning of that verse is that man has the ability to have full dominion over all aspects of his own animalistic nature. According to the “Credo” of our Church, Jesus Christ had only two natures, human and divine. Jesus had full control over His animalistic nature and it was never expressed because He had completely ignored it. He had no selfish streak within Himself. Jesus lived according to his human nature, full of love, compassionate, helpful, forgiving

..., and the revelation of Christ within Him had given Him His divine nature. On the other hand, with what nature does general humanity live? The great majority lives according to its animalistic nature; he eats, drinks, sleeps, procreates, expresses negative emotions such as anger, greed and hatred ... which are all born of selfishness. Undoubtedly there are those who live according to their human nature and express positive emotions and develop virtues. But in general, man, throughout his life, swings back and forth between his animalistic and human natures. Man, just like Jesus, is given the ability to reveal Christ within himself and live according to the divine nature with which he is blessed. Usually man does not make any effort in this direction. The reasons for these three natures are the following: Those who live according to their animalistic nature are satisfied by simply safely existing and having “fun”. Their greatest enemy is laziness (sloth). Those who live according to their human natures are not lazy; instead they work hard as the ants do, but are attached to the world and can not emancipate themselves from worldly pursuits and from their responsibilities and end up being “crushed” under “their weight”. Those who succeed in emancipating themselves completely from all worldly attachments open themselves up for the possibility of developing a “pure heart”; a mind cleared of all thoughts and emotions. They also succeed in achieving and expressing the divine nature that they were blessed with at birth. They also act and function in the world, but do only that which is absolutely essential and are never attached to the results of their actions.

Within the Old Testament, the prophets had presented the revelations they had as if God had said them. On the other hand, Jesus, having revealed Christ within Himself, in general has not said: “God says”. He, at times, spoke as a human and at other times as Christ Who spoke through Jesus.

There are a few examples within the Gospels where Jesus discriminates between Himself and Christ. The following two quotations are some examples.

“When he heard this, Jesus said, ‘This sickness will not end in death. No, it is for God’s glory so that God’s Son may be glorified through it’.” (John 11:4)

“But you are not to be called ‘Rabbi,’ for you have only one Master ... Nor are you to be called ‘teacher,’ for you have one Teacher, the Christ”. (Matthew 23:8, 10)

Within the first verse of these two quotations, Jesus spoke these words when He heard about Lazarus’ illness. The resurrection of Lazarus would show God’s glory and the Son would be glorified. It was Christ’s blessing that would resurrect Lazarus. Jesus was humble and meek; He certainly would not do anything for His own glorification. That would be pride, which is one of the deadly sins. Jesus’ reference was for the glorification of the Son of God, the Christ. Regarding Himself, Jesus has said:

“for I am gentle and humble in heart”. (Matthew 11:29)

Within the second verse of the above quotation, Jesus cautions us not to call ourselves “teacher”, nor call anyone else our “teacher”. The interesting part is that Jesus does not say: “for you have one teacher, and I am that teacher”, but instead says that Christ is that teacher. With this, Jesus discriminates between Himself and the Christ. Christ is the Spirit of every person and it is Christ that gives us our consciousness. According to the level of expression of consciousness allowed by the individual within himself, he also achieves commensurate understanding. When the individual makes himself an accepting “vessel”, all needed information and understanding is automatically revealed to him. More importantly, he gets to understand their occult meanings. Everything gets revealed to him, because everything is nothing but Christ appearing in different forms. But when one does not prepare himself, it does not matter as to how many Holy Books he reads, how many lectures he

attends and how many sermons he hears, for he will only understand their superficial and literal meanings and not comprehend the occult teachings hidden within them. These are revealed to him only by the Christ within. Is it not true that, in general, the understandings of the religions of the world are based on their superficial meanings? If one truly “dives deep” into the core of their teachings, one will see that they all teach the same wisdom and the same philosophy. Is there not only one God?

After the above preamble, let us consider the characteristics of God presented to us by Jesus Christ. These next following four verses represent the continuation of the above indicated unity or duality of Jesus and Christ.

“They all asked, “Are you then the Son of God?” He replied, “You are right in saying I am”. (Luke 22:70)

(Proper translation of Jesus’ last statement should be: “You say that I am” and not “You are right in saying I am”.)

“... for he said, ‘I am the Son of God.’” (Matthew 27:43)

“Jesus answered them, “Is it not written in your Law, ‘I have said you are gods’? If he called them ‘gods,’ to whom the word of God came ... what about the one whom the Father set apart as his very own and sent into the world? Why then do you accuse me of blasphemy because I said, ‘I am God’s Son’”? (John 10:34-36)

“I and the Father are one”. (John 10:30)

If we carefully read the four Gospels, on numerous occasions (82 times) Jesus had referred to Himself as “the son of man”. Others have called him “Son of God”. Jesus had not contradicted them because we are all children (sons and daughters) of God. The Spirit of every individual is the Christ, the Son of God. But with Jesus the situation was much different than ours. Despite the fact that Christ is within us, we do not allow Him to reveal Himself; on the other hand, Christ had fully revealed through Jesus, therefore what He spoke as: “I am the Son of God” through Jesus should not surprise us. Within the last verse quoted above

Christ through Jesus once again declares that God the Father and the Son Christ are one. The entire creation is the Son of God, it is the “body” of God and it is the physical appearance of God. If Christ is everything, and is the true being of every person, then the words of the following verse should not surprise us.

“And surely I am with you always, to the very end of the age”. (Matthew 28:20)

The remaining verses within this chapter are taken from the Gospel of John. They represent multiple characteristics of God presented to us by Jesus Christ. These verses will also give us some understanding about the creation as well.

It would be appropriate to consider the following three verses together.

“I am the way and the truth and the life”. (John 14:6)

“I am the bread of life”. (John 6:35)

“I am the resurrection and the life”. (John 11:25)

Of these three verses, within the first verse there are three different points to consider, three truths are revealed. These are: “I am the way”, “I am the truth” and “I am the life”. Let us first consider the first of these three points, “I am the life” along with the third verse above: “I am the resurrection and the life”, because they both basically present the same point. From these statements, we should understand that all that has life also has Christ within it. Man usually thinks that insentient matter does not have life. This understanding is incorrect. Within the creation, everything that exists is alive. The presence of life is determined by the ability to move without any external force being applied. Based on this, one thinks that a piece of stone on the ground has no life because it is unable to move, to change its position without any external force being applied. One does not take into account the movements of the molecules, because he is unable to see them. Without a doubt, the degree of life

expressed by a piece of stone is extremely low. Within the creation, everything expresses life at various levels. Based on this, if everything has life and Christ says: “I am the life”, then everything must have Christ in it. If we expand a bit, we say that we have life, but every cell in our bodies also has its own life. Within each cell, every single molecule and atom also have their own lives. As a result, it is appropriate to say that the entire creation represents Christ and the multiplicity that we see is in fact all “one” and represents the different expressions of the same and one Christ. If everything is the various expressions of Christ, then there is only one Truth, and that Truth is the Christ which we call the Son of God, the physical manifestation of the Energy of God; hence the second point within the first verse above, where Christ says: “I am the Truth”, validates this point. If God is the only Truth, then the so-called multiplicity must be illusory just like a dream. If we all are various manifestations of Christ, then we must all be “one”. How can we then mistreat, hurt, get angry, give difficulty, hate or even kill any matter, any plant, any animal or any other human? Because we are part of the one singularity, we are part and parcel of the Christ: hence, whatever we do, we do it to ourselves. Should we be surprised that we are subjected to unpleasant situations in our lives?

Undoubtedly, there will be some people, who, based on the third quotation above where “I am the resurrection” is written, will claim to have been born again and consider themselves to have been saved. They insist that Christ’s words were for eternal life and not for this present worldly human life. Life is one. There are no various lives, because Christ is one. Eternity is the present and not unending, everlasting time. Therefore, eternal life must also be in the present. Man lives his physical life only in the present, but mentally the 95% of his life he lives with past memories or future expectations. When he develops full control over his

mind and is able to concentrate on the present only, he also may become worthy of eternal life. Such an existence requires emancipation from all worldly pursuits. It may be more appropriate to say to ignore the illusion and to centre the mind on the Truth, the Christ. This is to see Christ in every person, in every animal, in every plant and in every thing and thus interact with all as if interacting with Christ. This is true worship. This brings us to the first point made by the above first verse: “I am the way”. When the individual succeeds in seeing Christ in everybody and everything and thusly relates to them, he becomes worthy to have eternal life. Based on this, therefore, Christ becomes the “way” to the eternal life. Many think that eternal life is something that occurs after death. This understanding is also incorrect and contradicts the teachings of Jesus Christ. One becomes worthy of eternal life and experiences eternal life during this present worldly life. In general, man’s individuality dies and disappears with the death of the body. But those who have become worthy of eternal life, even when and if the body dies, their individuality resurrects. It is not the body that resurrects and comes back to life. Man is not his body: he is the user of the body (*See the 5th chapter of this book*). It is exactly because of this, that within the third verse above, Christ has said: “I am the resurrection”. Thus, Christ being “the way” also becomes “the way to resurrection”.

Within the second verse of the above quotations, Christ had also said: “I am the bread of Life”. This expression may be taken in two different ways. The first understanding hinges on the fact that everything is an expression of Christ. To physically survive in this world one has to eat food, “bread”. That food, that “bread” is also an expression of Christ; hence, this makes the statement “I am the bread of life” an absolute truth. Having considered this, it would be more appropriate to consider the fact that Christ is the

physical manifestation of God's energy, the Holy Spirit. Elsewhere within the Gospels, Jesus has said: “man does not live by bread alone, but by every word of God”. The “Word” of God is the energy of the Holy Spirit; it is the “word” expressed within the first chapter of the Gospel of John. Jesus lived 40 days in the wilderness, without food or water. Every person, every life lives only as a result of the energy of the Holy Spirit. Because man does not allow the expression of higher levels of consciousness through him, he can not directly tap into the energy of the Holy Spirit for his sustenance; hence, he needs intermediaries to get that energy. The first intermediary is the sun that changes the energy into an electromagnetic energy, light. The second intermediary is the plant that changes the light energy into chemical energy. To benefit from that energy, man eats the plant or eats a third intermediary, the meat of some animal. The animal also gets that energy by eating the plant. But when one is able to reveal Christ within himself, as Jesus had done, he can directly benefit from the energy of the Holy Spirit without any intermediaries. The energy of the Holy Spirit can enter us only through the Christ within us, because He is the expression of the same energy within matter. It is exactly based on this that Christ had said: “I am the bread of life”.

The following represents one of the most important characteristics of Christ.

