

MYSTICAL INTERPRETATIONS FROM THE GOSPELS

PART II – PARABLES SPOKEN BY JESUS



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PART II PARABLES SPOKEN BY JESUS

VAHE SIVACIYAN



TORONTO
- 2018 -

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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

Reflections 2019

Enlightened Living – book of Poems Part I 2014

Enlightened Living – book of Poems Parts I, II & III 2019

NOTE

The quotations from the Bible
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My deepest appreciation and thanks
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.



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**To profess one's faith
Is
to reveal God within
and
to be one with Him.**

St. Gregory of Datev

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.

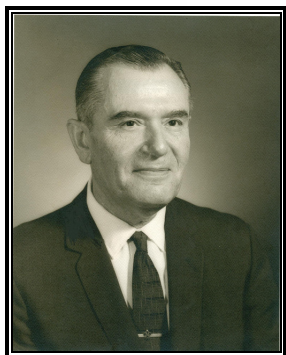


He immigrated to Toronto, Canada with his parents, where he completed his high school education. In 1968 received his Bachelor of Science degree from the University of Toronto, and in 1972, his Medical Doctorate degree from the same university. He specialized in Internal Medicine and in the sub-specialty 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 Shirvanyan. 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



FOREWORD

I would like to express my gratitude and thanks to Rev. Solo Nigosian for his dedication and willingness to read this book prior to its publication and for providing the comments within the following page to serve as foreword for the book.

V.S.



FOREWORD

It is a great pleasure to introduce to you Dr. Vahe Sivacian's 3 volumes entitled *Gospel mysteries*. The Gospels (from Greek word *evangelion* meaning "good news") record Jesus's authoritative personality, his keen interest and compassion for people, his reputation for healing, his forceful speeches, and his imaginative use of parables. If you think reading the Gospels are boring, open this book — and think again. Instead, get ready for a pleasant surprise, since this book could enrich your mind and spirit.

As always, Dr. Sivacian's scientific and religious/theological skills weave the disparate threads into a cohesive whole. His presentation is a clear, concise and totally approachable exposition of the ministry and parables of Jesus. His contribution will inevitably lead the reader into a new understanding of spiritual life. Even those who hold to different interpretations will be stimulated to reflect upon the central themes so skillfully presented. I hope you will find Dr. Sivacian's fascinating discussions as stimulating and insightful as I did.

Consider the following beautiful lines written in the Bible:

Happy is the man that finds wisdom
and the man that gets understanding.
(Proverbs 3:13).

Rev. Dr. Solo Nigosian
Victoria University
University of Toronto



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

PREFACE

A

The content of this book represents the parables told by Jesus and their interpretations. I also felt it was appropriate to include, in this preface for the second volume, some of the quotations from the Gospels that were already quoted in the preface of the first volume.

“The disciples came to him and asked, "Why do you speak to the people in parables?" He replied, "The knowledge of the secrets of the kingdom of heaven has been given to you, but not to them. Whoever has will be given more, and he will have an abundance. Whoever does not have, even what he has will be taken from him. This is why I speak to them in parables: "Though seeing, they do not see; though hearing, they do not hear or understand. In them is fulfilled the prophecy of Isaiah: "'You will be ever hearing but never understanding; you will be ever seeing but never perceiving. For this people's heart has become calloused; they hardly hear with their ears, and they have closed their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts and turn, and I would heal them.' But blessed are your eyes because they see, and your ears because they hear. For I tell you the truth, many prophets and righteous men longed to see what you see but did not see it, and to hear what you hear but did not hear it.” (Matthew 13:10-17)

“When he was alone, the Twelve and the others around him asked him about the parables. He told them, "The secret of the kingdom of God has been given to you. But to those on the outside everything is said in parables so that," 'they may be ever seeing but never perceiving, and ever hearing but never understanding; otherwise they might turn and be forgiven!'" (Mark 4:10-12)

“His disciples asked him what this parable meant. He said, “The knowledge of the secrets of the kingdom of God has been given to you, but to others I speak in parables, so that, ” ‘though seeing, they may not see; though hearing, they may not understand.” (Luke 8:9-10)

According to these quotations, it is obvious that Jesus was teaching the hidden mystery of the Kingdom of God to His disciples, so that they could also have the experience of the Kingdom of God. Jesus clearly indicates that to the general public, He spoke in parables so that all those who were not ready to receive the hidden mystery, having heard the truth, would not comprehend it. Jesus also cautioned his disciples that they should not, with indiscretion, reveal the hidden mystery to the general public, but to reveal it only to those whom they considered worthy to receive it.

“Do not give dogs what is sacred; do not throw your pearls to pigs. If you do, they may trample them under their feet, and then turn and tear you to pieces.” (Matthew 7:6)

When we see the present condition of the Christendom and the life styles of the “Christians”, it appears that the hidden mystery taught by Jesus is completely lost. But according to the following verse from the Gospels, the reality is that the number of people privy to that mystery may dwindle, but the hidden knowledge will not disappear and some day will prevail.

“A bruised reed he will not break, and a smoldering wick he will not snuff out, till he leads justice to victory.” (Matthew 12:20)

Is it possible that the time has come for that knowledge to be revealed to the masses? We should not forget that we are living at the end of the astrological period of “Pisces” and the next period is the age of “Aquarius”. According to the teachings of Jesus, it is during the Aquarian age that man will commune with Christ. (*See Part I of these books titled*

“Events from the Life of Jesus”, the section titled “The Last Supper” Pages 81-83).

Before presenting the real purpose of this book, which is the interpretation of Jesus’ parables, at this juncture I would like to present my present perspective regarding the hidden teachings. With this in mind, it is appropriate to consider the following quotation from the Gospels.

“On one occasion an expert in the law stood up to test Jesus. "Teacher," he asked, "what must I do to inherit eternal life?" "What is written in the Law?" he replied. "How do you read it?"

He answered: " 'Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind' ; and, 'Love your neighbor as yourself.'" "You have answered correctly," Jesus replied. "Do this and you will live.” (Luke 10:25-28)

In the above verses Jesus verifies the validity and the correctness of what is told in the laws of Moses regarding inheriting the eternal life. This in itself is proof that all religions teach the same “philosophy” and wisdom, but men in their ignorance and with only superficial understanding of what is presented to them, change and corrupt them completely, to make them fit their sinful behaviours. Hence, what do these verses actually teach?

The first advice is: **“Love the Lord your God”**. Today if we ask anyone whether he loves God or not, except for those who do not believe in the existence of God, would answer with an affirmative “yes”. But do they really know what it means to love God? Below, further information will be given about this point. The second part of the quotation describes how to love God: **“with all your heart and with all your soul and with all your strength and with all your mind”**. We should not confuse this (how to love God) with “what it means to love God”. But when we analyze the various means

of loving God, then the meaning of “what it means to love God” will also be self-evident. Therefore let us understand as to how we should love God.

It is written: **“Love the Lord your God with all your heart”**, therefore we should love God with all our heart. This is the first advice given. What does it mean “to love with your heart”? The heart as a metaphor represents location of emotions and love is the most important and the strongest of all emotions. When love is not present at the emotional level, the following modes of loving indicated above also can not be possible. When two young people are in love, they always wish and yearn to be together in each other’s company. This gives them happiness. This is the meaning to love with your heart; the yearning to be together and the happiness of each other’s company are its expressions. When we say we love God, does the yearning to join Him correspond to the yearning the two lovers had to be together? If the yearnings of both are equal, why don’t we make a similar degree of effort to be with God? The truth is that the yearning of the two lovers to be together is only 10% of our ability of yearning. The degree of yearning we should have to find and join God should transcend many times that of the lovers. We should call to action 100% of our ability of yearning. When the two lovers meet, the degree of happiness they experience is also miniscule which corresponds to the degree of yearning. The astonishing thing is that man is content with the temporary minor happinesses of everyday life when he has the ability to be in permanent bliss by joining God. But if man does not have that 100% yearning to find God and join Him, then it also becomes impossible for him to enjoy the bliss it bestows. And behold! This is the true meaning of “loving God with all your heart” and not going around constantly saying here and there “I love God and I worship God”. Hence, when one answers positively to the question “Do you love God”, he is not lying. But rather, as a result of

his ignorance, he does not know what truly supreme love is because he has never experienced it in his life and also, the experience of bliss it gives, has not left impressions in his subconscious mind. He also is not even aware that he has the ability that God has given to him to realize divine bliss. It was exactly this that Jesus was trying to teach us. Love is emotional, but “superlative” does not appear to have a place in man’s emotions. Without that degree of love, do we ever think that we can be successful in loving God by the other modes of loving indicated above?

The second mode of loving God is the following: **“Love the Lord your God with all your soul”**. What does it mean to love God with all your soul? Man’s soul is his individuality. The individuality has free will and functions through the body. (*See Part I of these books titled “Events from the Life of Jesus”, the section titled “The Last Supper” Pages 85-90*). There it is explained as to how man’s individuality has two poles and man usually acts according to his nature. But man also has the free will to choose the negative pole of his individuality, his “Ego” and live according to his nature dictated by his “Ego”, or to choose the positive pole of his individuality, the Christ within and live according to a nature dictated by Christ. Hence, to love God with all your soul corresponds for the individual to freely choose the positive pole and live accordingly. Jesus has said:

“No servant can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money.” (Luke 16:13)

But man thinks that he is being clever when he sways back and forth between the two poles, between his “Ego” and the Christ within. He appears to be ignorant to the fact that this is not possible if we are to love God with all of our soul. Man also acts through his body, which is God’s temple.

“Don't you know that you yourselves are God's temple and that God's Spirit lives in you?” (1st

Corinthians 3:16)

Therefore loving God means to take care of His temple. This means taking good care of our bodies and not misusing them and defiling them with gluttony, smoking, alcohol consumption and recreational drugs that can cause mental aberrations. On the other hand, as a result of desires coming from the “Ego”, for short pleasures, we look for tasty foods and drinks that can cause disease and harm to the body. We also suffer the penalty much later with various ailments. Is not gluttony one of the deadly sins? The individual acts in this world through his body, therefore all his actions should be according to the will of God, the will of Christ within and not according to the will of the “Ego”. The majority of humanity's actions are selfish, and if one does not benefit from it, one does not act. Contrary to this, there are sometimes a few altruistic actions. As God, Christ is present in each individual. He is also present within the entire creation. If nothing else, just because of this truth, all our actions should be with this truth in mind. Hence, we should not harm any plant or animal but rather we should care for them. All our actions should be for the benefit of the whole of society and all of humanity and for the benefit of nature as well. If they can not be for their benefit, at least they should not harm them. And this is the true meaning of “loving God with all our soul”.

The third mode of loving is to **“Love the Lord your God with all your strength”**. Let us try to understand as to what is the meaning of loving God with all your strength. Strength is energy and energy is strength. Today physics has proven that the entire cosmos, with all its creations, the stars, the planets, the earth and also all of us, are all formed from energy. Matter is also the result of energy, but because they still do not know the nature of that energy, they have called it “dark

energy". But Jesus showed us that energy and called it "The Holy Spirit" because it has come forth of God the Father. Hence, all, animal or human are nothing but "bags" of energy. Jesus also has advised us to love our neighbors as ourselves, because every person is an expression of the same energy; hence that love would be to love the energy of God, the Holy Spirit. Every individual has an "energy body". All energies have their specific frequencies. The frequency of each person's energy body is determined by the individual through his thoughts, words and deeds. All vibrations as a result of varying frequencies contain information. The information contained in our energy body is that which we have put there ourselves. It is that information that determines what we call fate. Therefore, our fate is our own doing. If we truly love God and it is not just lip service that we keep repeating, then the yearning to be one with him should push us into improving and increasing the frequency of the energy forming our energy bodies to such a level that it should become visible to all, as occurred to Jesus during His transfiguration. The increase in the frequency can only be possible if we love God with all our souls. Lust is one of the deadly sins because sexual intercourse wastes large amounts of energy. Therefore the purpose of sexual intercourse should only be for procreation and not just pleasure, so that the energy would not be wasted. When the energy gets depleted, sickness and unpleasant situations find us. We should accept all unpleasant events of our lives and not complain because they all are the result of our fate that we are the architects of. Rather than complaining, if we could accept them and learn the lessons hidden in them, and not repeat similar behaviour that disturbs our energy bodies, we succeed in improving the frequencies of our energies and bad events no longer occur to us. This is the meaning of loving God with all our strength, our energy. The seven deadly sins prevent the flow of the energy of The Holy Spirit into the individual or waste the energy

already previously received, “kill” the individual spiritually and also eventually physically as well. We have to love God to such a degree that we should try to make all efforts so that in time our energy frequency reaches a level similar to that of His. We do not even know that we have an energy body, and as a result, we become strongly attached to our “Egos” and cultivate an energy that distances us further away from God and thus we cause all the undesirable calamities of our lives. We say that we love God with all our strength, but true love is not just words but it needs to be shown by action. There are denominations in which the individual feels that he has received the Holy Spirit by the touch of the pastor on his forehead and because of this, he falls down. Most of these are self-delusions at an emotional level. Christ told His disciples: “I will send you the Holy Spirit”. On the day of Pentecost, in the form of “flaming tongues”, the disciples received a high energy flow of the Holy Spirit. This changed the frequency of their energy bodies. They were “shaken” in all their being and they had the rapture to a higher level of consciousness. Before they were fearful and they became fearless because they had a proper understanding of the Truth. That energy of the Holy Spirit came to them from Christ. Did not Christ tell them He would send them the Holy spirit? The presence of the Holy Spirit in the physical realm is Christ, Who also is the true being of each individual. Hence, the energy body is the presence of the Holy Spirit and our loving God with all our strength, with all our energy is to increase the energy flow into us in such a way that we increase our level of consciousness and we experience rapture.