“I am the light of the world”. (John 8:12)

In this verse, the issue is “the light”. In physics, light is an electromagnetic radiation that has various properties depending on the frequency of its vibration. What we call visible light is only a very small portion of it. Light itself is not visible, but its reflection makes everything else visible. It is possible that some find this reality somewhat strange and unbelievable. The proof of this rests in the fact that when we look up at the sky at night, we see only darkness and we also

see stars and the moon. We see the moon because the light from the sun reflects off the moon. This indicates that there is light from the sun up in the sky but we can not see it and we only see the moon that reflects the light. If the moon had not been there, we would not see the light of the sun at all, despite the fact that it radiates everywhere. Because Christ is in everything within the creation, we could also say that He is the light of physics. Hence, Christ makes everything visible to us. In reality, the meaning of this verse is not the light described in physics and “light” here is used as a metaphor. If we continue reading further within John’s Gospel, the continuation that follows the above verse, we will note that the metaphorical meaning is the intent rather than its literal meaning. Just as light itself is not visible, but makes everything else visible to us, in the same way we also do not know where man’s consciousness comes from, but it makes us aware of everything. Man thinks that consciousness is a phenomenon, a function that originates in the brain. But unfortunately no one knows how, why and where it originates in the brain. There is no question that a healthy brain is essential to express consciousness, just like a working radio receiver is essential to listen to a broadcast. In the same way, without a healthy brain, one can not express consciousness. Without the broadcast from the radio station, the radio receiver itself can not produce any music or conversation. In the same way, consciousness is not a creation of the brain, but the brain just expresses it. In the cosmos, there is only one consciousness, which is God’s consciousness. Within the creation, everything expresses this same consciousness, of course, at various levels. Even insentient matter has consciousness, but at a very low level. The electrons know to revolve around the nucleus. It is the same consciousness that man exhibits. Alas, man has not yet mastered the proper and full use of his brain. The human

brain has the capability of expressing the infinite consciousness of Christ, but man keeps his brain preoccupied with useless thoughts and emotions and does not allow it to express higher levels of consciousness. He makes his brain function like a weak radio receiver, rather than a strong one. Because our consciousness is just an expression of God's consciousness, it is not surprising that all that we know, God also knows.

Jesus said the following statement to his disciples noted within the next quotation.

“You are from below; I am from above. You are of this world; I am not of this world”. (John 8:23)

Just before these words, Jesus had told His disciples that they could not go where He was going. As having fully revealed Christ within Him, He was ready to “join”, become one with and “dissolve” in God. The disciples, still being attached to the world, were not able to reveal Christ within themselves. Hence, they were not ready or worthy to be one with God. The attachment to the world is clearly expressed in the two following words: “you are of this world” and “you are from below”. Jesus, to show His full emancipation from all worldly pursuits, makes use of the following words: “I am not of this world” and “I am from above”. Exactly because of this, it is recommended that, when one seriously wants to follow the spiritual path, he should first emancipate himself from worldly pursuits. This was exactly the reason for the existence of monasteries, so that monks, away from the hustle and bustle of the world, could concentrate on their spiritual growth. But true emancipation is not the physical one, but rather the mental. Despite working in the world, despite perfectly carrying out all his everyday duties to the best of his ability, without being attached to their results, one can emancipate himself from those results. One may become a hermit and retreat to the top of a mountain, but his mind

may be busy with a thousand and one thoughts and emotions. Opposingly, one may be in the hustle and bustle of a busy shopping area, but within his mind he can retreat into his Being and thus ignore the world. Jesus lived in the world but He was not attached to it.

This following verse proves the presence of both the human and the divine natures within Jesus.

“I am one who testifies for myself; my other witness is the Father, who sent me”. (John 8:18)

As indicated in the previous pages, man has the capacity to express three distinct natures. God created man with a human nature. As a result of the creation having progressed through evolution, man also has an animalistic nature. God has also given man the ability to develop and express a divine nature within himself. This ability is not given to the animals. In general, man’s conduct in life occurs according to his human as well as his animalistic natures. Those who worship their “Egos” tend to function according to their animalistic natures. The human nature gives man positive virtues and in place of selfishness, altruism. In general, man vacillates between his animalistic and human natures. It is not possible for man to express a divine nature without completely ignoring his animalistic nature. It was exactly because of this that Jesus had said: “you can not serve two masters”. Man’s human nature either tends towards his animalistic nature, towards his “Ego” or it tends towards the Christ within, who can bestow on him a divine nature.

Jesus, the Son of Man, had revealed Christ within Himself fully: hence, He personally experienced the presence of God, the singularity of all and the bliss this bestowed on Him. Jesus was testifying, verifying this experience that He had when he said: “I am one who testifies for myself”. Because Christ, God had fully revealed through Jesus and else-

where, Christ had already indicated that He was one with the Father: **“I and the Father are one”**. (John 10:30), Christ also testifies for and verifies His revelation within Jesus by saying: “The Father who sent me also testifies for me”. According to the laws, to judge and to prove a point, one needed two witnesses. In the above verse, Jesus Christ presents two witnesses; one is Jesus the Son of man and the other is Christ, the Son of God, revealed through Jesus. This is the proof of the two natures, the human and the divine. Jesus had totally ignored His animalistic nature. Should we not also do the same and be like our Lord and teacher? It is easy to say “I believe”, but it is very difficult to be emancipated from the “Ego”.

It is appropriate to consider the next three verses together.

“I am the good shepherd”. (John 10:14)

“I am the gate for the sheep”. (John 10:7)

“I am the gate; whoever enters through me will be saved. He will come in and go out, and find pasture”.

(John 10:9)

The duty of a shepherd is to lead the sheep to safe and good pastures, so that the sheep eat well and are satisfied. Without a doubt, Jesus Christ has used the words “shepherd”, “sheep” and “pasture” as metaphors. The meaning of the “shepherd” is clear and represents “the master, the Lord, the owner” and also “the leader”. The “pasture” represents eternal life and the “sheep” represents the all of humanity. According to the first verse quoted above, Christ is our “shepherd”, our Lord, our Master and our Leader who leads us towards eternal life. Within the second and third verses, Christ also indicates that He is the “door”, the “gate” through which the “sheep must enter and exit. With these words, Jesus Christ is emphasizing the importance for us to tend towards the Christ within and not towards our “Egos”. When

one tends towards his “Ego”, he also is tending towards Satan and will never be able to find the “pasture”, the eternal life. It may be more appropriate to say that he would not become worthy of the eternal life, because he has entered through the door of hell. How does one enter through the “door” that Christ has indicated? This actually indicates that we should become one with Christ (to “dissolve” into Christ). It is only then that one may say: “I am in Christ”. To succeed in this vein, one has to reveal Christ within himself. This requires having infinite love, constant worship, absolute faith, a life that is a constant prayer, perseverance and especially emancipation from worldly pursuits and most importantly, emancipation from the “Ego”. This basically means to stay on the path of perfection and of righteousness, which in fact sums up all of the teachings of Jesus Christ. As the sheep obey their master, the Shepherd, it behooves us also to obey all the teachings of Christ and implement them in our lives. As Jesus had indicated elsewhere, we should not call anyone teacher, for our teacher is the Christ; hence, we should not be looking for a teacher here and there, because the teacher is within us; He is our true Being. We only need to come to this realization and to listen to that inner “silent voice”. Is it possible to hear that “silent voice” when the noise of the myriad of useless mental chitter-chatter of thoughts and emotions has not ceased, so that the individual can attain a “pure heart”?

It is appropriate to consider the next two verses together. After reading these two verses, before continuing reading, it is important to contemplate for a minute or two, to see if you have had an experience in your own life when you could have said to someone else “I am in you and you are in me”. If your answer turns out to be “no”, then you will be surprised when you read on.

“I am in the Father, and the Father is in me”. (John 14:10)

“I am in my Father, and you are in me, and I am in you”. (John 14:20)

As indicated in previously pages several times, the entire creation is the physical expression of the energy of God, the Holy Spirit. Based on this, one may say that the entire creation represents God’s “body”, the Son of God, the Christ. It was exactly because of this that Christ had said: “I and the Father are one”. We also say that the Spirit of every individual is the presence of Christ within him that gives him both his life and his consciousness. Christ has also said: “I am the Truth”. Therefore, the only truth is God. If this statement of Christ is correct, then what are all that multiplicity that we see, we feel, we hear, we smell and we taste? Either they are the various expressions of God, of Christ, and it is only in this way that they can be part of the truth and of the reality, or they do not represent the truth and the reality and they are nothing but an illusion, in other words, only a dream.

Every person has had the experience of sleeping at night and also dreaming during sleep. Every dreamer, without exception, is always present in his own dream. Despite being present in the dream, being aware of everybody else’s thoughts and all the happenings within the dream, the dreamer is not seen in the dream. Let us assume that you are dreaming about attending a dinner party in a hall that has many attendees. As much as you can not see yourself there, you know that you are there and you are aware of everything going on at the party. When you are having a conversation with a friend sitting at your table across from you and you happen to realize that this is nothing but a dream and is not reality, it would be possible to tell your friend; “I am in you and you are in me”. The entire hall, with everything and everybody in it, are only in your mind; therefore it would be appropriate to say: “you are in me”. But at the same time, you are also in the dream. The consciousness of every person

in that dream is nothing but an expression of your consciousness and you are the one making them come to life. Therefore it would also be correct to say: “I am in all of you”. Some will say: “that was not reality but only a dream, because when we wake up from sleep, the dream also disappears, but this world is real, it always exists and does not disappear”. Let us consider another scenario. You are in a jungle running away from a tiger that is pursuing you. The road ends at a precipice. You see a river down below. You look back and you see the approaching tiger and decide to jump into the river. As you jump, you fall out of your bed and wake up. You notice you are breathing very fast and you can feel the rapid palpitation of your heart. You also notice that both your pajamas and all the bed sheets are wet from your sweat. As some may say that this is not reality and only a dream, then why do you experience all of these physical reactions for something that is not real. Your answer may be: “While in the dream, I thought it was real”. But when was it that you realized it was not reality but only a dream? You realized it only when you woke up. Is it not possible that this world and this life that we live could also be a dream and we, being in the dream, think of it as reality? We will realize that this life is also a dream only when we wake up from the dream. That awakening is the expression of a much higher level of consciousness of Christ compared to the level we express at what we call our waking level. It is only at such a higher level of consciousness expressed that we will be privy to experiencing the Truth, the reality, the singularity of all and to get to know it as the dreamer, the Christ. How does a dream end? A dream can end in two ways: one is by going into a deep sleep and the other is by waking up. When the dreamer of our life, the Christ within, goes into a deep sleep, as His dream ends, so does our life that we call “death”. But when the dreamer of our life, the Christ within wakes up

from His sleep, then we can also see the dreamer. As indicated above, the dreamer is not seen in the dream. It is possible to see the dreamer only when the dreamer wakes up. We also are considered to have woken up only when we experience the Christ within us. It is possible to see Christ only when He reveals Himself to us and within us. As we wake up from our nightly sleep, we realize that we are the one that was sleeping in bed. In the same way, the revelation of Christ within us is also just a realization, a realization that we are just an expression of Him and that Christ is not a Being separate from us. We also should not forget that today physics has proven that time is relative. When we dream at night and in our dream we live days, weeks, months or even years, the EEG (electroencephalogram) recorded during our sleep, shows that the dream had lasted only one or two minutes. Therefore, this worldly life which we consider to last more or less 80 years, for God is but a moment.

In the light of all this information, let us try to understand what Christ was trying to teach us through the words recorded in the above quoted two verses. The statement: “I am in my Father and my Father is in me” refers to the entire creation. The entire creation is the dream of God the Father. The entire creation is the Son of God, the Christ. Hence, Christ is within the Father, and the Father is everywhere within His dream. The next words of Christ directed to His disciples: “I am in you and you are in me” refers to the fact that every person’s life is the dream of his Spirit, the dream of the Christ within; hence, everyone’s Spirit is Christ. If we are in Christ’s dream, then we must also be in Him, because the dream is in the mind of the dreamer. What did Jesus Christ teach us? He taught us how to wake up from the dream and to see the dreamer, the Truth, the reality. All of us, experientially know that every time we change our level of consciousness, our reality also changes. In deep sleep, we

are aware of nothing. It is possible to say that we are dead to the world. We express no emotions, no feelings and have no thoughts. It is not that we are unaware of the presence of the world, but we are also unaware of our own existence. When we express a slightly higher level of consciousness, we create our own creation, our own “world”. This takes birth from our subconscious mind. We consider this creation of ours to be reality as long as the dream continues. When our level of consciousness expressed increases further to what we consider to be our waking level of consciousness, the world created by us in our dream vanishes and we become aware of this world and our “waking” life and we insist that this is the reality. It is obvious that at every change in the level of consciousness the Truth, the reality, also changes accordingly. But if we succeed in implementing the teachings of Jesus Christ and succeed in increasing our expressed level of consciousness to a much higher level, then we would completely disregard our worldly life and consider it to be nothing but a dream and then we will experience the Truth. This is what salvation is.

The next two verses may be considered as being the continuation of the previous analysis and perhaps its validation.

“I am the true vine, and my Father is the gardener”.

(John 15:1)

“I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing”. (John 15:5)

In these two verses, Christ uses the vine as a metaphor. Within the first verse, when He says: “I am the vine”, He is indicating that within this metaphor, the vine represents the Christ. Because Christ is also the entire creation, the vine also represents the entire creation. Within the second part of the same verse, He also says: “and my Father is the

Gardener”. With these words Christ makes it clear that it is God the Father that is tending to and taking care of the entire creation. Is it not true that the physical creation is the result of, and formed by, the energy that has come forth of the Father, the energy of the Holy Spirit? The creation is the physical appearance of God, it is the Son of God, it is the Christ and within this verse is represented by the vine. The content of the second verse represents the relationship between Christ and the entire creation with its multiplicity, and also humanity. As the vine is one but has multiple branches, in the same way Christ is one, but has many appearances which we consider to be all different entities. As every single cell in our bodies is part and parcel of the same body, in the same way every individual is part and parcel of Christ. To hate anyone means to hate Christ. The second part of the second verse where Christ says: “If a man remains in me and I in him, he will bear much fruit”, it appears as if He is repeating what was discussed in the previous segment. All those who tend towards Christ and ignore their “Egos” will advance much in spiritual life and this is the meaning of “bearing much fruit”. In another verse, it is also written that the gardener will cut off and throw away the branch that does not bear fruit. Could a branch that is not attached to the vine survive or be fruitful? The third part of the second verse where Christ says: “apart from me you can do nothing” is also very interesting. The meaning of this is that the spirit of every individual is his true Being and without the energy, without the life and the consciousness given to him by his spirit, he can do nothing. The physical body remains only as a corpse and rots. Everyone’s life and consciousness is the presence of Christ within him.

These last two verses of this chapter should be considered together, mainly because they represent

characteristics that Jesus never implied for Himself, but others have said and Jesus had not contradicted them, because they were the truth. As indicated at the onset of this chapter, Jesus has always referred to Himself as “the son of man”, but when others have said “you are Son of God”, He had not contradicted them.

“You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am”. (John 13:13)

“You are right in saying I am a king”. (John 18:37)

(proper translation should be: “You say that I am a king”).

As indicated before, Jesus Christ has two natures, human and divine. As it was previously affirmed that man could do nothing without the presence of Christ within him, thus we should also accept the fact that Christ is also our Lord, because even our existence is dependent on Him. It is exactly this which is implied by the above first verse states that Christ is our Lord. It is also emphasized that Jesus Christ is also our teacher. In the following verse Jesus had said:

“But you are not to be called 'Rabbi,' for you have only one Master ... Nor are you to be called 'teacher,' for you have one Teacher, the Christ”. (Matthew 23:8, 10)

If we consider this verse from the Gospel of Matthew, along with the first verse quoted above, we will see that Jesus does not consider Himself to be a teacher because He says: “for you have one Teacher, the Christ” and Jesus does not say “I am your teacher”. Jesus, having fully revealed Christ within Himself and having a divine nature as well, could not contradict them when others call Him Teacher because the One that is the teacher was revealed in Him.

When we consider the second verse quoted above, we need to also consider Jesus' temptations in the wilderness. One of the temptations was to become lord, king of the entire world. Jesus clearly rejected that idea put forth by Satan, His own “Ego”. But Christ, Who was fully revealed within Jesus, actually is the Lord, the King of the entire creation. Hence, one more time, when Pontus Pilate asks Jesus about being a

king or not, Jesus says: “you say that I am” and does not contradict him, because doing so He would be lying. The Christ was revealed through Him as the King.

SUMMARY

All the words spoken by Jesus Christ are absolute truths, because they are expressions of God, the Christ and not some individual's understandings of the revelations they may have had. According to Christ, the only Truth is God and everything else is nothing but an illusory dream. Christ is the true Being of every individual. This truth is written within the Old Testament as well

“... for the Lord your God, who is among you, is a great and awesome God”. (Deuteronomy 7:21)

God is within us and He is our true Being. Man owes his life and his consciousness to the presence of God within himself. Our daily lives are but the dream of our true Being, of the Christ within us. When man gets attached to the illusory, thinking that it is reality, he can not reveal Christ within himself. Within the illusion, everything is based on duality. Man's individuality, which is essential to succeed in revealing Christ within us, has also two polarities; one is the positive pole that tends towards the Christ within, and the other is the negative pole that tends towards his “Ego”. Man's “Ego” does not allow for man to succeed in his spiritual quest, because if he does, it indicates the “death” of the “Ego”. The real purpose of human life is for man to reveal Christ within himself and not all the useless activities created by society. God is one, but has three expressions. Man does not have the ability or the intellect to comprehend the nature of God the Father. But to some degree, he may be able to comprehend the nature of the energy coming forth of the Father as well as the physical appearance of the energy, the Son of God, the Christ. There are not three Gods, but only one God with three expressions. Because Christ is the

true Being of man, man has the ability to experience the presence of Christ within himself. Because man's mind is constantly preoccupied with the world outside, he either does not know or even if he does know, does not have time to consider his “inner world”. Surprisingly, he always dreams of “eternal life”. Because he only knows his present life, he also thinks that eternal life is the same, but only pleasant and full of pleasures for everlasting time in somewhere he calls “heaven”. Eternal life is to become one with God. It is to be free of time and space. To attain eternal life is possible only through Christ, through revealing Christ within ourselves. Jesus taught us in a beautiful way the path to success through the Sermon on the Mount.

For man to be successful in attaining eternal life, three things are essential: faith, perseverance and patience. Without a doubt, love and worship are also part and parcel of the requirements. True worship is to make one's entire life into a continuous “prayer”.





- IV -

NEW TESTAMENT – II

“ I AM ”



NEW TESTAMENT – II

“ I AM ”

In this chapter a few verses from the Book of Revelations will be considered. As within the Old Testament, the prophets had expressed the revelations they had as if God had spoken them. In the Book of Revelations, John has expressed the experiences of his visions in the same way as the prophets. Therefore these verses represent John's experiences. Some years back, I had asked one of the bishops of the Armenian Apostolic Church as to why there were no readings from the Book of Revelations in any of the services of the church. His answer was as follows: “The content of that Book is very complicated and difficult to understand and may result in wrong interpretations”. In this chapter there are only six verses and some of them were already considered within the second chapter of this book.

It is appropriate to consider the next three verses together. The whole thing rests on the words; “I am the beginning and the end”. This same expression was considered also as part of the Old Testament (see pages 38-39); therefore, it will not be discussed again. Because the New Testament was written in Greek, the first and the last letters of the Greek alphabet were utilized to indicate “the beginning” and “the end”. The Old Testament, having been written in Hebrew, these “letters” were not utilized. “Alpha” is the first letter of the Greek alphabet and “Omega” the last. It is interesting to note that within the classical Armenian translation, instead of the Greek letters, the first “Ա” (Ayp) and last “Ձ” (Ke) letters of the Armenian alphabet are used. It is highly possible that the translator felt that it was more appropriate to use the first and last letters of the Armenian alphabet. He considered them more appropriate because the first letter “A” is also the first letter of “Asdvadz” which

means God in Armenian and the last letter “K” is also the first letter of “Krisdos” which means Christ. The creation also started with an “amorphous” God and its physical existence or appearance culminated in Christ. Within the third verse, the classical Armenian translation has used the Greek letters. Highly likely the translator of this part may have been a different person.

“I am the Alpha and the Omega,” says the Lord God, who is”. (Revelation 1:8)

“I am the First and the Last”. (Revelation 1:17)

“I am making everything new! ... It is done. I am the Alpha and the Omega, the Beginning and the End”. (Revelation 21:5-6)

As indicated above, the meaning of the “beginning and the end” will not be discussed here. But the first part of the third verse requires some explanation. John, in his vision, sees the New Jerusalem that comes down from heaven. This is a reference to a change of age within the creation. The world has passed through several ages and there have been many very advanced civilizations that have disappeared, such as the civilizations of Atlantis and Lemuria and the corresponding continents and everything has started new again. The indication is that our present age will also come to an end and the survivors will start from the beginning again.

The content of the next verse presents what Jesus Christ had told John in his vision. We should not forget that at the time, Jesus had already been crucified, died and had resurrected. Therefore it should not surprise us that John has seen Jesus in his vision.

“I am the Living One; I was dead, and behold I am alive for ever and ever”! (Revelation 1:18)

In general, with the death of one’s body, one’s individuality also dies. The Spirit, or perhaps it is better to say, the soul is immortal and does not die. The Soul is the Spirit containing information put there by the individual

according to his conduct in life, according to his thoughts, his words and his deeds. The Spirit is the presence of Christ within us. It is impossible for the Spirit or the soul to die, because they are nothing but energy. We tend to call them the “energy body”. One of the laws of quantum physics is that one can not create nor destroy energy, but can only change its expression. As indicated above, with the death of one’s body, one’s individuality also ceases to exist. This is the meaning of the following quotation from the Gospels: “the wages of sin is death”. But he who succeeds in fulfilling the true purpose of his life and lives according to God’s will and has become worthy of eternal life, either willingly will leave his physical body, or after the death of his physical body, Christ resurrects his individuality and he becomes one with God, still keeping his individuality. The individuality remains chained to the Spirit, to Christ and no longer needs to reincarnate. It is exactly this, the meaning of the following verse from the Book of Revelations:

“Him who overcomes I will make a pillar in the temple of my God. Never again will he leave it. I will write on him the name of my God”. (Revelation 3:12)

But as a result of his mercy, such an entity can voluntarily reincarnate, not to fulfill the desires of his “Ego”, but to help humanity at large, even to sacrifice himself, as did Jesus Christ. Within the vision of John, Jesus, with His words, tries to indicate that He is the same Jesus that died on the cross, but now He lives. It is true that after His death and resurrection, He remained on earth for 40 days and had revealed himself to several individuals including His disciples. He used to appear in different physical forms; hence, they could not recognize Him at first. But after His ascension, no one had ever seen Him again. Therefore this is also proof that eternal life is a reality. During Jesus’ transfiguration, both Moses’ and Elijah’s appearances are also proof of eternal life.

The following verse indicates the reason for the conditions of one's life, his end and the future of his soul.