The forth mode of loving God is the following: “**Love the Lord your God with all mind**”. How to love God with our mind? When man’s mind functions through the heart, it gives rise to emotions and feelings. We previously discussed emotional love. The purpose of this mode is for the mind to

work through the brain. The mind is the location of thoughts and also the intellect. Unfortunately man does not use his intellect appropriately so that he can truly benefit from it. The mind, constantly busy with many valid and sometimes useless thoughts, is unable to bring forth the true abilities of the mind and inhibits the potential of using its intellect to the fullest. We should not forget that whatever we speak and whatever action we do first take birth as thoughts in our minds. Therefore the quality of our minds is of utmost importance not only in loving God with all our minds, but it is important to succeed in the three previous modes of loving God as well. Did not Jesus say?

“Blessed are the pure in heart, for they will see God.” (Matthew 5:8)

As indicated in my previous books numerous times, the “pure heart” is a mind cleansed of all thoughts and emotions. (*In the Hebrew language there is no equivalent word for “mind”, instead the word “heart” is used also to indicate “mind”*). Hence, the person who loves God with “all his mind”, has to take full control of his mind and to stop all thoughts and control all emotions. He should then concentrate the mind on God, the Christ within, his True Self. Even the old Greek dictum also says: “Know thyself”. All this is possible only through meditation, which is the supreme way of prayer. And behold! This is to love God with “all your mind”.

The purpose of the great majority of Jesus’ proverbs, not to say all, is to show the hidden mystery of the Kingdom of God. With this in mind, we need to interpret them in the light of the information given in the previous pages. The verses quoted above summarize the means to inherit the eternal life or the Kingdom of God. There are four imperatives mentioned and they are the four modes of “seeing” God. Why four? It is four because man has an individuality that functions through the body and the mind

and is subject to thoughts and emotions. Man also is and has an energy body, which is the cause for the other three. Hence, what Jesus has said, for salvation, one has to love God with all his being, with all four means, by which he exists and functions on earth.

Then, what is that hidden mystery that Jesus did not teach in an explicit way and spoke with parables and did not want to tell the general public? They are the means to know the laws governing the energies. From physics we know that all types of energy have their unique laws governing them. When man learns those laws, then he can make use of those energies appropriately.

On earth there are many types of energies. There is the physical energy expressed by man as well as animals with the use of their muscles. Nature also has physical energies such as the wind storms and flowing waters that can cause disasters. We also should not forget the earthquakes as well as volcanos. Man to some degree is able to harness some of these energies and benefit from them because he has learned a few laws that govern them. With the use of windmills and sailes, man has harnessed wind energy. Recently he has started generating electricity using wind energy. Man also has harnessed the energy of flowing water with the use of water mills. Today we still enjoy the use of electricity generated by water falls. Because man is still not privy to all the laws that govern them, he is unable to control them fully and prevent the disasters they can cause. It is only recently that man has started causing rain to fall by “seeding” the clouds. But, because their knowledge is primitive and they do not know all the laws that govern it, they do not understand the effects of what they are doing, in that they are disturbing the entire meteorological harmony and balance in the world. Jesus, knowing the laws governing these energies, could easily calm the storms of the winds and the seas.

Man is also aware of the energy contained in chemical

bonds and also knows some of the laws governing them. He has made use of this energy early on by burning wood to generate heat and later the use of coal and much later oil and gas. The addition of oxygen and the changes in the chemical bonds has released the energy. But in the process man has polluted the atmosphere and has caused global warming that has disrupted equanimity within the natural world.

It is only a hundred years ago that man found out about the energy hidden within atoms. Because they still do not know all the laws, there is still some danger that, as a result of an accident due to radioactive pollution, the world may become uninhabitable. We should not forget the Chernobyl incident of 1986. Man has also learned some of the laws governing the flow of electrons and started benefiting from electricity in various fields.

During the last hundred years, man also learned the laws governing electromagnetic energy and made use of them in various fields such as radio and television transmissions, microwave cooking, and taking pictures of internal organs of the human body with X rays. Only a few decades ago, man also has started using the sun's rays to generate electricity. With the invention of R. V. Damadian, one is able to image internal organs of the body with the use of magnetic resonance (MRI) and with the invention of Michael Der-Boghossian, the use of PET scan.

Regarding these above mentioned various energies, it appears that when man learns the laws governing them, he uses them for beneficial purposes. But because man in general is selfish, therefore "ignorant", meaning that he does not yet have enough wisdom, utilizes them for selfish purposes. Tesla had invented the means of transmitting electricity without wires but shareholders realized that they would not be able to charge for and profit from it, thus they bombed the tower that was being built for that purpose and did not allow realization and use of that invention.

Man, as a result of his knowledge of the above mentioned energies and some of the laws governing them, in addition to putting them into good use, as a result of his ignorance and selfishness, has also used them for evil purposes causing disasters. Within the consciousness of man, the earliest energy was the physical one and very early on he used it for an evil purpose when Cain killed his brother Abel. Man also made the bow and arrow and started fighting created wars. When he became aware of chemical energy, he used it for evil purposes as well, first in the use of cannons and later, he created bombs. With these thousands were killed at a time. The wars became more vicious. With the development of atomic energy, he created the atomic bomb and killed a hundred thousand at a time. Man also has used electricity to torture people as well as to kill. Even the use of light in the form of lasers has blinded people, killed them and caused airplane crashes.

From all this it is apparent that, when man has learned the laws governing any form of energy, parallel with the beneficial use of these energies he also has used them for evil purposes. Jesus, knowing the degree of ignorance of humanity and the mind set of using all for selfish purposes, did not want man to have the ability to cause major calamities and even destroy the entire planet. He did not give the hidden laws governing the energy of the Holy Spirit. He spoke only in parables, so that though hearing, they would not understand. Even in the parables, Jesus has not revealed those laws. Through the parables, Jesus has only taught the means of achieving a higher level of consciousness. The person that understands the hidden meanings of the parables and puts them to use and developes higher level of consciousness, he also becomes privy to the laws that govern the universal energy. Jesus, as a man, having reached such a high level of consciousness, having revealed Christ within himself, was also privy to all the laws governing the Energy

and that is why He was able to do all that He did, which we call miracles. Did not Jesus say?

“I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father.” (John 14:12)

It is with this in mind that we should read the parables that Jesus spoke. We should try to understand the hidden meanings contained therein, so that we are also able to increase our level of consciousness and become perfect as He was.

“Be perfect, therefore, as your heavenly Father is perfect.” (Matthew 5:48)

A student is not above his teacher, but everyone who is fully trained will be like his teacher.” (Luke 6:40)

The purpose of Jesus was to teach us the path of perfection and the path of righteousness. He taught by example, by words and especially by the parables. If we do not have faith in Him and ignore all His teachings and not learn from them, we constantly sin against the Holy Spirit and become subject to their reactions. If we understand and learn the hidden meanings of His teachings but do not implement them in our lives, it appears that we increase our sins according to the following verse.

“That servant who knows his master's will and does not get ready or does not do what his master wants will be beaten with many blows. But the one who does not know and does things deserving punishment will be beaten with few blows. From everyone who has been given much, much will be demanded; and from the one who has been entrusted with much, much more will be asked.”
(Luke 12:47-48)

If knowing them, we do not follow the teachings of Jesus, it means that we do not have faith in Him. To have

faith in Him means to implement in our lives all that He has taught. But instead of implementing His teachings, what do we do? We say: "I believe in Jesus Christ, that He is the son of God and He died for my sins; hence, I am saved". This is to pervert and destroy all His teachings and this corresponds to what is indicated in the following verses.

"Leave them; they are blind guides. If a blind man leads a blind man, both will fall into a pit." (Matthew 15:14)

"...Can a blind man lead a blind man? Will they not both fall into a pit?" (Luke 6:39)

Jesus also spoke in parables to accomplish what was previously told by the prophets.

"Jesus spoke all these things to the crowd in parables; he did not say anything to them without using a parable. So was fulfilled what was spoken through the prophet: 'I will open my mouth in parables, I will utter things hidden since the creation of the world'" (Matthew 13:34-35)

The prophets of the Old Testament also did not reveal to the masses the hidden knowledge. In that tradition, Jesus also said nothing directly. To indicate this, Jesus has frequently used expressions as presented in the following verses.

"...He who has ears, let him hear." (Matthew 13:9, 43) (Matthew 11:15) (Mark 4:9, 16) (Luke 14:35)

"If anyone has ears to hear, let him hear." (Mark 4:23)

"Do you have eyes but fail to see, and ears but fail to hear? And don't you remember?" (Mark 8:18)

"Then he turned to his disciples and said privately, 'Blessed are the eyes that see what you see.'" (Luke 10:23)

Obviously people listening to Him were not deaf. What Jesus had meant was that those whoever have the capacity to understand, should understand. The prophets of the Old Testament also have frequently used similar expressions.

“Lead out those who have eyes but are blind, who have ears but are deaf.” (Isiah 43:8)

“Hear this, you foolish and senseless people, who have eyes but do not see, who have ears but do not hear:” (Jeremiah 5:21)

“To whom can I speak and give warning? Who will listen to me? Their ears are closed so they cannot hear. The word of the Lord is offensive to them; they find no pleasure in it.” (Jeremiah 6:10)

“The word of the LORD came to me: "Son of man, you are living among a rebellious people. They have eyes to see but do not see and ears to hear but do not hear, for they are a rebellious people.” (Ezekiel 12:1-2)

In the same way the Son of Man, Christ lives within us, but because our individuality is rebellious, we do not hear His exhortations and we do not see the path of perfection. We should be like David. In the Psalms David has had some expressions similar to that of the prophets, but he indicates being deaf, blind and mute regarding the exhortations coming from Satan, the “Ego”.

“I am like a deaf man, who cannot hear, like a mute, who cannot open his mouth; I have become like a man who does not hear, whose mouth can offer no reply.” (Psalm 38:13-14)

Just like David, we should also be deaf, blind and mute regarding all exhortations coming from our “Egos”. But at the same time we should open our eyes and ears and listen to the “silent voice” within us coming from Christ that is in us. The truth is that we do just the opposite. We ignore the “silent voice” and we follow all the “orders” given by the “Ego”. Even when we aspire to follow the path of perfection, and with this in mind, we read and study the Bible, we do not understand the true meanings of what is presented there and do not benefit from the wisdom contained in it.

This book is divided into three chapters. In the first chapter titled “God the Father’s Purpose for Man” the parables presented are the ones that reveal God’s purpose for the creation. These are:

- The Prodigal Son
- The Barren Fig Tree
- The Lost Coin
- The Lost Sheep

The second chapter titled “Man and the Revelation of Christ” presents the parables that give information for God revelation within the person. These parables are:

- The Good Shepherd
- The Lesson of the Fig Tree
- A Lamp Under the Bushell or On a Stand
- The Hidden Treasure
- The Precious Pearl
- The Mustard Seed
- The Sower
- The Growing Seed
- The Leaven

The third chapter titled “Man’s Behaviour and Retribution of the Holy Spirit” contains the remaining parables that teach man the path of righteousness and the path of perfection so that they can realize what they have learned in chapter two, namely the revelation of Christ within them and through this the content of the first chapter comes to fruition, which is the fulfillment of the will of God. This chapter contains the following parables:

- The Wise and the Foolish Builders
- The Weeds
- The Net
- The Unforgiving Servant
- The Workers in the Vineyard
- The Two Sons

- The Tenants
- The Wedding Banquet
- The Ten Virgins
- The Bags of Gold
- The Rich Fool
- The Wise and Foolish Servants
- The Shrewd Manager
- The Rich Man and Lazarus
- The Persistent Widow
- The Pharisee and the Tax Collector
- The Good Samaritan

*

**Wisdom of the Father, O Jesus, give me wisdom
always to think, speak and do that which is good in
Thy sight; save me from evil thoughts, words and
deeds; have mercy upon Thy creatures and upon me
a great sinner.**

B

As I indicated in my previous books, the content of this book represents my present understanding and thoughts. I fully realize that all our beliefs are based on past and present experiences; therefore, in the future it is possible that I may express myself somewhat differently.