“I am he who searches hearts and minds, and I will repay each of you according to your deeds”. (Revelation 2:23)

This verse is taken from the advice given to the Church in Thyatira. Within verse 18, it is clear that it is the Son of God who had spoken these words. In the Gospels, it is clearly presented and Jesus has said that He has not come to judge but rather for salvation (John 12:47). The Son of God is the Christ who is the Spirit of every person. The Spirit contains information that has been put there by the individual through his thoughts, words and deeds. That information is registered through the frequency variations of the vibration of his “energy body”. Energies with similar vibrations attract each other just like a magnet does. Hence, when one commits a “sin”, he already has condemned himself and is subjected to the reactions of the energy of his soul. Is it not true that the soul is the energy body, the Spirit containing information? The Spirit is the Son of God, the Christ. It is exactly this, the meaning of what is written in the above verse and not that God or the Son of God is sitting “up there” somewhere making decisions to reward or to punish. The above understanding also corresponds to the teachings of Jesus Christ that all sins are forgivable except the sins committed against the Holy Spirit. The presence of the Holy Spirit within matter and our bodies is our “energy bodies”. The sins against the Holy Spirit are unforgivable and they are our “debts” that we have to pay until the last “penny”.

The following verse is the last one to be considered within this chapter. It is taken from the advice given to the Church in Laodicea.

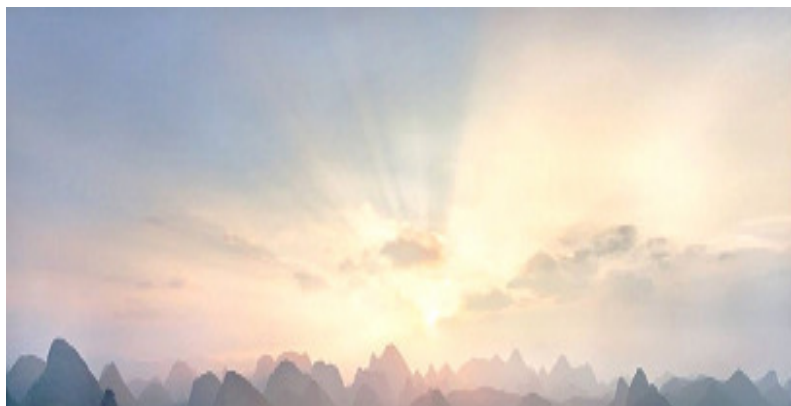
“Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me”. (Revelation 3:20)

As previously indicated, Christ is the Spirit of every person. Man has an individuality that other animals do not have. God gave man his individuality on the seventh day of creation before “resting”. Man’s individuality is neither physical nor is it mental. It is just energy; hence, metaphorically it is represented as the angel Lucifer. God gave this ability only to man and no other animal has that ability. Just because of this, the angel is called Lucifer, which means the bringer of Light. The “Light” is the Christ, the Spirit of man that gives him his life and consciousness. Within the creation, everything is based on duality; hence, man’s individuality also has the freedom to choose the positive pole or the negative pole of his individuality. The negative pole is his “Ego”. Choosing the negative pole, he becomes selfish and worships “Satan”. On the other hand, the positive pole always tends towards the Christ within. In essence, the meaning of the above verse is that Christ is always ready and constantly is knocking at the door of our minds so that we open the “door” of our minds and allow Him to enter into our consciousness and be revealed through us. Unfortunately, the human mind is imprisoned by the “Ego” and the individual does not even know that there is a knock at the “door”. Eating with Him, as well as celebrations such as wedding receptions etc., represent eternal life. Opening of the door is to ignore the “Ego” and tend towards the Christ within. This is what Jesus did in the wilderness and also on the cross where He sacrificed His “Ego”. When the individuality resurrects, it remains attached to Christ and no longer has any polarity and the “Ego” ceases to exist and what remains is only Christ. With regards to this, the Armenian Apostolic Church has a special service called “Opening of the doors” that takes place once a year on the evening of Palm Sunday. The doors are the energy centers in our bodies, the chakras. When the individual tends towards

his “Ego” and becomes a sinner, these energy centers, the “doors”, close up and thus do not allow the energy of the Holy Spirit to enter. The energy of the Holy Spirit within the physical body is the presence of Christ. Hence, when the doors open, with ample energy entering, Christ becomes revealed in us.

SUMMARY

With these few verses and their interpretations, man’s relationship with God is presented. These verses tend to indicate that man himself is responsible for his destiny and everything that happens in his life. It also clarifies for man the means of his salvation. They indicate that the only Truth is God and all else is nothing but illusion, just as is a dream. But we should not forget that while we are within the dream, we think of it to be reality and we only realize that it is not reality when we wake up from the dream. Therefore, should we not try to wake up from this so called “awake level of consciousness” and see the Truth, the reality as It really is? Only then will we get to know that the life we are living at present is not a reality, but it is only a dream, an illusion. This understanding is nothing but an experiential realization. It is this realization that will make us worthy of eternal life.





-V-

THE MAN
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THE MAN

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In this chapter we will consider man himself. What or who does man think he is? We will consider man's “anatomy” and we will also try to understand the different parts that are part of the whole. We will consider also the relationship between them and the influence they have on man in general. Today, in general, the great majority of humanity does not know as to what or who he really is. Man is also subject to several different “memories” about which some information will also be given. It may be appropriate to read in one of my previous books titled “From Light to Light – Universal Laws” pages 25-41, as well pages 93-94. It may be interesting also to refer to the book titled “From Light to Light – Awakening” pages 61-67.

Man has a physical body that is formed of matter; therefore it is subject to both “elemental and atomic memories”. Over time, through evolution, man's body, and especially his brain, has reached its present form; therefore it is subject to “evolutionary memory”. If we were able to see the foetus growing within the womb of its mother, we would see that it first looks like a fish, then like a bird, then like an animal and finally looks like a human. This “memory” is “inscribed” in the genes. The body also has five basic senses which give him “sensory memory”. The senses function through the brain. Man can know what he is eating just by tasting or from the tone of the voice as to who is talking with him, as well as through touch, to know what he is touching ... This “memory is registered within the brain, but man is unable to explain it; therefore despite being aware of it, it is not part of “articulate memory”. In addition to his physical body, man also has a “mental body”. Despite the fact that it is called “body”, it is not formed of matter. It penetrates the total physical body, but primarily functions through the brain

and the heart. It gives man the ability to think, to judge, to choose as well as to give him his intellect. All these are functions of the brain. On the other hand, feelings and emotions are also in the domain of the mind but are functions through the heart. The mind also is the “storehouse” of man’s “articulate memory”. All the past events of our lives that we are able to remember and recall to others represent “articulate memory”. There is also an “inarticulate memory”. This represents all the information that is present within our subconscious mind. From the day of our birth, as a result of various experiences or information given by others which remain in our subconscious mind, these memories become our “inarticulate memory”. These become our beliefs and form our nature. In general, we do not remember the experiences that impact our nature. Unknowingly, man always makes decisions according to his nature but thinks that he has made a free choice. All of man’s decisions correspond to his nature.

What is the meaning of having free will? It appears as if man does not have a free will. Man functions best when he makes decisions with his subconscious mind. It may be appropriate to give an example: When one is learning to drive a car, he tries to do it consciously and often is in danger of having an accident, but fortunately his driving instructor prevents them from occurring. Once he teaches his subconscious mind how to drive, then, without thinking, he safely drives the car. The purpose of free will is to get rid of the nonsensical and wrong information and beliefs that are already within the subconscious mind and in their place put new and useful ones. This involves getting rid of the characteristics represented by the seven deadly sins and in their place to put as many virtues as possible. Despite the fact that man has put information into his subconscious mind, he no longer is aware of them. But it is possible to access this information through hypnosis. The content of the sub-

conscious mind is also a function of the brain. Because man is not aware of the content of his subconscious mind, it is called “inarticulate memory”. Man’s intellect is also a function of the mind through the brain. Man is born with an uncorrupted and pure intellect, but unfortunately as a result of all sorts of useless beliefs, that intellect becomes corrupted. As a result of this man’s reasoning becomes corrupted by his nature that is created by his “Ego”.

In addition to his physical and “mental” bodies, man also has an “energy body”. This has been called man’s “Spirit” and is sometimes referred to as his “soul”. Between soul and spirit, there is a difference and at the same time, there is no difference. The soul is the Spirit containing information put there by the individual himself as a result of his thoughts, words and deeds (*See also the book titled “From light to Light – Universal Laws” pages 36-37*). This information is known as the “memory of destiny” that passes from one life to the next when the soul reincarnates. This is the reason for differences at birth. Otherwise God would be unfair (God forgive me) when one is born as a genius and another one severely handicapped. One receives a corresponding body and mind according to his destiny. This “memory of destiny” also has an effect on the nature of the person.

Man’s difference from all other animals undoubtedly depends on the brain that has evolved further than those of the animals. But man is different from animals because of his individuality. According to the Book of Genesis, God gave man his individuality on the seventh day. Man was created of the “dirt” of the earth, but his individuality was the “breath” of God, in other words, an added energy. Within the Hebrew language, the word “nefs” has two meanings: it means both “breath” and also “individuality”. Unfortunately man’s individuality also disappears with the death of the body. But if the individual has lived his life according to God’s will

and has fulfilled his responsibilities diligently, meaning the purpose of his life, and the full revelation of Christ's consciousness within himself has occurred, then at the time of the death of his body, Christ resurrects his individuality.

Based on the information given above, let us consider as to what or who man is. Let us first understand as to what or who man thinks he is. In general, man thinks that he is his body. This belief is based on the fact that all his experiences are based on the five senses of his physical body. As a result he becomes strongly attached to his body. Such a belief is not correct. Man is not his physical body, but rather he is the user of the body. Just as a person sitting in his car uses the car to go from point “a” to point “b”, in the same way man also uses his body to go from point “a” to point “b”. In this case, point “a” is his birth or entry into this world and point “b” is his death or exit from this world. Undoubtedly, “entry into this world” also represents entry into the realm of time and space; in other words, becoming subject to time and space. “Exit from the world” indicates eternity, meaning no longer being subject to time and space. Sometimes we see some people who are so proud of the car that they own; it appears that the car represents them. There are those who have the ability to buy a Rolls-Royce, and others who can only afford a Volkswagen. In the same way, there are people who have a healthy body and others who have a sick one. This difference depends on their ability, and that ability we call the “memory of destiny”. Without a doubt, there will be individuals that are going to refute this explanation. For example, an individual loses both of his legs and arms due to an accident; we may say that he lost half of his body. It is true that he may be limited in physical capabilities and certainly may become depressed, but the individuality is still the same old individuality and the same old mind. To better understand this, let us consider another example. At night,

when you are asleep, thieves steal the four tires off of your car, which was parked in your driveway. In the morning, you become aware of this theft and are left stranded. The body is the container, the individual is the content.

As one looks after his car and takes good care of it so that it can serve him safely for long time without breaking down, in the same way man also needs to take good care of his body, his “vehicle”, so that it can serve him for many years and remain healthy. Smoking tobacco, drinking alcoholic beverages, illicit drug use and even eating unhealthy food defile and hurt the body. They all have their negative effects on the body and weaken it. It may be appropriate to give a few examples. Smoking tobacco can cause chronic bronchitis; it can also cause cancer of the lungs, larynx, stomach and urinary bladder. Alcohol can cause liver cirrhosis, cardiomyopathy (weak heart muscle) and affects the brain causing encephalopathy; there are two known types (Wernicke’s and Korsakoff). Illicit drugs have their negative effects on the functioning of the brain, thereby affecting the function of the individual’s mind because the mind functions through the brain.

According to the Book of Genesis, the physical body is made of “earth” (soil). This basically represents matter. Undoubtedly, matter comes from energy. The “building blocks” of matter are protons, neutrons and electrons. Together they form atoms. According to the number of protons present within the nucleus of an atom, various elements are formed. By the combination of various elements, various molecules are formed. The union of certain molecules forms cells and the union of various types of cells form the body that we have. When the individual dies, the body decomposes but the elements remain and once again become part of the “earth”. But if the individual has succeeded in fulfilling the real purpose of his life, revealing

Christ within himself, while he is still living in this world, then after death, that body does not decay and decompose; instead within three days it changes to energy and disappears. Is it not true that matter has come forth from energy? For the average man, the body is the means for pleasure, but for the wise man, the body serves him to attain salvation. As indicated above, the body is subject to time and space. Everything that is within time is subject to change. Hence, man's body also is constantly under change and throughout his life, man's body goes through four major and distinct stages. The first stage is that of “infancy, childhood and adolescence”. The second stage is “young adult” and the third stage is “middle age”. The fourth is the “old man” stage. It is possible to divide each one of these stages into three separate sub-stages. Further information will be given about the sub-sections at the end of this chapter, in the section titled “addendum”. Old age degrades the beauty of the body, the power the body can express and also the ability of the mind to remember. Even though in old age the body, having weakened and being unable to function as before, contains the brain which, if functioning reasonably well, allows the individual to feel that he is the same individual he was when he was 21 years old, but now only physically weaker and different.

A philosopher named Descartes has said: “Cogito, ergo sum” (Latin), which translated means: “I think, therefore I am”. Based on this, many think that they are their mind and identify with it. Just as a man is not his body, but only the user of it, in the same way, man is not his mind but the user of it. The mind is man's best friend, but at the same time, it is also his worst enemy. What the mind will be for the individual depends on the choices the individual will make. Man is able to give the reins of his mind to his “Ego” or to the Christ within. The mind is the most important and most

powerful part of the person. But the mind, similar to that of a mad monkey, never stays quiet. The reason for this is that the mind is controlled by the “Ego”. The “Ego” does not want to lose control over the individual, and therefore keeps the mind constantly busy with useless thoughts. When an individual succeeds in calming his mind, then the Spirit of the Christ within takes over the reins of the mind. Such a man becomes wise and understands all the laws that govern the world and nature and can even have control over them. It is important for man to use his mind appropriately. Many have not even thought about this. Therefore it would be very logical to ask the question as to how we should utilize our brain? We are constantly told: “do not sin, be good, don’t be nasty and don’t do bad deeds ...”. How do we know that our deeds are good or bad? The answer to this is found only in the content of the thoughts that take place within the individual’s mind. The person should question himself as to what the reason or the cause of what he has spoken was or the deed he has done. Was it beneficial to only him or to someone else? What was the thought he had that made him say or made him do what he said or did? If his words or deeds were harmful to others, then he has committed a wrong; it would be appropriate for him to correct this wrong as soon as possible. To speak the right way or to act the proper way requires “knowledge”. Without that “knowledge of the Truth, man is like a blind man that stumbles in the dark and falls. The rain drops fall on both trees and grass; one gives green leaves and the other, colorful flowers. In the same way, “knowledge” is given to all, but each individual interprets it according to his understanding and according to his nature. What is carved and written on stone remains forever, but what is written on water immediately disappears. In the same way, any negative thoughts should immediately disappear as the writing on water disappears. Man should

question all the thoughts that he has to see if they are useful or harmful, for whatever is harmful to others is also harmful to himself. After all “man reaps what he sows”. When the mind is centered on God, all of its thoughts can be like words carved on stone. The creation is based on duality; hence, where there is happiness there is also sadness, where there is improvement, there is also degeneration. But when the mind is centered on Christ, the individual becomes free of duality and becomes one with his Spirit and attains eternal bliss. This is what is known as salvation.

The mind of man is the means to amass knowledge. It is also the means of God-worship. Without a doubt, knowledge is essential for spiritual life and is like the light that a lamp emits. It annihilates man’s ignorance. But the lamp requires a cup, some oil and a wick. When the “storm winds” of lust, anger and greed start blowing and confusing the mind, the flame of the lamp starts flickering and may even go out. Hence, that which is illusory has great influence on the mind enlightened by knowledge alone. Knowledge may also give man pride. On the other hand, worship is like a diamond that radiates the light of the sun and is not affected by the above-indicated storms. It is impossible for worship to give pride; instead it causes meekness and humility. The true God worshiper is like a newborn baby. The Christ within him cares for him as a mother cares for her newborn baby. The man of knowledge is like an adult. Christ allows him to act according to his own will. Knowledge is only the first step. It should lead the individual to action and the act of worship completes the knowledge. In this vein, when one reads the Bible, one should properly study what one has read and not be satisfied just by the literal meaning. It is important to contemplate for a long time on what is being read to truly understand the underlying meaning. Once he learns the true teachings, then with great zeal he should

try to implement them within his own life. To succeed in this, he needs to take the reins of his conscious mind in his hand rather than to allow his “Ego” to govern him. As previously indicated, man also has a mind that he is unaware of. This is known as the “subconscious mind”. In this second part of the mind is found all the information that forms the individual’s nature.

As previously indicated, man also has an individuality. Some think that they are their individualities, mainly because every person sees himself apart and different from every other person. The individuality is a privilege and a gift given to man alone and not given to other animals. Once again, as previously indicated, individuality represents God’s “breath”; hence, it is just energy. All the various angels represent God’s energies of various frequencies of vibration. God has blessed man with added energy, which gives him the ability to elevate and increase his level of consciousness from the level that we call the general waking level. It is the result of this added energy that man has the ability to judge and choose, and this is what is known as free will. Some may think that animals also have free will. When a cat sees two birds, it decides to attack one of them and kill and eat it and not the other. In the same way it also appears that in a shoe store, a man has the ability to decide which one of two shoes to buy and this appears to be decided through free will. Neither the cat nor the man have freely made their decisions. The cat, as a result of past experiences as to which bird would be easier to catch, has automatically decided according to that information which is within its subconscious mind. In the same way, the man’s decision is also based on information contained in his subconscious mind and also in his nature. It has been proven that 300msec. before an individual makes a decision, the brain already is

implementing the result. Man becomes aware of the decision made by the subconscious mind and thinks that he has made a decision based on his free will. This information is based on brain function pictures obtained by CMRI and compared to the time the individual thinks he has made his decision. What is the meaning and purpose of free will if all decisions we make are according to our nature and the subconscious mind and not the conscious mind? Man, as previously indicated, functions best with his subconscious mind. This is the purpose of apprenticeship, to teach the subconscious mind. Man has free will and the purpose of this free will is to teach the subconscious mind, to change what is in the subconscious mind which results in a change of his nature. It is through free will that one accumulates knowledge and more importantly, it is through free will that he decides to worship God. Without a doubt there are many that consider themselves to worship God, but do not bother to change their natures. These are all self-delusions. The basis of God worship is faith. One must have faith in Christ that everything within his life is perfect, including both pleasant and unpleasant circumstances and accept them with joy as they are, because they are the will of God. This should be just as a baby that trusts his life completely into his mother's arms. The person who is against God is actually against himself. Love is the best worship but not self-love (selfishness). The entire creation is the “body” of God; it is the revelation of Christ. Hence, love for everything, for every person, for every animal and every plant represents true worship. Jesus' teaching: “love your enemy”, represents exactly this concept. Man is simply the link, the intermediary between God and the animals. Hence, man has a duty and a responsibility. His conduct in life is the message he is giving to everyone. What should that message be? Many pretend to be “saints”, but their conduct does not confirm this. We

should be very careful; man can very easily regress from his humanity to his animalistic nature. Man's life is a continuum of cause and effect. Hence, with his free will, he needs to eliminate all the causes of negative, undesired thoughts, words and actions and at the same time, increase the positive thoughts, words and actions. What are the causes of negativity? In general we can summarize these by the following three sentiments: Desires for worldly pleasures, selfishness, and tending towards worldly pursuits, such as materialism. These are the causes of the suffering that one bears throughout his life. This is called his destiny which he himself has created. Man's happiness, his sadness, even his life and death are all dependent on that destiny. What is it that regresses man from his humanity to his animalistic nature? It is the result of the sins he has committed. What is a sin? There is extensive information about sin in my book titled “From Light to Light” in chapter 13 titled “What is Sin?” pages 295-312, and also in my book titled “Spiritual Reflections” the essay titled “Sin and Salvation” pages 291-295). At this juncture, suffice it to say that any deliberate harm done to anything, be it plant, animal or any other person, or any pain caused or any displeasure caused is considered as sin. Without a doubt, throughout his life, man will experience happiness as well as sadness, will be honored and also dishonored, but it is important for him not to lose his equilibrium and be carried away by the two extremes. Mainly because whatever happens is the will of God and he should thank God for the good as well as the bad. The good is a reward and the bad, a lesson. Man is not born on earth for no reason. He has a duty and a responsibility to fulfill. His life gives him an opportunity for him to experience the Truth. It is only in this life that he can develop appropriate means for success. The most important of these are: to always speak the truth, to always seek justice, to always be

ethical and decent. The person that does not tend towards the truth can not worship God. God is the Truth.

Man also has an “energy body”, known as his “soul”. At times people use the words “Spirit” and “soul” interchangeably. As previously indicated, they are both the same, but also different. The “soul” is the “Spirit” that contains information. That information is put there by the individual himself through his thoughts, words and deeds. This information forms his destiny. As indicated previously, the “Spirit” is energy. It is the energy of the Holy Spirit in the “temple of God. That energy within the physical form is the Son of God, the Christ. Hence, every person’s true Being is the Christ. Unfortunately, man is unaware of this reality. Even if he has understood this truth intellectually and believes in it ardently, he still does not have experiential knowledge. Hence, it only remains as a belief and can never become absolute faith. There are sects whose followers invite Jesus Christ from outside into themselves. Such undertakings are the result of wrong beliefs. Christ is already everyone’s Spirit. As is written within the third chapter of this book, both the life and the consciousness of the person is the blessing of the Christ within him. Without the presence of Christ in us, it is impossible for us to be alive. Hence, don’t we think: that which is our life and our consciousness and allows us to have all the experiences in our lives and to be aware of the multiplicity of the world as well as being aware of ourselves, our bodies, our minds and our individualities should be our true Being? If this is the truth, then don’t we think that our ignorance regarding this reality is a tragedy? The proof of the presence of this “Truth” within us rests in having the experiential knowledge of His presence. Today, scientific research is changing direction from the material cosmos to consciousness. There are those

who believe only what science has given them to date and nothing else. Without a doubt, there will come a day when science will also prove what Jesus already proved and tried to tell us. From Newtonian physics to quantum physics 150-200 years has passed. If we wait for scientific discoveries, we will be dead and long gone. Hence, with regards to this, it is imperative that we start our own efforts of search. This search is basically the implementation in our own lives of the teachings of Jesus Christ. One should not be satisfied with someone else's experiences, and one should not spare any effort until one also experiences the same. Based on some of the teachings of Paul, there are sermons given that suggest: “Have faith and you will be saved”. The “faith” indicated is to just believe that Jesus Christ is the Son of God. On the other hand, what does Jesus say? According to the four Gospels, Jesus says: “those who seek salvation will not be saved” and also “take your cross and come after me”. With regards to the first statement, when one is after salvation, he wants to save his individuality; this shows that he is strongly attached to his “Ego”, instead of ignoring it. Jesus has clearly indicated that whoever loves his “self” will lose it. With regards to the second statement above, at least according to the four Gospels, Jesus never said: “I will die for your sins, so that other than just believing in me you do not have anything else to do to attain salvation”. Knowledge based on someone else's experience does not help us, but the knowledge that leads us to having the same experience ourselves is the correct knowledge. Unfortunately man is like an ignorant beggar sitting on a box full of gold lamenting about his poverty. The true teacher does not talk about the gold, but rather he opens the box. The box represents the man himself, his body. The gold represents his true Being, the presence of Christ in him. Man's Spirit is like a “bird” for the more that Christ reveals within him, the more that he sees

everything from a higher height, through a higher level of consciousness. The higher he goes, the more all those worldly things that had so much importance become small and unimportant, as they lose their luster. As a bird takes flight and goes higher and higher, all the rivers and mountains start looking small, and in the same way, within the spiritual life, the more one progresses, all worldly pursuits lose their luster and importance. The more one's level of consciousness increases, the horizon becomes much wider and one no longer sees things from a narrow window and one understands the Truth. One becomes all knowing and wise. On the other hand, what does man do? He lives the physical life in this world for physical pleasures and thus wastes this “gift” (the life) given to him, instead of making use of it to increase the level of consciousness expressed within him so that he can experience the Truth. It is only then that man can become worthy of salvation and obtain eternal life.