In so many pages, if there are some errors that have escaped detection; I hope the reader will be forgiving.

In most of the book, I have used only the pronouns “he” or “him”. This is not because I am being sexist or discriminating, but because I find it awkward to constantly write “he/she” or “him/her”. This is a characteristic of most Latin based languages and some others as well. In the Armenian language, there is only one pronoun that is used for both sexes, and one understands as to whom the pronoun is referring to from the context. I hope all female readers will be understanding and forgiving.

C

Chapter IV: « Addendum »

In this section, I have included some interesting articles and statements that I have come across. Some were sent to me by e-mail and their authors are unknown. They tend to emphasize and support the ideas I have tried to present in the rest of the book.

Vahe Sivacian





- I -

PARABLES OF JESUS – GOD THE FATHER'S PURPOSE FOR MAN



GOD THE FATHER'S PURPOSE FOR MAN

In this chapter will be presented the parables of Jesus that represent the purpose for which God created mankind. Man is God's creation; hence he has come from God and is part of God. Don't we say: "The only Truth is God"? But because God gave man a free will, man, using this free will, developed ignorance and as a result preferred the illusion to reality, thinking that the illusion was the reality. He forgot the purpose for which he was created and also forgot God. That purpose was to develop such a level of consciousness that he could perceive "reality", the "Truth" and to return "home", back to God from whence he had come and be one with Him again. God impatiently is waiting for our return. Jesus in His parables often has used the metaphore of a wedding banquet, feast or rejoicing. These represent what we know as the Kingdom of God or the eternal life. Whoever partakes of the feast is "saved". The truth is that all of humanity, in fact all of the creation, is already with God, but unconsciously. Therefore to join God means to consciously know that which we already are and have experiential knowledge of God, rather than just intellectually. In the same way, the wedding represents humanity which is the "bride" of the "Groom, the Christ". As with the sacrament of marriage, the bride and the groom unite together to become one family. In the same way humanity, the "bride", will unite with Christ, the "Groom" and become one, the singularity. With this in mind we should try to understand the parables within this chapter.



THE PRODIGAL SON



“Jesus continued: "There was a man who had two sons. The younger one said to his father, 'Father, give me my share of the estate.' So he divided his property between them. "Not long after that, the younger son got together all he had, set off for a distant country and there squandered his wealth in wild living. After he had spent everything, there was a severe famine in that whole country, and he began to be in need. So he went and hired himself out to a citizen of that country, who sent him to his fields to feed pigs. He longed to fill his stomach with the pods that the pigs were eating, but no one gave him anything. "When he came to his senses, he said, 'How many of my father's hired men have food to spare, and here I am starving to death! I will set out and go back to my father and say to him: Father, I have sinned against heaven and

against you. I am no longer worthy to be called your son; make me like one of your hired men.' So he got up and went to his father. "But while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him. "The son said to him, 'Father, I have sinned against heaven and against you. I am no longer worthy to be called your son.' "But the father said to his servants, 'Quick! Bring the best robe and put it on him. Put a ring on his finger and sandals on his feet. Bring the fattened calf and kill it. Let's have a feast and celebrate. For this son of mine was dead and is alive again; he was lost and is found.' So they began to celebrate. "Meanwhile, the older son was in the field. When he came near the house, he heard music and dancing. So he called one of the servants and asked him what was going on. 'Your brother has come,' he replied, 'and your father has killed the fattened calf because he has him back safe and sound.' "The older brother became angry and refused to go in. So his father went out and pleaded with him. But he answered his father, 'Look! All these years I've been slaving for you and never disobeyed your orders. Yet you never gave me even a young goat so I could celebrate with my friends. But when this son of yours who has squandered your property with prostitutes comes home, you kill the fattened calf for him!' "'My son,' the father said, 'you are always with me, and everything I have is yours. But we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found.'" (Luke 15:11-32)

The majority of humanity, as a result of their choices and behaviour represent, the prodigal son. The period of lent within the Christian Church teaches us the purpose of our lives, which is the return to our creator, as the return of the

prodigal son to his father. Just because of this, one of the Sundays during the lent period is dedicated to the parable of the prodigal son.

The prodigal son demanded of his father his share of the estate and the father divided the estate between the two brothers. The younger son took his share and left his father's house. What is the "estate" of God? God is life; hence, as children of God, every person's share of His "estate" is every individual's life. The share of the prodigal son represents the human life. We also live our lives as we wish, in other words, we "spend" our share of God's "estate" according to our wish and in the process we waste it rather than use it for the purpose our heavenly Father has given it to us. As the prodigal son, with his choices, wasted the entire estate, he began to be in need. As the prodigal son wasted his life and was in need, we also waste our entire lives and become needy, suffer calamities, illnesses etc. One of the lessons to be learned from this parable is that as the prodigal son did, we should also realize our mistakes and remember that there is a life of bliss waiting for us in the abode of our heavenly father. It is interesting to note that when the prodigal son left his father's home, he went to a foreign land. Our individuality also leaves the Christ within and goes to a foreign land, the domain of the "Ego". Then there was a famine in that land. That is the famine of spiritual growth. Return to the father's home can not just occur by merely wishing; one has to make an effort to reach there. Did not the prodigal son return all the way to his father's home all by himself? Did he not put in the effort to get there? We should not refrain from making any and all effort until we "reach" our heavenly Father. If we succeed in reaching it, we will see that our Father has been waiting for us with open arms. When the prodigal son saw the father, he fell at his feet and confessed all his sins and said that he was not worthy to be his son any more, but to only accept him as one of his servants. This corresponds to

the necessary and sincere repentance that completely changes our way of life. On the contrary, the father gave a party because of his son's return and gave him all the honors of a son. This tends to indicate that the result of "true" repentance is eternal life.

Up to this point the meaning presented above appears to be self-evident. But one of the most important points of the parable is the following. When the older son, who had been obedient to his father, found out that his younger brother had returned and the father was planning a party to celebrate his return, he was very upset. Despite the pleas of his father, he would not attend the party. The father told him that all he had was his. What is the meaning of this statement? What is the metaphorical meaning of all that the father had? The entire creation belongs to our heavenly Father. What the father was saying was that the "good" son, during his entire life, enjoyed having been obedient to his father and had enjoyed all the beneficence of the world, good health, happiness etc. But the important point is that the older son did not partake in the celebrations. The meaning of this is that he was not worthy to receive the eternal life. And this is the second important lesson to be learned from this parable. Why was the prodigal son worthy of receiving eternal life and not the "good" brother? Our Father is constantly calling us to eternal life. In the parable also did not the father plead with his son to join them in the celebrations? But it is up to us to make ourselves worthy. The prodigal son had killed his "Ego"; hence, he told his father that he was not worthy to be called his son and wanted to be only a mere servant. But the "good" brother was jealous and angry because he was proud of his obedience to his father. All such emotions come from the "Ego". This indicates that his "Ego" was very much alive and influential in him. Jesus has made it clear with different words that we can not serve two masters.

“No servant can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money.” (Luke 16:13)

As the “good” son, for all our good deeds in this world, we get our good recompenses. And as the prodigal son, for all our bad deeds in this world, we suffer their consequences. To be worthy of eternal life it is not sufficient just to be good. As Jesus did, we should also nail our “Ego” to the cross. Did not Jesus completely ignore His “Ego” in the wilderness? But the “Ego” was not dead yet. On the cross, when Jesus said: “My God, my God why hast Thou forsaken me”, that was His most vulnerable moment, and the “Ego” once again used the opportunity to lift up its “head”. Through the mouth of the criminal crucified with Jesus, the “Ego” asked Him to come down from the cross save Himself and also him (the criminal). Jesus preferred death than to bow down to His “Ego”, the Satan. With the death of the body of Jesus, His “Ego” also died on the cross. Jesus Christ resurrected, thus representing the eternal life. Did not Jesus say?

“And anyone who does not take his cross and follow me is not worthy of me.” (Matthew 10:38)

“...If anyone would come after me, he must deny himself and take up his cross and follow me.”
(Matthew 16:24)

“...If anyone would come after me, he must deny himself and take up his cross and follow me.” (Mark 8:34)

“...One thing you lack,” he said. “Go, sell everything you have and give to the poor, and you will have treasure in heaven. Then come, follow me.” (Mark 10:21)

“...If anyone would come after me, he must deny himself and take up his cross daily and follow me.”
(Luke 9:23)

“And anyone who does not carry his cross and follow me cannot be my disciple.” (Luke 14:27)

At this juncture, it is appropriate to consider the three types of sins that man is capable of committing. The parable of the prodigal son also shows those three types of sins. When the younger son took his share of the father's estate and left home, he sinned against his father. But when he returned home, his father took him in with open arms. Those who say there is no God, or they curse God and reject Him, like the prodigal son, they also sin against God the Father. But when they realize their mistake and repent, they are forgiven. The older son did not sin against his father.

The meaning of the prodigal son going to a foreign land and squandering his wealth in wild living is that he squandered the gift of life given to him, giving way to his carnal and selfish desires. The life of a person represents the life-giving energy within him and only it is through this energy that we have all the abilities as a human being. That life-giving force is the energy of the Holy Spirit. A selfish wastage of a life lived represents the sins committed against the Holy Spirit. This sin is not forgivable; hence, all the "debts" incurred as a result of sinning against the Holy Spirit will have to be "payed". The neediness, the sufferings and the starvation of the prodigal son were the results of all those sins that, with patience, he had to endure, "pay the debts". Even Jesus, He Himself being sinless, He took on all the sins, the "debts" of all those others that He cured and said: "your sins are forgiven". In fact those sins (debts) had not disappeared; instead He took them upon Himself and paid for them, suffering on the cross. In this parable, the older brother was always obedient to his father and did only his will. In other words, he lived and acted according to his fathers will. This means that if we only do the will of our heavenly Father as Jesus did, we would never sin against the Holy Spirit. We would have no "debts" to pay; we would only get recompenses. These are all the pleasant situations in our lives and we never face difficult situations.

The third type of sin that one may commit is the sin against Christ, the Son of God. This sin is also forgivable. What could be the sin committed against the Son? Man has a free will and only he freely decides his own nature. Man can nurture a nature that reflects his “Ego” or one that reflects his true Self within, Christ within. On numerous occasions Jesus has said:

“The man who loves his life will lose it, while the man who hates his life in this world will keep it for eternal life.” (John 12:25)

(In this translation it would be more correct to use the terms “self and/or ego” rather than “life” as in other translations.)

“No one can serve two masters. Either he will hate the one and love the other, or he will be de-voted to the one and despise the other. You can- not serve both God and Money.” (Matthew 6:24)

The prodigal son, first obedient to his “Ego”, had given way to all sorts of desires. But when he suffered the negative reactions of all those sins, he realized his mistake and ignored his “ego” and changed his nature. The proof of this was that he approached his father in all humility and was meek. He no longer was a slave of his “Ego” and effectively had neutralized it. Despite being his father’s son, he just wanted to be a servant. But the older, good brother still under the influence of his “Ego”, gave way to anger, envy, jealousy and pride. When the opportunity presented, the “Ego” took hold of him. Because the sin against the Son is forgivable, his father pleaded with him to forget his “Ego” and join the celebration. But unfortunately the son could not ignore his “Ego”. As a result of the sin committed against the Son he was deprived of the celebration, the eternal life. In the same way, if we also are unable to change our nature, so that all our thoughts, words and deeds be according to the Christ within, rather than according to the “Ego”, we also cannot be worthy of the eternal life.

The crucifixion of Jesus had two purposes. One was to pay the “debts” incurred by sinning against the Holy Spirit by the multitude of people that he cured and the second was the final and definite death of His “Ego” on the cross. With the death of Jesus’ “Ego” Christ resurrected. Jesus preferred to die on the cross rather than obey His “Ego” and prostrate to it. Man usually tries to swing back and forth between the Christ within and his “Ego”. If he truly yearns for eternal life, the conduct of swinging back and forth will not get him there. Did not Jesus say: “you can not serve two masters”?