Every single person is the incarnation of God, because the only truth is God. Just because of this, it is written in the Bible: “you are all gods”. But unfortunately man can not untangle and emancipate himself from the trap of the illusion that he himself has created. Within that illusion, he constantly dreams of and seeks salvation. The only way to free oneself from this trap is to know the presence of God within himself, but not just intellectually but experientially. It was exactly this that Jesus Christ taught us.

SUMMARY

Man, as a result of his ignorance, it may be better to say, as a result of his low level of consciousness, identifies with his physical body and thinks that the purpose of the body is for enjoyment and pleasure. For the wise man, this physical existence is an opportunity for redemption. The

ignorant man does not want the death of his body and wants to live for many years. The wise man knows well that it is more desirable to live only a moment but accomplish a good deed than live a century and commit harmful deeds. The way one conducts himself in life is the reflection of his mental maturity. When one centers his mind on his “heart”, on his conscience, all the negative characteristics: such as lust, anger, greed, pride, envy and attachments to worldly pleasures tend to disappear. Among all types of innocence, mental innocence is the highest form. Every word and deed first presents itself as a mental thought and originates from a thought. The best life lived is the one that has always been helpful to others. There may be those who may say: I am poor, I don’t have enough for myself; how can I help others? Other than monetary help, we can help in many other ways: a smile or a kind word is much more precious than money. The best conduct is not to harm anyone in any way. The worst sin is to hurt others or cause difficulty for them. Happiness is found only in peace. The wise person tries to have a “pure heart” and to spread peace all around him. The ignorant person invites suffering onto himself, because he causes pain to others. The wise man blesses even the one who is hurting him.

In the world, there are many religions, but there is only one Truth and that Truth is God. It does not matter as to how many names are given for God by various religions. God is still only One. Since God is the only Truth, reality, the entire creation with its galaxies, stars, planets, our earth and nature and humanity, with its many nations, races and religions, must all be different appearances of the same God. Should we not respect every other person, every other nation, race and every other religion and try to see the presence of Christ in all of them? It is only then that we can feel confident in having succeeded in the real purpose of our earthly lives.

This success is the result of true worship. True worship is worshipping all, to care for all and to take care of every person, every animal and every plant. To succeed in this, one requires self-control and emancipation from all unnecessary and useless activities. A person needs to express satisfaction and give thanks for every moment of his life regardless of what the circumstances may be, because he will know that it is God's will. This is the result of having absolute faith in God. One need not become ecstatic for the pleasant circumstances of his life and also should not get depressed for the unpleasant ones. One should not look for negative traits in others. One should always try to be “simple” and not become a victim of ruse. One should always try to associate with kind and good people. To succeed in the real purpose of his earthly life, one should emancipate himself from his attachment to his physical body before he dies; in other words, not to fear death. One should develop full mastery over his mind and learn to use his intellect properly, so that he can control all his passions and vices. It is only then that one can concentrate his mind on his true Being, the Christ within, so that he can succeed in revealing Him within himself. This type of self-preparation requires a fundamental change which may take years. Some may say that if just before dying, you repent, you go to “heaven”. Even if the individual intellectually realizes all the sins he has committed and truly desires to change himself, he will not have the time to reveal Christ within himself. We also should not forget that Jesus Himself had said: “The sins committed against the Holy Spirit are not forgivable”. Regarding the spiritual path, absolute faith in God, patience and perseverance are essential. There is no greater virtue than one's obedience, submission and compliance with the will of his father. Don't we also call God our “Father”? Are we not God's children? Therefore, should we not be compliant with

His will and wishes? Many don't even think about these issues. There are those who desire to change and live a “proper” life, but as a result of fear of difficulties or just because of laziness, they don't even take the first step. Some others enthusiastically start on the path but when they start facing difficulties, they stop their progress. There are also a few that ignore all difficulties, put up with them and stubbornly keep pushing forward with patience and perseverance and eventually succeed.

In general, when we ask someone: “who are you?”, his answer would be to give his name. But the question was not “what is your name?” and when we repeat the original question again, he may tell us his nationality, his profession or his family relationships ... But if we insist that those were not the answers to the question, he may reply by saying: “I don't know what you want”. It is rare to find a person who will answer in the following way: “I am one of the children of God; I am one of the many appearances of Christ”. In general, we do not get such an answer because man has not yet had that experience within himself. Hence, who are you? Who am I? “That” you are, “That” I am, blessed one. It was exactly because of this the ancient wisdom had said: **“KNOW THYSELF”**

Why has man not yet come to experiential knowledge and understanding? The answer to this question rests in the fact that the creation is based on duality. Without duality, the creation would not exist. Singularity is the reality, the Truth. Unfortunately, within this duality, man has to choose one of two and it appears that he constantly makes the mistake of choosing the wrong one.

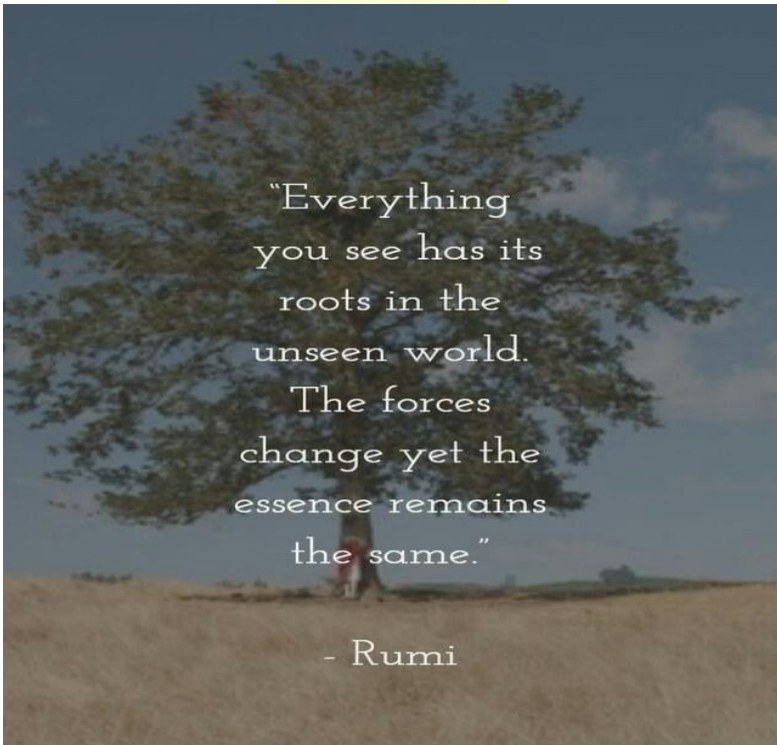
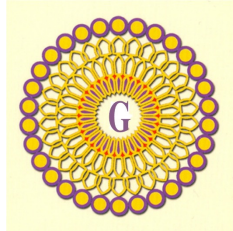
As indicated previously, man has a body and this body is subject to duality, “male” and “female”. Who or what governs this body? The governor of the body is the mind of the person. The mind, also having been created, is subject to

duality; hence it has two poles. One of the poles functions through the brain of the body and the other pole through the heart. Depending on the dominant pole of the mind, a person can either have an intellectual and logical character or an emotional one. When the mind functions mainly through the heart, the emotions created “strangle” his intellect and the individual loses his ability to think straight and be logical in his actions. When the mind functions mainly through the brain, with the proper use of one’s intellect, one is able to control his emotions. It is important for a person to keep the equilibrium between the two poles of his mind so that he can appropriately make use of his intellect, and through logical thinking, be able to control all negative emotions and promote the positive ones.

The important question is: “who or what controls the mind?” The controller of the mind is the “individuality” of the person. The individuality, also having been created, is subject to duality and has two poles: one positive and the other negative. When the negative pole is in control of the individuality, then all the thoughts and emotions of the mind become selfish ones and also make the body speak and act in a selfish way. But when the positive pole dominates, the individual becomes altruistic, compassionate and self sacrificing, which are all divine attributes.

Neither the body, nor the mind, nor the individuality can have any effect or show any action on their own. What animates these three is the Spirit of man, the presence of Christ within the “Temple of God”, which is man’s body. The spirit gives life to the body, consciousness to the mind and free will to man’s “individuality”. As a result of the free will of his individuality, man has the ability to judge and to choose and thus control the “awake” mind so that the mind in turn can put the “living” body into action accordingly. The negative pole of individuality is strongly attached to the

mind and to the body because its existence depends on this attachment. It has no other means of expression. The positive pole is strongly attached to the Spirit. It also makes use of the mind and body but is not attached to them, because it knows that they are illusory, and therefore may consciously and willingly leave them behind to join Christ and becomes one with Him. This is the resurrection that Jesus Christ was teaching us.



ADDENDUM

STAGES OF HUMAN LIFE

Based on average lifespan of a human being

The human life is divided into 4 stages.

Each stage is also sub-divided into three periods.

STAGE – I

INFANCY, CHILDHOOD & ADOLESCENCE

At this stage the individual needs to be cared for.