THE BARREN FIG TREE



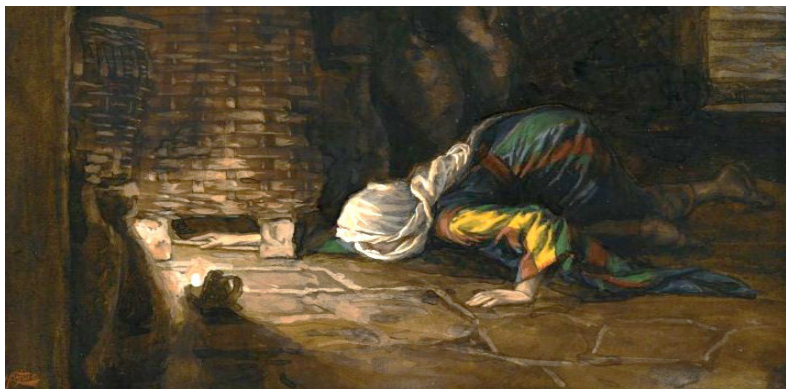
“Then he told this parable: 'A man had a fig tree, planted in his vineyard, and he went to look for fruit on it, but did not find any. So he said to the man who took care of the vineyard, 'For three years now I've been coming to look for fruit on this fig tree and haven't found any. Cut it down! Why should it use up the soil?' "'Sir,' the man replied, 'leave it alone for one more year, and I'll dig around it and fertilize it. If it bears fruit next year, fine! If not, then cut it down.'” (Luke 13:6-9)

With this parable Jesus once again shows us the mercy of God and His wish and purpose for us. God has infinite patience and gives man multiple opportunities to repent and be worthy of eternal life. The fig tree represents man. As in the parable, the owner of the fig tree looked for fruit, in the same way God, who is the owner of the entire creation, expects us to be spiritually “fruitful”. He expects us to

repent, change our ways and be emancipated from all sins, so that instead of death, we become worthy for eternal life. According to the parable, after an appropriate period, if the tree is not bearing fruit, it is cut down. But the man taking care of the tree delays the cutting of the tree until the following year. The man taking care represents Christ, the Son of God, who is the True Self of the person. Christ, who is merciful, always gives the opportunity for the individual to repent. He always gives “advice” and that advice is that silent voice within. Man usually ignores that silent voice and as a result of his ignorant and warped logic constantly counters the “advices” given. This advice corresponds to the digging around and fertilizing indicated within the parable. Thus God gives man numerous opportunities for him to inherit the eternal life.



THE LOST COIN



“Or suppose a woman has ten silver coins and loses one. Does she not light a lamp, sweep the house and search carefully until she finds it? And when she finds it, she calls her friends and neighbors together and says, 'Rejoice with me; I have found my lost coin.' In the same way, I tell you, there is rejoicing in the presence of the angels of God over one sinner who repents.” (Luke 15:8-10)

The meaning of this parable appears to be simple and straight forward. It is possible to interpret this parable in two ways depending on the perspective of how we look at it.

The first interpretation is that God always looks for “His lost coin”. The “lost coin” represents man that has fallen from grace. When he repents, then he becomes “the coin that is found”. The “rejoicing” represents the rejoicing in heaven for every soul that attains eternal life. In this interpretation, the one looking for the lost coin is God. In a metaphorical way He is the “Groom” looking for the “bride”.

It is possible to interpret this parable from a human perspective. In this situation, the fact that the one who has lost the coin, being a woman, becomes much more important. This is mainly because all of humanity, both male and female,

are represented as the “bride” of Christ. Because of this, it is appropriate for the one who has lost and is searching, to be a woman. What we have lost and are searching for is the Christ within. In the parable, the woman has ten silver coins and loses one of them. In the same way, man also has many things, such as his body, his mind, his intellect, his emotions, his thoughts, his “Ego”, his wants and desires, his passions, his belongings, his health or his illnesses, his family ... and he is aware of all these. But he has one other thing that he is not aware or conscious of and that is the presence of Christ within him. Man has lost this awareness. Even when, intellectually, he knows and says that Christ is his True Self, he does not have the conscious experiential knowledge of this truth. And this is the metaphorical meaning of the lost coin. The teaching of the parable is that the woman does everything to find the coin. In the same way, we also should not spare any effort until we find and “experience” the Christ within. This is possible only with an increased level of consciousness. In the parable, when Jesus says: **“Does she not light a lamp?”**, it is a reference to developing an increased level of consciousness which is the revelation of the “Light” of Christ. Again, when Jesus says: **“Does she not sweep the house?”**, it is a reference to a change in life style. The house represents the man and sweeping is the means of cleaning the house. As a metaphore, man, before experiencing the Christ within, has to put his “house” in order. This includes emancipation from all deadly sins and especially from selfishness. The words **“Does she not search carefully until she finds it?”** is a reference to the concentration of the mind on Christ alone and represents the highest form of prayer, which is meditation. It is through meditation that man can concentrate his mind on one thing. Within the parable, Jesus says that when the woman finds the coin, she rejoices with friends and neighbors. As indicated elsewhere, rejoicing, weddings, parties all metaphorically represent the eternal life.

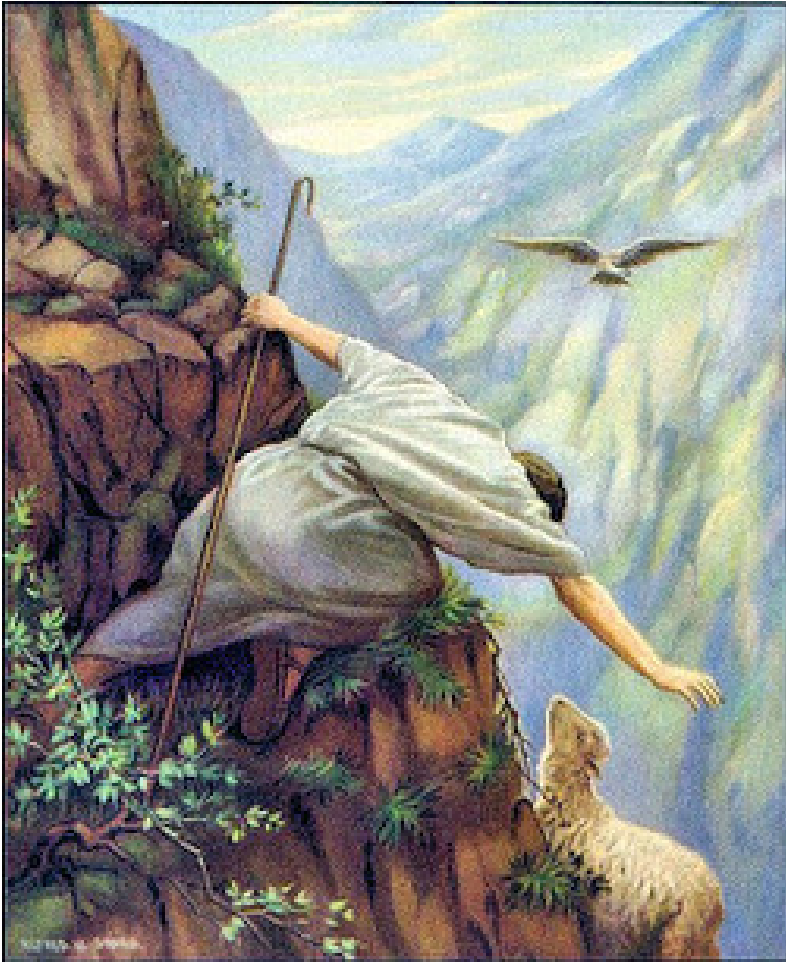
In this parable, why did Jesus use the coin as a metaphore, rather than something else? For all of humanity, money is an essential commodity to procure the necessities of living; hence, money appears to be indispensable for physical survival. In the same way for our spiritual life and eternal life, Christ within is even more essential. Therefore we should not spare any effort until we find Him.

Jesus had taught us this lesson at another time as well. When He was sleeping in the boat on the Sea of Galilee, there was a storm and the disciples feared the boat would sink. When Jesus was awakened, He calmed the storms of the winds and waves. Water represents life, the winds represent thoughts and the waves represent emotions. As a result of these two, the “boat”, the individual, is in danger of “sinking and drowning”. The awakening of Christ within the individual calms all “storms” and he finds peace. When the Light of Christ shines in the individual, then he lives a life of bliss.

If from this parable we have learned our lesson, then we need to do the following two things: first we have to “sweep our house” and make ourselves ready to find Christ. This corresponds to treading the path of righteousness and the path of perfection. Secondly, we have to “light the lamp”. For this, we should not spare any effort until we experience Christ within us. If we are not successful in the first, it will be impossible to succeed in the second regardless of how much effort we put into it. If we are successful in both, we become worthy for the revelation of Christ within us. And this is the purpose of human life, because God revelation is possible only through man. If we succeed our recompense would be the “rejoicing” indicated above in the parable. That rejoicing is the eternal life and the bliss it bestows on the individual. But if we do not succeed our recompense then would be only death.

God has a purpose for mankind and that is the realization of the revelation of God through him.

THE LOST SHEEP



“Then Jesus told them this parable: "Suppose one of you has a hundred sheep and loses one of them. Does he not leave the ninety-nine in the open country and go after the lost sheep until he finds it? And when he finds it, he joyfully puts it on his shoulders and goes home. Then he calls his friends

and neighbors together and says, 'Rejoice with me; I have found my lost sheep.' I tell you that in the same way there will be more rejoicing in heaven over one sinner who repents than over ninety-nine righteous persons who do not need to repent." (Luke 15:3-7)

(Also see Matthew 18:12-14)

Jesus told this parable at a time when the Pharisees and the teachers of the law were complaining that He was eating with tax collectors and sinners. This parable also can be interpreted in two different ways. The first way is that Jesus is the "Good Shepherd" and has come to save the sinners. He preached to the sinners; hence, He was constantly with them. Jesus did not waste His time with those who thought themselves to be sinless and just, as were the Pharisees and the teachers of the law. The lost sheep is the sinful man and God will look for him until he is found. This means that some day all of humanity will have salvation and join God. Is it not true that when the Good Shepherd found the lost sheep, he carried it on his shoulders? The way Jesus starts the parable indicates that when a man does not spare any effort to find a lost sheep, then how much more God wants to find a "lost" sinner and He does not spare any effort until the man repents. In this interpretation the shepherd, the man, represents Christ and the sheep, the man, the sinner.

In the second interpretation man, the shepherd, does not represent a metaphore but represents the sinner. The hundred sheep represent what man has, his loved ones, wife, parents and children, as well as all his belongings, his mind, his body, his intellect, his individuality and his True Self, the Christ within himself. Man is conscious of and aware of all he has, all ninety-nine "sheep", but he is not aware of the hundredth one. That lost sheep is his True Self, the Christ within. Has it not been said that Jesus Christ is "The Lamb of God". It is not that Christ is lost, but man has lost the

consciousness of Christ's presence within himself. According to Jesus' parable, man should not spare any effort until he reaches such a level of consciousness that Christ reveals within him and he inherits the eternal life. This is depicted in the parable as the rejoicing. As indicated previously, rejoicing, weddings and parties etc. represent the eternal life. In this parable, Jesus says that the man leaves the ninety-nine sheep in the wilderness (open country) and goes after the lost one. The meaning of this becomes self-evident when we read the following quotation.

“If anyone comes to me and does not hate his father and mother, his wife and children, his brothers and sisters--yes, even his own life--he cannot be my disciple. And anyone who does not carry his cross and follow me cannot be my disciple.” (Luke 14:26-27)

All those things that we consider to be so important in our lives are represented in the parable as the ninety-nine that are left in the wilderness. In the same way, if we intend to succeed in having the experience of the Christ within by increasing our level of consciousness, we should emancipate ourselves from all types of worldly pursuits and ties. Did not Jesus say: “You can not serve two masters”? This does not mean ignoring all our duties, rather to do them impeccably and with joy, because all is done for Christ, for God.





Health does not
always come from
medicine. Most of
the time it comes
from peace of mind,
peace in the heart,
peace in the soul. It
comes from laughter
and love.



- II -

PARABLES OF JESUS – MAN AND THE REVELATION OF CHRIST



MAN AND THE REVELATION OF CHRIST

In this chapter are presented and discussed those parables that show the imperative of Christ-revelation within the person so as to be worthy of salvation. Christ is the true Being of every individual, his Spirit. Man, as a result of his free will, chooses the quality and characteristics of his own nature. He is able to choose a nature that complies with and corresponds to the desires generated by his “Ego”, and thusly he acts. This is the result of ignorance. Ignorance creates the sense of duality. Based on this false understanding, man sees everything within the universe as separate from himself, different from himself and says “me and him” or me and them”. This undoubtedly gives birth to selfishness. The individual, as a result of his ignorance, also believes that his “Ego” is his true self. He is ignorant to the fact that what makes him alive, the life he has is the presence of his Spirit, the Christ within. Based on his false understanding, his inclination therefore is to tend towards his “Ego”.

The purpose of these parables is to show that man has to change his nature by changing his inclination and tending towards Christ within. If he succeeds, than all his thoughts, words and deeds represent God’s will. He experiences a higher level of consciousness and understands the singularity of all that he considered to be separate from himself and from each other. He experientially becomes aware of his true Self and comes to the realization that he is one with all. Then love, being directed only towards his own “Ego”, suddenly expands to encompass everyone and everything. He relates to others as he would want others to relate to him. Such a nature opens the gates of God-revelation within the person. This, in fact, is the Christ-revelation within the person and opens the doors to salvation.

THE GOOD SHEPHERD



“I tell you the truth, the man who does not enter the sheep pen by the gate, but climbs in by some other way, is a thief and a robber. The man who enters by the gate is the shepherd of his sheep. The watchman opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name and leads them out. When he has brought out all his own, he goes on ahead of them, and his sheep follow him because they know his voice. But they will never follow a stranger; in fact, they will run away from him because they do not recognize stranger’s voice.” Jesus used this figure of speech, but they did not understand what he was telling them.” (John 10:1-6)

“Therefore Jesus said again, "I tell you the truth, I am the gate for the sheep. All who ever came before me were thieves and robbers, but the sheep did not listen to them. I am the gate; whoever enters

through me will be saved. He will come in and go out, and find pasture. The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full. "I am the good shepherd. The good shepherd lays down his life for the sheep. The hired hand is not the shepherd who owns the sheep. So when he sees the wolf coming, he abandons the sheep and runs away. Then the wolf attacks the flock and scatters it. The man runs away because he is a hired hand and cares nothing for the sheep. "I am the good shepherd; I know my sheep and my sheep know me-- just as the Father knows me and I know the Father--and I lay down my life for the sheep. I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd. The reason my Father loves me is that I lay down my life--only to take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father." (John 10:7-18)

With this parable, Jesus gives us a very important lesson. The above first quotation represents the parable and the second one Jesus Christ's explanation of the parable. At this juncture, it is important to remind the reader that Jesus Christ had two natures, one human and the other divine. He sometimes spoke as the man Jesus and at other times as God the Christ. Therefore, in this chapter as well, when one reads: "Jesus said", it is Jesus the man who is talking and when it is written: "Christ said", it means that God is speaking through Jesus. In other words, either Jesus Christ's human nature is speaking or His divine nature. In the interpretation of this parable, we need to take into consideration the second part, wherein Jesus has given information about the abstract meanings of certain words used in the parable.

The sheep represent all those who have chosen the path of righteousness and the path of perfection in their lives. Jesus says that He is the good Shepherd and when the sheep hear His voice, they follow Him. Is not Jesus our teacher? It is also our duty to listen for His voice and follow Him. What does it mean to hear His voice? It means to listen to all His teachings and to implement them all in our lives and follow in His footsteps. What does it mean to follow in His footsteps? It is written that the shepherd **“goes ahead of them”** and the sheep follow Him. Jesus is our leader. First, He walked the path of righteousness and perfection all the way to the end. Whatever He showed us with His life, our duty is also to do the same in our lives. Jesus also said that when the shepherd comes, the watchman opens the door and the shepherd enters through the door and the one who does not enter through the door is a thief and a robber. One should consider, within the second quotation, where Christ says: **“I am the gate”**. The watchman is Christ in all of us and the opening of the door is the revelation of Christ within the person. When Christ says: **“I am the gate”**, He indicates that He has fully revealed in Jesus. **“The man who does not enter the sheep pen by the gate, but climbs in by some other way, is a thief and a robber”** represents all those who do not have the experience of the revelation of God within themselves, therefore they can not be the Good shepherd. In every individual, his “Ego” tries to control his life. The “Ego” has not entered through “the gate”; hence, there is no revelation of Christ within him. All the preachers, who, influenced by their “Egos”, preach a perverted Christianity, are the thieves and robbers mentioned in the parable that lead their followers to their spiritual death. When Jesus says: **“But they will never follow a stranger; in fact, they will run away from him because they do not recognize stranger’s voice.”**, what He means is that all those who are on the path of righteousness and perfection do not follow the desires, the wants, the

thoughts and emotions that come from their “Egos”. They also do not follow preachers who have not experienced Christ-revelation within themselves. Christ clearly says: **“I am the gate for the sheep”**. By this He means to say that the one and only way to salvation is to live the way Jesus lived and to realize the Christ-revelation within oneself. With the revelation of Christ, the individual gets **“life, and have it to the full”**. The meaning of **“The hired hand is not the shepherd who owns the sheep. So when he sees the wolf coming, he abandons the sheep and runs away.”** Is that when the difficult times come in one’s life, the “Ego” is unable to help or do anything to alleviate suffering. On the other hand Christ always ameliorates the suffering and gives the person patience, strong will and acceptance of the situation. Christ has also said: **“I know my sheep and my sheep know me-- just as the Father knows me and I know the Father”**. Christ is God appearing in the physical form; hence, the true Being of every individual is Christ that represents the presence of God in every person. The consciousness of man is but a tiny portion of the infinite consciousness of God. Based on this, all the thoughts, emotions and deeds that we are aware of, consciousness of God is also conscious of; hence, God knows us inside out. It is impossible to hide even an iota from God. When Christ fully is revealed within the individual, meaning the individual’s level of consciousness has increased, God-revelation can also be realized and the individual experiences the singularity of everything. He understands that all those various things are nothing but various expressions of the same one God. He understands that there is only one truth and that Truth is God. As a result of our low level of consciousness, or better yet, our ignorance or misunderstanding, the multiplicity of things we had considered to be all different from us and existed outside of us, is nothing but an illusion, just a dream. Jesus, as a result of Christ-revelation within Him, knew the Father as

The last two sentences of the above second quotation is also very characteristic. Jesus willingly sacrificed His life and it was not the Jews or the Romans that killed Him. Along with Judas, they were only the intermediaries to carry out what was ordained. What Jesus Himself desired was carried out by their hands. But when Jesus says: **“I lay down my life--only to take it up again”**, He indicates the final death of His “Ego” and the resurrection of His individuality, having become one with Christ. Should we not also follow our shepherd? Did not Jesus say: **“his sheep follow him because they know his voice”**?

There remains only one thing for us to do and that is “to hear His voice”. This means to properly understand His teachings and practice them and follow the path of righteousness and perfection and not to follow perverted teachings and beliefs. It is also our duty to enter through “the door” of Christ, meaning to realize the revelation of Christ within us. This indicates that we, the sheep, should also follow in the footsteps of the shepherd, Jesus, because as the leader He showed us the way. Just like Him, we should also sacrifice our “Egos” on the altar of God, so that our individualities can also resurrect, having become one with Christ. And this is to be the bride of Christ.



THE LESSON OF THE FIG TREE



“He told them this parable: "Look at the fig tree and all the trees. When they sprout leaves, you can see for yourselves and know that summer is near. Even so, when you see these things happening, you know that the kingdom of God is near. "I tell you the truth, this generation will certainly not pass away until all these things have happened. Heaven and earth will pass away, but my words will never pass away.” (Luke 21:29-33)

(Also see Mark 13:28-31 & Matthew 24:32-35)

Jesus spoke this parable about the fig tree immediately after he spoke about the second coming of the Son of man. (See also in my book titled *“From Light to Light (I)”* the 6th chapter titled *“What is the second coming?”* page 91) On a different occasion, Jesus had also said that the Kingdom of God had already come, but we are not aware of it. The Kingdom of God is each one of us; hence, our bodies are the temples of God.

This parable of the “Fig Tree” can be interpreted in two different ways. If we consider the signs of the “second

coming” as indicated in the Gospel of Luke (Luke 21:25-28), then the meaning of this parable becomes obvious. As we see the sprouting of leaves, we know that the spring has come and summer is near. In the same way, when we see all the foretold events happening in the world and the signs of the stars (astrological signs) as indicated, we should know that the coming of the Kingdom of God is near. But as indicated above, if the Kingdom of God has already come, then what is the meaning of this parable? (See also my book titled “*Mystical Interpretations from the Gospels – Part I – Events from the Life of Jesus*”, the section titled “*The last supper*” page 81) With the Last Supper, Jesus tried to tell us that during the astrological age of the constellation Aquarius, mankind will commune with Christ. Today there remains only 140 years for us to enter into the Age of Aquarius. Is it not true that with global warming, water related catastrophic events have increased? Approximately 25,000 years ago, during the last Aquarian Age Noah’s flood had taken place. Therefore, as we see these events and the “signs of the stars”, we should know that the Kingdom of God is near. This applies to the whole of humanity.

The second interpretation pertains to the individual and is based on the fact that the Kingdom of God has already come but we are just unaware of it. The Kingdom Of God is the true Self of every individual, the Christ within. But Christ is sleeping in the “temple”, as Jesus was also sleeping in the boat. It is our duty to wake Him up. With this, the second coming actually represents the revelation of Christ within the individual. This represents not just intellectual understanding but actual experiential knowledge or realization that he is nothing but an expression of God. In relation to this understanding, the parable of the “Fig Tree” represents the positive changes that take place within the individual as a result of his successful progress in the path of righteousness and of perfection. When we see the positive

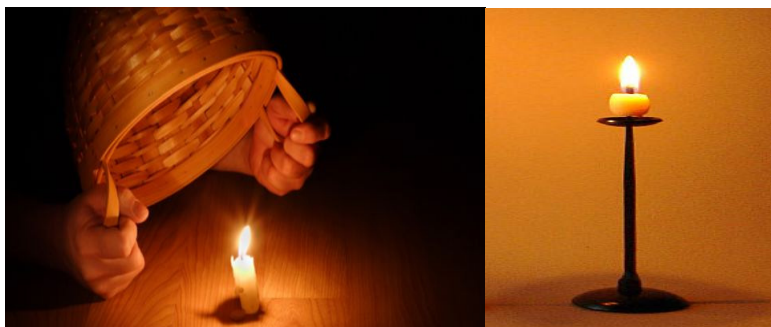
changes in the nature of the individual, then we understand that God-revelation within that person is near.

Shouldn't we also be making an effort to change our natures in a positive way and not to deviate from the path of righteousness and of perfection, so that just like Jesus, we also are able to reveal Christ within us?

“A student is not above his teacher, but everyone who is fully trained will be like his teacher.” (Luke 6:40)



A LAMP UNDER A BUSHEL OR ON A STAND



“No one lights a lamp and hides it in a jar or puts it under a bed. Instead, he puts it on a stand, so that those who come in can see the light.” (Luke 8:16)

“No one lights a lamp and puts it in a place where it will be hidden, or under a bowl. Instead he puts it on its stand, so that those who come in may see the light. Your eye is the lamp of your body. When your eyes are good, your whole body also is full of light. But when they are bad, your body also is full of darkness. See to it, then, that the light within you is not darkness. Therefore, if your whole body is full of light, and no part of it dark, it will be completely lighted, as when the light of a lamp shines on you.” (Luke 11:33-36)

(Also see Mark 4:21-25)

When we go to church, we sometimes light a candle. What is the meaning of lighting a candle? It is the external physical act, the ritual of that which we yearn to realize within ourselves. This yearning is “lighting up” the Light of Christ within us. As indicated elsewhere, Christ is the true Being of every individual. Just like Jesus was asleep in the boat on the sea of Galilee, in the same way The Christ is sleeping within us, in this “boat”, our body. As the disciples, we also are in danger of drowning and dying as a result of

the storms of the negative effects in our lives caused by our thoughts and emotions. If we want our storms to also calm down, then it is imperative that we wake the Christ within. In other words, we light His Light within us.