- A- From birth to 7 yrs. old – The brain develops
Known as – Infant and child stage
- B- From 8 yrs to 14 yrs. old – The mind becomes fully developed
Known as – Child and teenager stage
- C- From 15 yrs. to 21 yrs. old – The intellect is fully developed
Known as – Adolescence stage

STAGE – II

YOUNG ADULT

At this stage the individual is driven more by the physical passions

- A- From 22 yrs. to 28 yrs. old – Has full use of body mind/intellect
Known as – Young age of young adult
- B- From 29 yrs. to 35 yrs. old – Starts reaping what he has sown
Known as – Middle age of young adult
- C- From 36 yrs. to 42 yrs. old – Keeps reaping what he has sown
Known as – Old age of young adult

STAGE – III

MIDDLE AGE

At this stage the individual is driven more by his emotions

- A- From 43 yrs. to 49 yrs. old – Keeps reaping what he has sown
Known as – Young middle age

B- From 50 yrs. to 56 yrs. old – Keeps reaping what he has sown
Known as – Middle age of middle age

C- From 57 yrs. to 63 yrs. old – Keeps reaping what he has sown
Known as – Old age of middle age

STAGE – IV

OLD AGE

At this stage the individual is driven more by wisdom

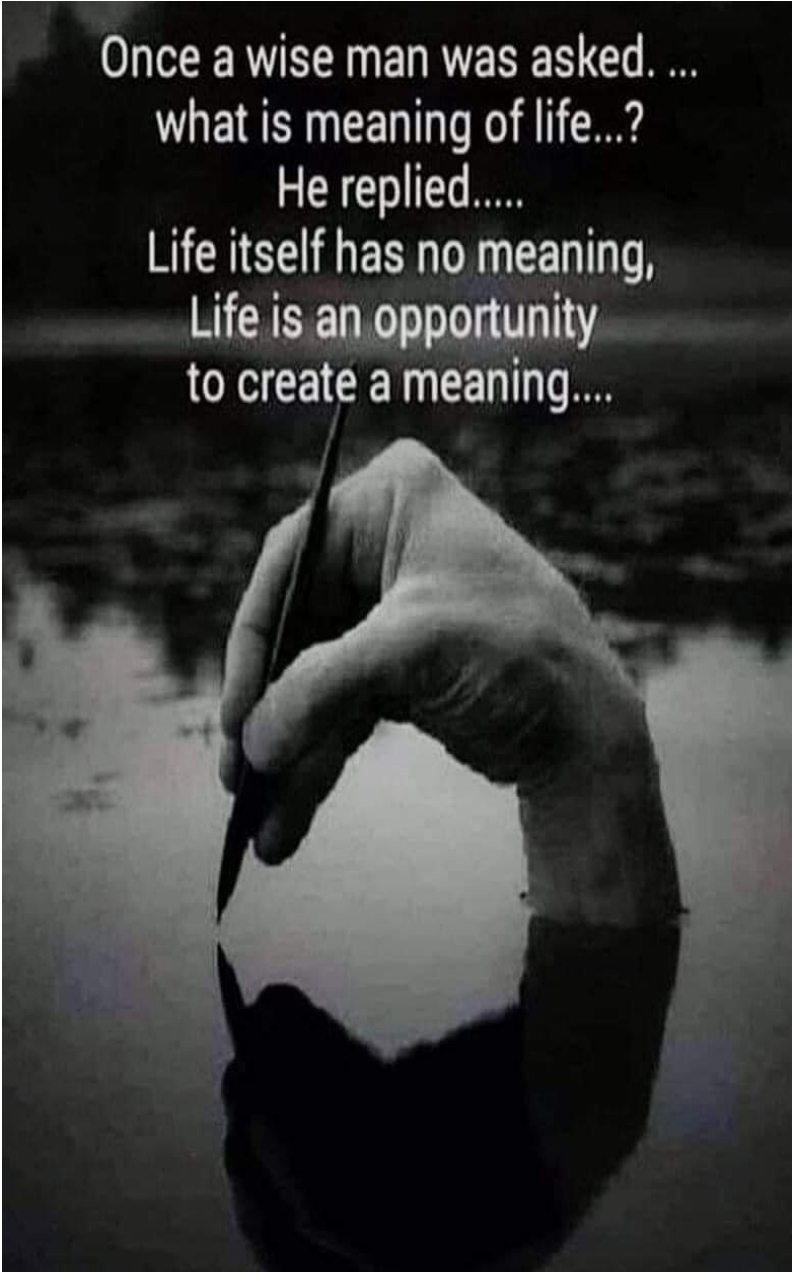
A- From 64 yrs. to 70 yrs. old – Starts questioning the purpose of his life
Known as – Young age of old age

B- From 71 yrs. to 77 yrs. old – Realizes life wasted
Known as – Middle age of old age

C- From 78 yrs. to 84 yrs. old – Regrets having wasted his/her life
Known as – Old age of old age



Once a wise man was asked. ...
what is meaning of life...?
He replied.....
Life itself has no meaning,
Life is an opportunity
to create a meaning....



EPILOGUE

God created the world as paradise, but man, as a result of his love for his “Ego”, turned it into hell. Don’t we think that man’s utmost responsibility is to change it back to paradise again? For the entire world to change into paradise, it is essential that all nations, kingdoms or republics should change themselves. They should all co-exist in an atmosphere of cooperation. Governments in their conducts should follow the path of perfection and of righteousness. But what is a nation, a country or a race? It is the collective of all the families that form it. Therefore, for a nation to change, it is essential that each family forming that nation should first change and promote love and cooperation within themselves. It is said that, today, one out of four marriages end up in divorce. Does not such a situation within family life present a serious “disorder”, a “malady”? Today, many people live in cities within close proximity to others. Despite this, most families do not even know their neighbors. Until love and full cooperation within and between families become the norm, the country, the nation can not change. Hence, paradise on earth can not be realized. Each family is composed of several individuals. It is not possible to improve the condition of families unless each individual forming it changes himself. Man always tries to change his environment. History books are full of such stories. It will suffice to mention two of these examples: The French revolution of the 1700s and the communist revolution in the early 20th century. Superficially, and for a short time, they appear to be successful, but the truth is that nothing changed, except just the governing bodies. It is impossible to attain true change of the environment with such measures. But if man truly wants to bring change to the world, all he needs to do is change himself. Man, on this earth, can not truly change anything except himself. As a result of his free will,

he has the ability to change himself. Because he lives in this world, if he changes himself, the world also changes by that much. If we want to reestablish paradise on earth, every single person in the world should make an effort to change himself. This change implies following the path of perfection and of righteousness. It was exactly this that Jesus Christ taught us with His “Sermon on the Mount”; how to succeed in the realization of such a change within ourselves. If we all succeed, then we will all live consciously within God’s Kingdom and the present hellish condition of the world also will come to an end. One should not forget that, if one truly succeeds in changing oneself, it is impossible for his environment also not to change. It will also change automatically to be harmonious with his new “self”.

What were the teachings of the “Sermon on the Mount”? Please see my previous book titled “From Light to Light” in chapter VI page 103, also in the book titled “Mystical Interpretations from the Gospels –Part III, Jesus Christ’s Sayings” pages 38-43, as well as in the book titled “Mystical Interpretations from the Gospels –Part IV – Gospels of John and Thomas” page 227 and especially pages 250-257. It would be appropriate at this juncture to present a summary.

Through the “Sermon on the Mount” Jesus, in the form of seven “blessings”, presented that which was essential for us to succeed in creating that change within ourselves to advance on the spiritual path. He also gave us the “way to pray” for the undertaking to be successful. Why is man blessed when he promotes those qualities within himself? He becomes blessed because he has the chance of experiencing the Truth, in revealing Christ within himself. Hence, what are these seven necessary qualities? They are to be: “poor in Spirit”, “mourning”, “meek”, “hungry and thirsty”, “merciful”, “pure in heart” and “peaceful & just”. “Poverty” is a sign of lacking something. When an individual has no

money, he considers himself to be poor. In this case, Jesus is pointing out the lack of spiritual progress. When one becomes aware of this lack, it is only then that he realizes his spiritual poverty. This realization is essential for future success and it represents the first step taken on the path. What is the meaning of “mourning”? One mourns the loss of a loved one, a family member or sometimes even the loss of a pet. In this case, the “mourning” Jesus is referring to is the mourning of having lost the experiential knowledge of the presence of Christ within us. Even though one intellectually may know that Christ is within him, but not being able to experience this truth, he should consider it a great loss. Why are the “meek” blessed? It tends to indicate that those who are meek and humble have completely ignored their “Egos”. When the “Ego” is sitting on the “Throne of God” within the individual, the person would have no chance to advance on the spiritual path. The “Ego” gives pride. Meekness is possible only when pride does not exist. For a man who is “hungry and thirsty” at the threshold of death, the only desire is a piece of bread and a drop of water. For such a person, nothing else matters. In the same way, one should desire with such single-mindedness and ardor to reveal Christ within himself, such that nothing else should take priority over this desire. “Mercy” is true worship as it implies seeing Christ in everybody and in everything and being helpful to all according to his abilities. Whatever we do or give, we do or give to Christ. What is the meaning of “pure in heart”? Within the Aramaic language that Jesus spoke, there is no word for “mind”, and the word “heart” is utilized both to mean “heart” as well as “mind”. Hence, “pure in heart” represents a mind cleared, purified of all thoughts, emotions and feelings. Such a mind has the capability to concentrate on the true Being of the individual, the Christ within. The consciousness of man is the consciousness of Christ within

him expressed at a level allowed by the individual. When the consciousness of an individual is not preoccupied by thoughts and emotions, he becomes aware of the presence of Christ within and thus becomes conscious of the presence of Christ and gets to know this experientially. Just because of this, he is called blessed. Despite the fact that we are all children of God, most of us, attached to our “Ego”, the Satan, live as if we were children of the devil. Those who ignore their “Egos” do not behave selfishly; hence, they are always “peaceful”. Those who are not selfish do not work for their own profit and always look for the way of “justice”, even when they are persecuted for their ways.

A person who has developed all these qualities and appropriately has changed his nature may be ready to consider praying with the highest form of prayer that Jesus Christ taught us, which we call the “Lord’s prayer”. Instead of constantly repeating what is called the “Lord’s prayer”, one should instead understand and implement it within his prayer. With the “Lord’s prayer” Jesus did not just give us a prayer; He taught us the way to pray. He first said: “if you are going to pray, enter your room and close the door”. This is a metaphor and should not be taken literally. “To enter your room” represents the direction of the concentration of the mind, which should be inward, focused on the Christ within and not on the world outside or somewhere in the sky. “Closing the door” represents complete emancipation from all worldly pursuits and the attractive allure of the world. This is part of the preparation that is essential before starting the actual prayer.

The following is the way of praying that Jesus taught.

Our Father who art in heaven.

Hallowed be thy name.

Thy kingdom come.

Thy will be done, on earth as it is in heaven.