Jesus says that **“the eye is the lamp of the body”**. The eye is the organ of sight, the means of seeing. But the eye sees only the reflection of light and does not radiate light as does a lamp. Therefore Jesus is not making reference to our physical organ, the eye. If we read carefully, He uses “the eye” as singular. In some writings, this “eye” is also presented as “the third eye”. Jesus says when the eye is **“good”** the Greek word for this has two meanings. These are “simple” and also “immaculate”, “pure” or “bright”. When the spiritual eye (third eye) opens, we also become aware of the presence of Christ within us, not only intellectually but also experientially. This corresponds to Christ waking up within us. As the disciples woke up Jesus in the boat, we also should wake up the Christ within us. Without incessant great effort, patience, probity, honesty, integrity and uprightness, it is impossible to succeed. Jesus then says: **“your whole body also becomes full of light”**. When the eye is open, meaning immaculate and bright, then it lights up the whole body and that Light is the Light of Christ. The Light of Christ is the energy of the Holy Spirit that flows freely into the individual. Is it not just this that during His Transfiguration Jesus tried to show “us” His lit up energy body? When the energy body is lit up, it is also healthy at the physical level. When Jesus uses the term “body”, He does not reference only to the physical body. Man has a physical body as well as a more subtle “mental body”. Therefore when Jesus says: **“when the eye is good”** He also is indicating that the individual’s intellect also increases and he becomes wise as well as developing a higher level of consciousness and hence, better comprehension and understanding. On the other hand, when the spiritual eye is **“bad”**, meaning closed,

then **“your body also is full of darkness”**. The meaning of this “darkness” is, being subject to illness for the physical body and ignorance for the “mental body”. With the following sentence: **“See to it, then, that the light within you is not darkness.”**, Jesus is trying to caution us so that we do not leave the Christ within us sleeping and that we should strive to wake Him, so that we do not remain ignorant of the Truth and mistake the illusion as reality. If that spiritual eye is open and we are both physically and mentally enlightened, then we should not keep that Light only to ourselves and should we not use it for the benefit of everyone? And this is the meaning of the following quotation: **““No one lights a lamp and puts it in a place where it will be hidden, or under a bowl. Instead he puts it on its stand, so that those who come in may see the light”**”.

All of humanity, based on its level of ignorance or enlightenment, fills man’s subconscious mind with all sorts of beliefs. This dictates his nature and he lives his life, he thinks, speaks and acts accordingly. Many, believing that their beliefs are the correct one, try to influence others to think like themselves, at times by words and at times by the threat of death. All beliefs are always subject to change because one has not acquired them through personal experience. Beliefs are not faith. Unfortunately the word faith is also used very loosely and usually in place of belief. When the (spiritual) “eye” is immaculate and bright, indicating the awakening of Christ within the individual, Christ is resurrected in him, and then the individual becomes privy to experiential knowledge which gives him true faith which is unshakeable. As Christ, the person with such a faith will never force anyone to change his religion, but rather with his behaviour and way of life, he spreads the Light of Christ all around him by helping all without discrimination. Did Jesus force anyone to follow Him? He, only with His teachings, His deeds and His mercy, became a “lighthouse” for all humanity. Should we not do the same?

THE HIDDEN TREASURE



“The kingdom of heaven is like treasure hidden in a field. When a man found it, he hid it again, and then in his joy went and sold all he had and bought that field.” (Matthew 13:44)

The interpretation of this parable appears to be simple when it's metaphorical meaning is understood. The words that have metaphorical meanings are the following: “a man”, “field”, “treasure”, “hid it”, “sold all he had” and “bought that field”. The “man” represents the individuality of the person. When the individual becomes aware of the presence of a treasure in the field, he sells all he has and buys the field. The field represents the man's physical and mental bodies. They are the means by which he thinks, speaks and acts. The individuality of man becomes aware of the presence of a treasure within himself. The “treasure” is his true Self, the Christ within. Intellectually, man may get to

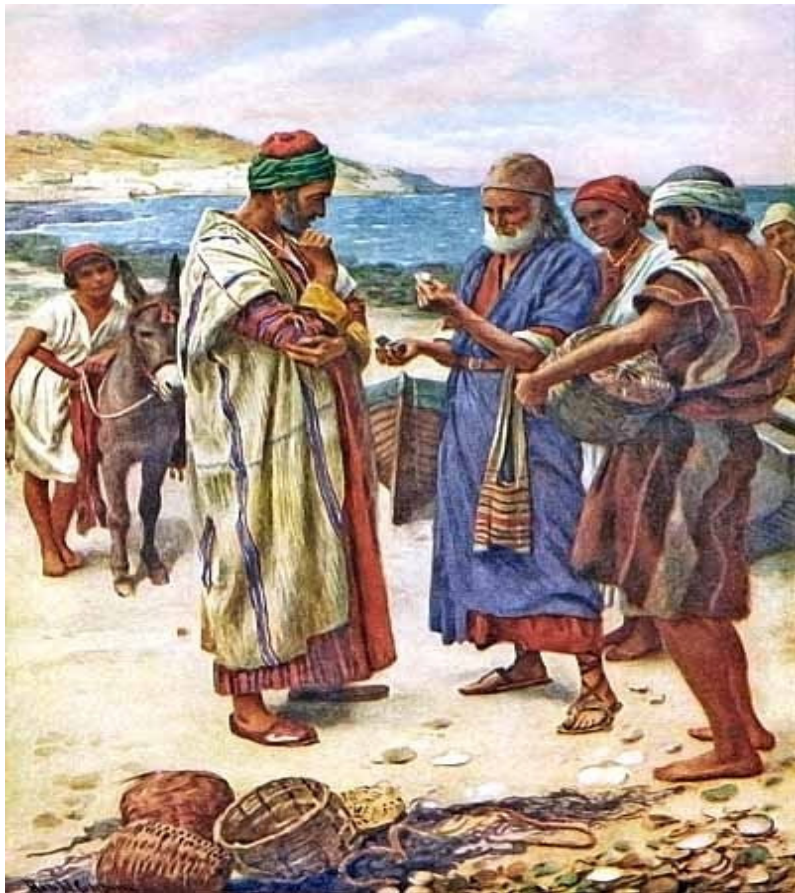
realize that Christ is his true Self, that God is within him and that he has the ability to unite Him and become one with God. But if the “field” does not belong to him, he is unable to own that “treasure”. To whom does the “field” belong to? It is possible that the individual may work in the “field”, but the “field” does not belong to him. Usually man thinks, speaks and acts according to his “Ego” and pursues wants and desires originating from his “Ego”. Hence, the owner of the “field” is his “Ego”. It is impossible for him to have that “treasure”. Therefore for a period of time, he hides the “treasure”. “Hiding” corresponds to intellectual knowledge. To change the intellectual knowledge to experiential knowledge, one needs more time. During that time, the “treasure” remains “hidden”. “To sell all he has” represents the changes that one has to accomplish within himself. When we sell an object, we give up the object; hence, “to sell all we have” represents “to let go”, to be emancipated from all desires, wants, feelings, emotions, thoughts, words and deeds that originate from the “Ego”. “Buying the field” represents the development of absolute control over both the physical and mental bodies. When the “field” finally belongs to him, then all that is in the field also belongs to him. The fact that it belongs to him is of no use to him if and when the “treasure” remains “hidden”. He also must want to acquire it “in his hand” and has to work hard and not spare any effort to achieve this.

With this parable, Jesus is teaching us the purpose of human life. First, we have to realise that we have a hidden “treasure” within, which is God’s presence, the Christ in us. Second, we should have the yearning to acquire that “treasure”, and to bring this yearning to fruition, we need to follow the path of perfection and righteousness. The pursuit of this path corresponds to “selling all we have”. The individual must change his nature and tend towards the positive pole of his individuality, towards the Christ within.

It is only then that our true Self can be the owner of the “field”. When the Christ within becomes the owner of both our physical and mental bodies, then all our thoughts, words and deeds become expressions of God’s will. When the Christ within owns the “field”, neither the body gets sick, nor is the individual subjected to unpleasant life circumstances, even if the soul of the individual has “pay-backs” as a result of “sins committed against the Holy Spirit” from previous lives, which has formed his fate. Even though he may be subjected to their unwanted effects, usually Christ ameliorates them but more importantly, the individual accepts them without hesitation or complaints, willingly and happily. We should not forget that the sins committed against the Holy Spirit are not forgiveable and have to be “paid back sooner or later, in this or future lives. Christ owning the “field” represents Christ-revelation within the individual.



THE PRECIOUS PEARL



“Again, the kingdom of heaven is like a merchant looking for fine pearls. When he found one of great value, he went away and sold everything he had and bought it.” (Matthew 13:45-46)

The interpretation of this parable is basically the same as the previous parable. In this parable as well, “the merchant”, “looking for fine pearls”, “one of great value”, “sold everything” and “bought it” all have their metaphorical

meanings. The “merchant” represents the person’s individuality. “Looking for fine pearls” represents the pleasant and happy moments, conditions and situations that we constantly seek in life, in other words, all the worldly pleasures. The “one of great value” represents the bliss one experiences as a result of Christ-revelation within himself. That bliss surpasses and exceeds all worldly pleasures and happiness. As in the previous parable, the “merchant” “sells everything”. This “selling everything”, once again, represents emancipation from all wants, desires, feelings, emotions, thoughts, words and deeds that originate from the “Ego”. It is only then that he is able to purchase the “pearl of great value”. Without the positive changes in the way we live our lives, it is impossible for us to experience the bliss indicated. The experience of that bliss also is an indication of the revelation of Christ within the person. Within all of creation, the most beautiful and the most valuable one Truth is Christ. Is not the onus on us the “merchants” to “sell everything” to just “buy” the “one of great value”?



THE MUSTARD SEED



“He told them another parable: "The kingdom of heaven is like a mustard seed, which a man took and planted in his field. Though it is the smallest of all your seeds, yet when it grows, it is the largest of garden plants and becomes a tree, so that the birds of the air come and perch in its branches.” (Matthew 13:31-32)

(Also see Mark 4:30-32 & Luke 13:18-19)

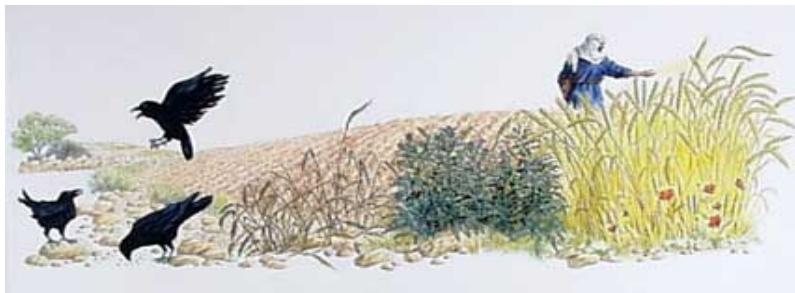
In this parable, Jesus presents the presence of Christ within the individual as a “mustard seed”. The mustard seed is the smallest of most seeds. In the same way, within us, the presence of Christ is in the form of a small seed that has not sprouted. Because the “seed” is so small, we are not even aware it is there in us. But if we “plant” it and allow it to “sprout and grow”, it becomes the largest of all “garden plants”.

The whole creation and within the creation everything, including man, are nothing but various expressions of God. The purpose of the whole creation is God-revelation and man is the only means to accomplish and realize this revelation through himself. That seed is planted in man. It is up to man to care for it and to sprout it. The presence of Christ within the individual, even only as a seed, gives man his life and all that he becomes conscious of. Man often boasts about his abilities, his knowledge, his discoveries and his technological advancements. It is true that over the last

several millennia, man has made slight progress and the technology also from day to day appears to advance at a fast pace. But man still has not realized that if he has reached this level with Christ in him being only as a small “seed”, he has the ability to become a “gigantic tree” if the Christ within “sprouts and grows”, meaning Christ is revealed. Just because this has not been within his experience in the past, he thinks that it can not exist or be true. This view is absolutely incorrect. Man, with his present limited tiny level of consciousness, which is only a minuscule expression of infinite consciousness of God, has reached this present level of humanity. Consciousness of the individual is the presence of God within him. The cadaver of a person is void of consciousness as we experience it. When Christ is revealed within the person, the “seed” has “sprouted”, the level of consciousness also becomes infinite, “the largest garden plant”. Only then man understands reality and says; “I and the Father are one”.



THE SOWER



"A farmer went out to sow his seed. As he was scattering the seed, some fell along the path, and the birds came and ate it up. Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow. But when the sun came up, the plants were scorched, and they withered because they had no root. Other seed fell among thorns, which grew up and choked the plants. Still other seed fell on good soil, where it produced a crop--a hundred, sixty or thirty times what was sown. He who has ears, let him hear."
(Matthew 13:4-9)

"Listen then to what the parable of the sower means: When anyone hears the message about the kingdom and does not understand it, the evil one comes and snatches away what was sown in his heart. This is the seed sown along the path. The one who received the seed that fell on rocky places is the man who hears the word and at once receives it with joy. But since he has no root, he lasts only a short time. When trouble or persecution comes because of the word, he quickly falls away. The one who received the seed that fell among the thorns is the man who hears the word, but the worries of this life and the deceitfulness of wealth choke it, making it unfruitful. But the one who re-ceived the seed

that fell on good soil is the man who hears the word and understands it. He produces a crop, yielding a hundred, sixty or thirty times what was sown."

(Matthew 13:18-23)

(Also see Mark 4:3-9,14-20 & Luke 8:4-8,11-15)

In the second part of the quotations, Jesus gives the explanation of the parable presented in the first quotation. It is possible to interpret Jesus' explanation by its literal meaning and consider the preachings that we hear from the clergy at the church or the evangelists that preach on radio or television. The remaining meaning then is self-evident and does not require any further explanation. In His explanation, Jesus uses the term **"the message about the kingdom"**. The original word used is not "the message", but rather "the word". There is a subtle difference. In the Gospel of John, Chapter 1 and verse 1, it is written: **"In the beginning was the word, the word was with God and the word was God"**. Hence, when Jesus says "the 'word' of kingdom", here the "word" does not simply mean the preachings we hear. If according to the Gospels "The word" represents God and not just talks about God, then we should understand Jesus' explanation in a totally different light.

It is then that the seed sown by the sower represents the positive pole of the individuality of the person, namely the presence of the Christ within. Those who do not understand that their true being is Christ and that that "seed" is also in them and that their individuality also has a positive pole, represent **"the seed sown along the path"**. Their individuality is **"snatched by the evil one"**. The "evil one" is the "Ego". The "seed" of Christ never gets the chance to sprout and blossom in these individuals. They develop a nature that acts as the "Ego" wishes.

The "rocks" where the seeds fall represent those individuals that intellectually know that Christ is within them, but because their yearning and wish to reveal Christ

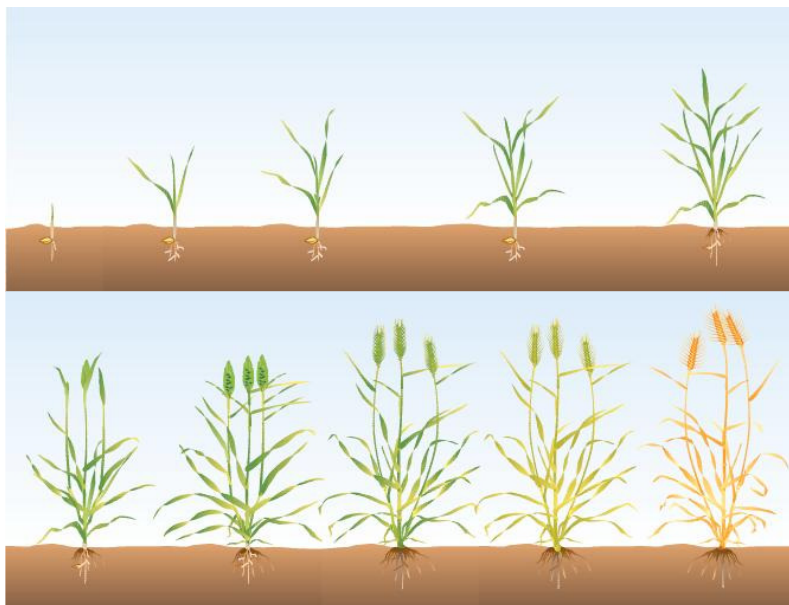
within them is so weak, they quickly get disappointed and give up rather than persevere.

The “weeds” into which the seeds fall represent those who are aware of the presence of Christ within them and even when they intend to reveal Christ within themselves, they are constantly distracted by the various worldly distractions so that they can not concentrate their minds on the Christ within.

The “good soil” where the seeds fall represents those who know the presence of Christ within them and they also know the purpose of their lives, which is the revelation of Christ within them. They also have the extreme yearning for the realization of Christ consciousness. For this realization to come true, such a person does not stop working for it with absolute faith, patience and perseverance, and treads the path of perfection and righteousness in his life, until he realizes his goal. When Christ reveals within him, his life becomes infinitely “fruitful”.



THE GROWING SEED



“He also said, "This is what the kingdom of God is like. A man scatters seed on the ground. Night and day, whether he sleeps or gets up, the seed sprouts and grows, though he does not know how. All by itself the soil produces grain--first the stalk, then the head, then the full kernel in the head. As soon as the grain is ripe, he puts the sickle to it, because the harvest has come.” (Mark 4:26-29)

In this parable as well, Jesus again likens the kingdom of God, which is the presence of Christ within, to a seed. Christ is present in all individuals in the form of “a seed”. When the individual chooses the path of perfection and of righteousness for his life, it means that he has put “the seed in the soil”. “The soil” represents the path of perfection and righteousness which he has chosen for his life. The “seed” sprouts in the “soil”. **“Night and day, whether he sleeps or**

gets up” is a reference to the fact that the revelation of Christ within the person requires time and patience, mainly because it takes time for the individual to change his nature. The slow growth of the seed corresponds to the slow progress of the individual in the path of perfection and righteousness. **“All by itself the soil produces”** is a reference to the fact that man himself can not cause the revelation of Christ. He can only prepare the “soil” and care for the “seed”. This means that he can only try to make himself worthy of Christ revelation. The revelation itself is only from God and the blessing of God. The slow growth of the plant represents the slow rise in the consciousness of the individual. When the individual, as a result of faith, perseverance and patience, succeeds in emancipating himself from all worldly pleasures and pursuits as well as the seven deadly sins and completely ignores his “Ego”, then he has arrived at the end of the path of perfection and righteousness. This is presented with the following words: **“the full kernel in the head”**.



THE LEAVEN



“He told them still another parable: “The kingdom of heaven is like yeast that a woman took and mixed into a large amount of flour until it worked all through the dough.” (Matthew 13:33)

(Also see Luke 13:20-21)

In this parable Jesus uses the “flour” metaphorically to represent the individual and the “yeast”, the presence of Christ within the person. Both the “yeast” and the “flour” are one and the same, in the same way that God and the Creation are one and the same. The creation is in God and God is within the creation. Don’t we say that the cosmos represents God’s “body”? The dough in itself contains the yeast. This represents the consciousness of the individual. Is it not true that our consciousness is but a tiny portion of God’s consciousness? As the yeast turns the entire flour into dough, in the same way, within us as well, the tiny amount of consciousness increases and enlightens our whole being so that we become worthy to experience “the kingdom of God”. As the success of “the yeast turning the entire flour to dough” depends on the conditions at the time, such as the temperature, in the same way for our consciousness to reach the level to make us worthy of Christ revelation depends on

the “conditions” of the individual. These conditions correspond to the degree of yearning and the degree of effort the individual makes to achieve his goal. This effort is to reach the end of the path of perfection and righteousness. This means that he also should be perfect as his heavenly Father is perfect. To have faith means to accept Jesus’ teachings and to implement them all in our lives. Did not Jesus say:

“Be perfect, therefore, as your heavenly Father is perfect.” (Matthew 5:48)

“I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, ...” (John 14:12)





- III -

**PARABLES OF JESUS –
MAN'S BEHAVIOUR AND RETRIBUTION
OF THE HOLY SPIRIT**

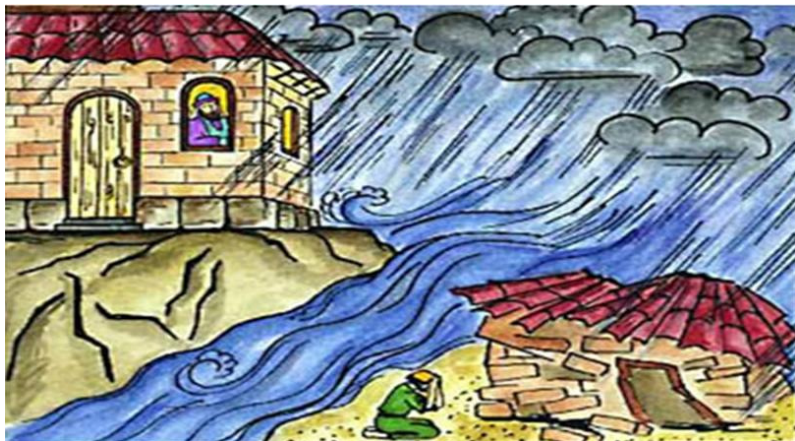


MAN'S BEHAVIOUR AND RETRIBUTION OF THE HOLY SPIRIT

In this chapter the rest of the parables, which in general represent man's behaviour in life, are presented. The purpose of the parables is to live a life with proper behaviour that corresponds to the path of perfection and righteousness. Some of the parables show the path of perfection and righteousness. Some others show the desirable and undesirable happenings that we may be subjected to in our lives that occur as a result of us making voluntary choices in our lives with regards to our thoughts, words and deeds. Man is subjected to the pleasant and unpleasant happenings because they are the result of his doings as retribution "from the Holy Spirit". The whole of creation has come about from the energy of the Holy Spirit. Hence, whatever man does in his life, he does it to the Holy Spirit. The sin committed against the Holy Spirit is unforgiveable. The meaning of this is that whatever man does, he is responsible for it and he himself has decided the retribution he is to receive at the time of his original act. It is not true that God punishes us, rather we create our fate with our behaviours. God is love; hence, He does not punish anyone. Jesus Christ, being so merciful, took upon Himself the sins committed against the Holy Spirit by others. A life style that follows the path of perfection and righteousness creates a fate that subjects him only to pleasant life experiences. On the other hand, a selfish life style creates a fate of disasters in life. Based on this understanding, one should never blame others for all the undesirable happenings that he is subjected to in his life.

Some parables also represent the deadly sins.

THE WISE AND FOOLISH BUILDERS



“Therefore everyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock. The rain came down, the streams rose, and the winds blew and beat against that house; yet it did not fall, because it had its foundation on the rock. But everyone who hears these words of mine and does not put them into practice is like a foolish man who built his house on sand. The rain came down, the streams rose, and the winds blew and beat against that house, and it fell with a great crash.”(Matthew 7:24-27)

(Also see Luke 6:46-49)

With this parable, Jesus is teaching us that the sins committed against the Holy Spirit are unforgiveable. The individual must accept all circumstances of his life as they are the result of the fate he has engineered for himself. All those who accept the teachings of Jesus and implement them in their lives are like the one who builds his house on a rock, a solid foundation. When the “storms” of life, namely storms of thoughts, feelings, emotions and desires, hit them, they easily weather them without fear because of the faith they

have in God. They tolerate the storms without hesitation and do not lose their equanimity. They stay firm in their faith. They do not allow the storms to deviate them from the path of perfection and righteousness and do not allow acting against God's will. On the other hand those, who do not believe or accept the teachings of Jesus, hence, they also do not implement them in their lives and the path of perfection and righteousness is not part of their lives, are like the one who builds his house on sand, without a firm foundation. When the storms come they can not weather them and give in. They act according to their "Ego" thinking that that is profitable and advantageous to them. In the process, they experience the destruction of their lives caused by these storms. This destruction is usually followed by hopelessness, pain, grief, sickness, dissension, discordance, both physical and financial losses and suffering. All these present the "retributions" of the Holy Spirit in keeping with their conduct in life. The solid foundation, the rock of the person, is the Christ within.

Just before speaking this parable, Jesus had said:

"Why do you call me, 'Lord, Lord,' and do not do what I say?" (Luke 6:46)

Hence, the path of perfection and of righteousness is to implement in our lives all that Jesus has taught us.