Give us this day our daily bread;

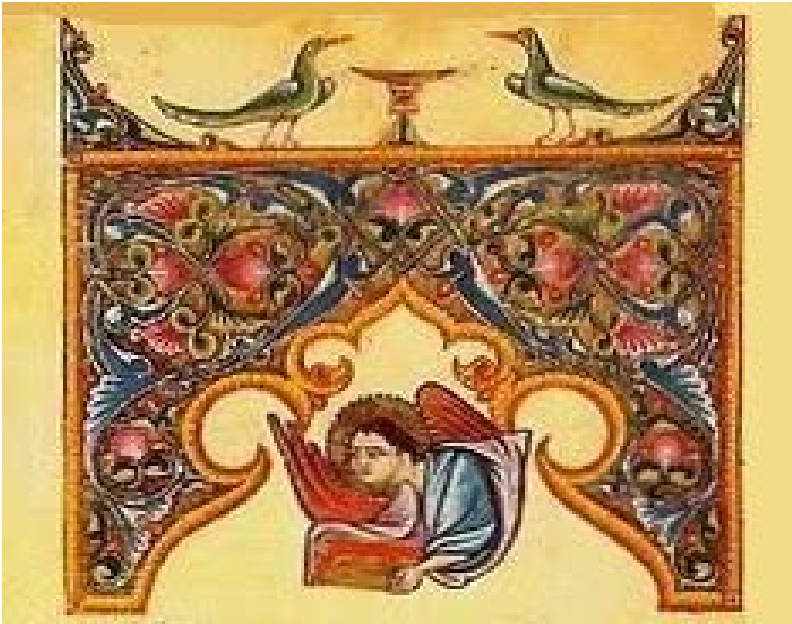
**And forgive us our debts,
as we also have forgiven our debtors;
and lead us not into temptation,
but deliver us from the evil one.**

**For thine is the kingdom, the power and the glory
For ever and ever. Amen.**

To best understand the efficacy of the way to pray and the means to carry on, we will start considering it from the end moving towards the beginning. It is true that within the Gospel, the last statement is not present and was added later, but it is appropriate to consider it as well, because one should know as to whom he is praying. The cosmos represents God's kingdom; hence, the “kingdom” represents, God the Father. He is the absolute sovereign over everything. The “power” is the power emanating from the Father; hence, it represents God's energy, the Holy Spirit. The physical manifestation of that energy is the Son of God, the Christ, which is God's “glory”. This way of praying taught by Jesus is not asking God for this and that, as most prayers appear to be. Instead Jesus taught the supreme form of prayer which is meditation. Meditation is the absolute concentration of one's mind on the Christ within, in complete mental silence. Unfortunately man's “Ego”, the Satan often tries to disturb meditation and spoil the concentration at the peril of the individual. The “Ego” does not want to lose the mastery that it has over the individual. Hence, the individual needs to first free himself from his “Ego”. This is the meaning of “being delivered from evil”. Without a doubt, even those who to some degree have succeeded in ignoring their “Egos”, are always in danger of “being tempted” by it. Therefore one has to be vigilant at all times not to get tempted, so that the “Ego” does not take over again. The individual should be ready to accept everything that life dishes out to him, be it good or bad and not to blame anybody else for the bad ones, not even God, because they are all his “debts” that he has to

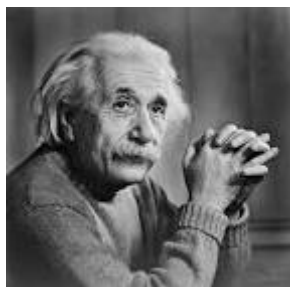
“pay back” for all previous transgressions or “trespasses”. One has to accept that whatever he is reaping is what he himself had sown. When the individual succeeds in doing all that we have discussed thus far and succeeds in concentrating his mind on the Christ within, without any thoughts or emotions, then he would receive the added energy of the Holy Spirit and this is the “daily bread” he receives. Has not Christ said: “I am the door”? It is the Christ within that opens the energy centers, the chakras, so that they allow the energy of the Holy Spirit to enter into his body. When the individual receives added energy, then his level of consciousness also increases. The higher level of consciousness reveals to him the universal laws and the individual lives harmoniously with these laws and thus according to the “will of God” rather than the will of his “Ego”. The entire creation progresses according to the will of God and this is the meaning of the words “as it is in heaven”, and man’s conduct is represented by the words “on earth”, because he still lives on earth. When the individual lives according to the will of God, with his mind centered on Christ and completely ignoring the outside world, he experiences “Singularity”, the unity of all and sees Christ in everything and everybody and this is the experience of the “Kingdom of God”. Did not Jesus Christ say: “The Kingdom of God is within you”? When the individual experiences this, all those different names given to the multiplicity of the world become “holy” to him; because he understands that everything is nothing but the one Christ appearing in different forms. He also realizes that “heaven” is not a separate place, but rather it is a different level of consciousness; it is to be one with Christ and to “dissolve” in Him. It is then that with absolute faith he prostrates at the feet of his Father and says: “I and the Father are one”.

AMEN.



ADDENDUM II

Inspiring words - Albert Einstein:



**HERE ARE SOME INSPIRING WORDS FROM ALBERT
EINSTEIN:**

“I didn't arrive at my understanding of the fundamental laws of the universe through my rational mind.”

“Concerning matter, we have been all wrong. What we have called matter is energy, whose vibration has been so lowered as to be perceptible to the senses.

Matter is spirit reduced to point of visibility.

There is no matter.”

"Time and space are not conditions in which we live,
but modes by which we think.

Physical concepts are free creations of the human mind,
and are not, however it may seem, determined by the
external world."

“Time does not exist – we invented it. Time is what the clock says. The distinction between the past, present and future is only a stubbornly persistent illusion.”

“I think 99 times and find nothing. I stop thinking, swim in silence, and the truth comes to me."

"The intellect has little to do on the road to discovery. There comes a leap in consciousness, call it intuition or what you will, the solution comes to you and you don't know how or why.”

"A human being experiences himself, his thoughts and feelings as something separated from the rest, a kind of optical delusion of consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty."

"Our separation from each other is an optical illusion."

"When something vibrates, the electrons of the entire universe resonate with it. Everything is connected. The greatest tragedy of human existence is the illusion of separateness."

"Reality is merely an illusion, albeit a very persistent one."

"We are souls dressed up in sacred biochemical garments and our bodies are the instruments through which our souls play their music."

"When you examine the lives of the most influential people who have ever walked among us, you discover one thread that winds through them all. They have been aligned first with their spiritual nature and only then with their physical selves."

"The true value of a human being can be found in the degree to which he has attained liberation from the self."

"The ancients knew something, which we seem to have forgotten."

"The more I learn of physics, the more I am drawn to metaphysics."

"One thing I have learned in a long life: that all our science, measured against reality, is primitive and childlike."

We still do not know one thousandth of one percent of what nature has revealed to us. It is entirely possible that behind the perception of our senses, worlds are hidden of which we are unaware.”

“I’m not an atheist. The problem involved is too vast for our limited minds. We are in the position of a little child entering a huge library filled with books in many languages. The child knows someone must have written those books.”

"The common idea that I am an atheist is based on a big mistake. Anyone who interprets my scientific theories this way did not understand them."

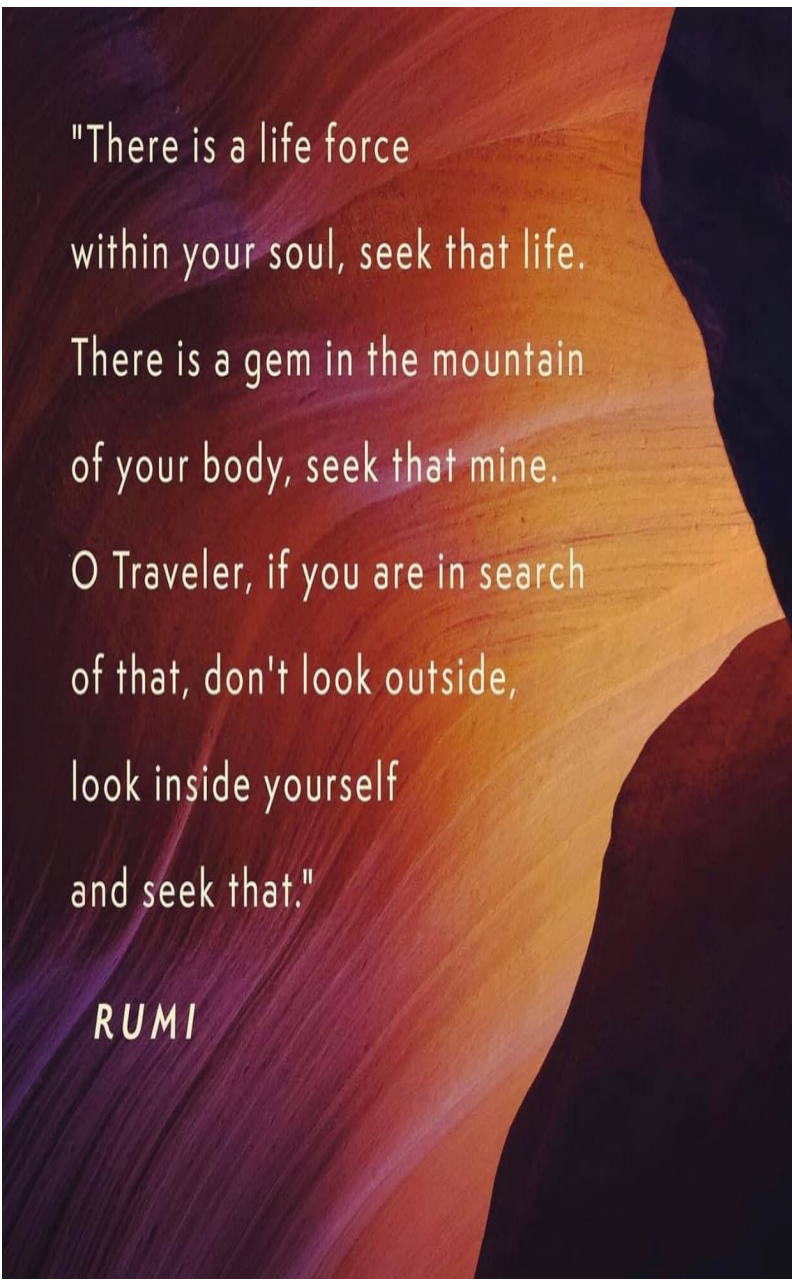
"Everything is determined, every beginning and ending, by forces over which we have no control. It is determined for the insect, as well as for the star. Human beings, vegetables, or cosmic dust, we all dance to a mysterious tune, intoned in the distance by an invisible piper."

“The religion of the future will be a cosmic religion. It will transcend a personal God and avoid dogma and theology.”

“Energy cannot be created or destroyed; it can only be changed from one form to another.”

“Everything is energy and that is all there is to it. Match the frequency of the reality you want and you can not help but get that reality. It can be no other way. This is not philosophy. This is physics.”

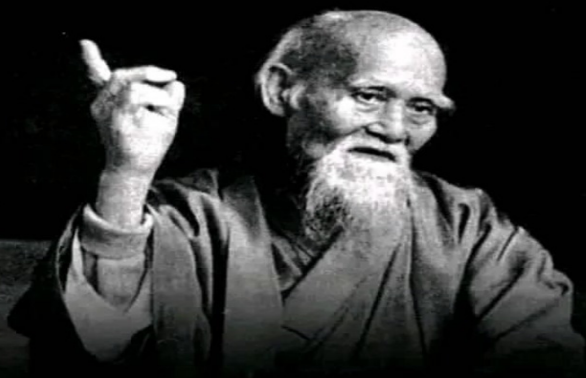
"I am happy because I want nothing from anyone. I do not care about money. Decorations, titles or distinctions mean nothing to me. I do not crave praise. I claim credit for nothing. A happy man is too satisfied with the present to dwell too much on the future."



"There is a life force
within your soul, seek that life.
There is a gem in the mountain
of your body, seek that mine.
O Traveler, if you are in search
of that, don't look outside,
look inside yourself
and seek that."

RUMI

Six important guidelines in life:



1. When you are alone, mind your thoughts.
2. When you are with friends, mind your tongue.
3. When you are angry, mind your temper.
4. When you are with a group, mind your behavior.
5. When you are in trouble, mind your emotions.
6. When God starts blessing you, mind your ego.

**The Lord is my shepherd,
I shall not be in want.**



**Even though I walk through
the valley of the shadow of
death, I will fear no evil, for
you are with me;**