"By wisdom a house is built, and through understanding it is established;" (Proverbs 24:3)

Therefore the solid house is the one built on a solid foundation, a rock. We noticed that a person's solid foundation is Christ. Based on this, all the thoughts, words and deeds of an individual are made with wisdom and according to God's will and his conduct remains steadfast within the path of perfection and righteousness. To those individuals from the Christ within are given wisdom, intellect and skills. Christ has made this clear in the next quotation:

"Whoever has my commands and obeys them, he is

the one who loves me. He who loves me will be loved by my Father, and I too will love him and show myself to him." Jesus replied, "If anyone loves me, he will obey my teaching. My Father will love him, and we will come to him and make our home with him." (John 14:21 & 23)



THE WEEDS



“Jesus told them another parable: 'The kingdom of heaven is like a man who sowed good seed in his field. But while everyone was sleeping, his enemy came and sowed weeds among the wheat, and went away. When the wheat sprouted and formed heads, then the weeds also appeared. 'The owner's servants came to him and said, 'Sir, didn't you sow good seed in your field? Where then did the weeds come from?' 'An enemy did this,' he replied. “The servants asked him, 'Do you want us to go and pull them up?’ 'No,' he answered, 'because while you are pulling the weeds, you may root up the wheat with them. Let both grow together until the harvest. At that time I will tell the harvesters: First collect the weeds and tie them in bundles to be burned; then gather the wheat and bring it into my barn.’” (Matthew 13:24-30)

“Then he left the crowd and went into the house. His disciples came to him and said "Explain to us the parable of the weeds in the field." He answered, "The one who sowed the good seed is the Son of Man. The field is the world, and the good seed stands for the sons of the kingdom. The weeds are

the sons of the evil one, and the enemy who sows them is the devil. The harvest is the end of the age, and the harvesters are angels. "As the weeds are pulled up and burned in the fire, so it will be at the end of the age. The Son of Man will send out his angels, and they will weed out of his kingdom everything that causes sin and all who do evil. They will throw them into the fiery furnace, where there will be weeping and gnashing of teeth. Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear."
(Matthew 13:36-43)

The first quotation above is the parable and the second is the interpretation of the parable given by Jesus. Jesus' explanation is very simple and obvious. It appears that this does not require any further interpretation. But Jesus, even in His interpretations, gave hidden messages. This becomes obvious from His following words "**He who has ears, let him hear**", which means that those who have the ability to understand, should understand. Hence, this indicates that even in His interpretation, there are again hidden teachings. According to the above quotation, at the end of the world the kingdom of God will come. But elsewhere Jesus also had said that the kingdom of God had already come. This is another proof that His teachings are not what they appear to be, not even in His interpretations of the parables.

Jesus says that the one sowing the good seed is the "Son of Man". "The Son of Man" is the revelation of Christ on earth through man. Don't we call Jesus "The Son of Man"? The true being of each and every individual is Christ. Does not the whole creation represent God's "body" and doesn't each and every individual represent a "cell" in the "body" of God? "**The good seed stands for the sons of the kingdom**". The sons of the kingdom are the ones that pursue the path of perfection and righteousness. They do not just read or hear the teachings of Jesus Christ, but they also

implement them in their lives. They live according to the internal silent voice that represents the will of Christ, the will of God. Based on this the good seeds are those who listen to and hear that silent voice of the Christ within.

The parable continues saying: **“But while everyone was sleeping, his enemy came and sowed weeds among the wheat, and went away”**. **“But while everyone was sleeping”** is a reference to man’s ignorance. The ignorant man, as a result of a low level of consciousness, is unable to differentiate reality from illusion; hence, it becomes very easy for the “enemy”, which Jesus has called **“the evil one”**, to sow the weed. The evil one represents Satan. When Jesus went to the wilderness for forty days, He was tempted by “Satan”, His “Ego”. When he overcame His “Ego”, his victory was against the “evil one”, Satan. It is written:

“Then the devil left him, and angels came and attended him.” (Matthew 4:11)

“When the devil had finished all this tempting, he left him until an opportune time.” (Luke 4:13)

Therefore, in this parable as well, it is the “Ego” of the individual that sows the weed. The meaning of this is that the “Ego” misleads the person with harmful suggestions. Man, in his ignorance, using his limited intellect, justifies and implements them in his life. The interesting part is that first the wheat, the good seed is sown and later the weed. As one is born, because his true self is the Christ within, he comes to this world as the good seed. After the age of two, he becomes aware of his “Ego”; hence, the weed is sown later. At this juncture, it is appropriate to give the following information. Within the English translation of this parable, the simple generic term “the weed”, is used as the bad seed. In the original, as in the classical Armenian translation, the weed is specified as being “the darnel-grass”. The darnel-grass is a poisonous weed, that when consumed, affects the nervous system and the individual may lose the ability to

speak and also to see. It is interesting that Jesus has chosen this weed as the bad seed. When the individual lives his life according to his “Ego”, all his words also become poisonous and not pleasing to God. His sight and his understanding also becomes deranged and he can not differentiate the truth from illusion, the good from the bad and the divine from the satanical. When Jesus says; **“the harvest is the end of the age”**, usually one thinks of the end of the world, mainly because, in other translations, the word “world” is used instead of the word “age”. It is highly likely that the end of the world represents the physical death of the individual. Is it not true that with physical death, the world also ends for the individual? Jesus had often used similar expressions. The following is a quotation from one of the earlier books titled “From Light To Light (I)” Chapter IIIV titled “What is Astrology”:

The era of Ram ended with the crucifixion of the “Lamb of God”. Jesus had told his disciples that he would be with them only to the end of the era (era of Ram).

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

Paul also refers to the end of the Ram’s age. We read:

“These things happened to them as examples and were written down as warnings for us, on whom the culmination of the ages has come.”(I Corinthians 10:11)

Therefore, in the context of this quotation, the “age” likely means the end of the astrological age. In the same way, within the context of the parable, “end of the age” or “end of the world” likely represents the end of the individual’s life and not the destruction of the world. Undoubtedly there will come a time that the earth will also be annihilated. Everything that is created has a beginning; therefore also has an ending. In the original parable, the owner’s servants

suggest to “pull the weeds”, but the owner does not allow lest they also pull the wheat. The “owner” represents God. God always gives man the opportunity to repent; hence, always has the capability to repent until the day of his death. Does not God allow us all good or bad to live to the end of our days? The end of “the weed” is suffering and death. “**The fiery furnace**” represents death and with the death of the body, the individuality also dies. “**Weeping and gnashing of teeth**” represents the suffering one endures in earthly life. The Spirit of man is but a part of God and is immortal. The suffering is the result of the fate one engineers for oneself. It is the result of the sins committed against the Holy Spirit. The sins against the Holy Spirit are unforgiveable. The results of these sins sometimes are the sufferings dictated by one’s fate in future incarnations of the soul.



THE NET



“Once again, the kingdom of heaven is like a net that was let down into the lake and caught all kinds of fish. When it was full, the fishermen pulled it up on the shore. Then they sat down and collected the good fish in baskets, but threw the bad away. This is how it will be at the end of the age. The angels will come and separate the wicked from the righteous and throw them into the fiery furnace, where there will be weeping and gnashing of teeth.”

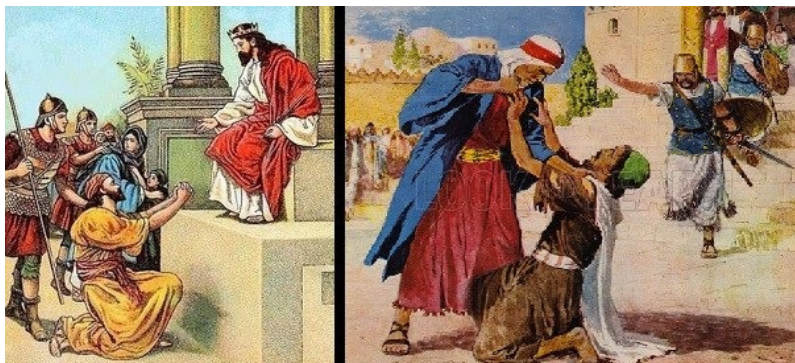
(Matthew 13:47-50)

The interpretation of this parable is also similar to the previous one. The **“net that was let down into the lake”** represents the whole creation and all of humanity. Is it not true that the entire creation is the kingdom of God? Did not Jesus say that the kingdom of God is within each individual? According to this parable of Jesus, the kingdom of God is like a net that **“caught all kinds of fish”**. From this we should

understand that within the kingdom of God there are “good” and “bad” “fish”, meaning individuals. As in the previous parable, the servants separated the weeds from the wheat. In this parable as well the fishermen separated the “good” fish from the “bad” fish. According to Jesus’ explanation, in the previous parable the servants, and in this one the fishermen, are God’s **“angels”**. In this parable as well the end of the bad ones is emphasized as suffering and death. Death is the death of the individuality. Man usually thinks that after death he will go to “heaven” and will live a pleasant and happy life there for eternity (endless time). If we carefully understand Jesus’ teachings we will see that only those who succeed in sacrificing their “Egos” “on the cross”, after the death of their body will be deserving of the resurrection of their individualities. The soul is immortal and a part of God. The soul, according to God’s will, can reincarnate and because it contains information from previous incarnations, becomes subject to a fate. The fate, good or bad, is dictated by the individual’s conduct in his previous lives. The negative fate causes suffering and the positive one gives rewards.



THE UNFORGIVING SERVANT



"Therefore, the kingdom of heaven is like a king who wanted to settle accounts with his servants. As he began the settlement, a man who owed him ten thousand talents was brought to him. Since he was not able to pay, the master ordered that he and his wife and his children and all that he had be sold to repay the debt. "The servant fell on his knees before him. 'Be patient with me,' he begged, 'and I will pay back everything.' The servant's master took pity on him, canceled the debt and let him go. "But when that servant went out, he found one of his fellow servants who owed him a hundred denarii. He grabbed him and began to choke him. 'Pay back what you owe me!' he demanded. "His fellow servant fell to his knees and begged him, 'Be patient with me, and I will pay you back.' "But he refused. Instead, he went off and had the man thrown into prison until he could pay the debt. When the other servants saw what had happened, they were greatly distressed and went and told their master everything that had happened. "Then the master called the servant in. 'You wicked servant,' he said, 'I canceled all that debt of yours because you begged me to. Shouldn't you have had

mercy on your fellow servant just as I had on you?'

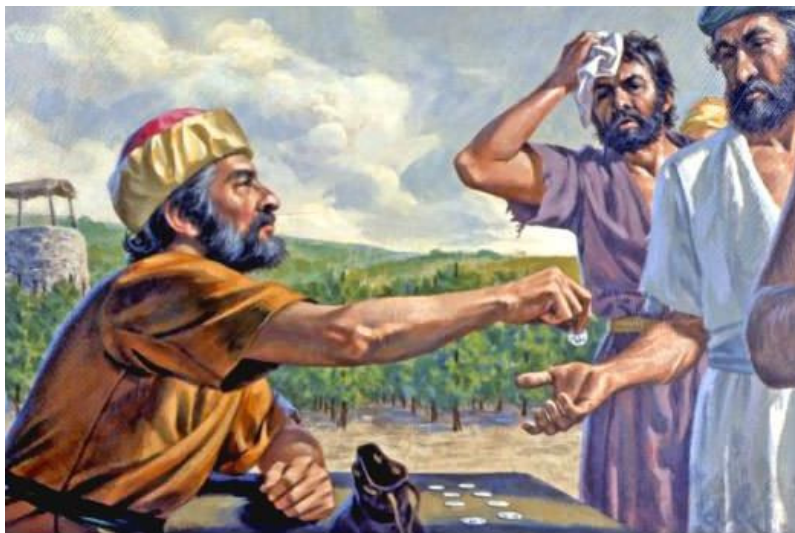
In anger his master turned him over to the jailers to be tortured, until he should pay back all he owed. "This is how my heavenly Father will treat each of you unless you forgive your brother from your heart." (Matthew 18:23-35)

The interpretation of this parable is simple. Every person is always in debt and "owing". A perfect life appears to be impossible for humanity at large. In this parable, the "**king**" represents God. The life of man is given to him by God; hence, it belongs to God. But men in general think that their lives are personal and belong to them. We do not realize that for our lives, we are indebted to God. This life we live has a purpose and one day God will "**want(ed) to settle accounts**". When we do not live our lives for the purpose it was given to us, we will end up being in "debt" to God and forced to pay back. God being so merciful, instead of giving more time so that we can pay our debt, forgives the entire "debt", so that we do not have to pay it at all. This corresponds to sins committed against God the Father, which is forgiveable. But as a result of our ignorance and level of comprehension, we do not understand that all of creation is but only a singularity and the expression of God. We create an illusory duality and we think that we are separate from others and do not have any relations with them. Based on this, we become selfish. When the servant demands of his fellow servant to pay back his debt, which was a minute amount compared to the debt he had to the king, and the fellow servant is unable to pay, he does not forgive him but has him punished. With this act he also determines his own fate. As is written above, all of the creation is "God's body" and has come about as a result of the energy of the Holy Spirit. Therefore, every individual also represents the energy of the Holy Spirit. Within the creation, any negative behaviour against anything, plant, animal, nature or any person is actually committed against

the Holy Spirit and is not forgiveable. When the servant did not forgive his fellow servant, he sinned against the Holy Spirit; therefore he was also punished. Jesus recounted this parable just after Peter's following question: "**Lord, how many times shall I forgive my brother when he sins against me? Up to seven times?**". Jesus answers him in the following way: "**I tell you, not seven times, but seventy-seven times**". The meaning of Jesus' answer is obvious. Everyone has to forgive his brother at all times. And, who is our brother? Because we are all just "cells" in the "body" of God, all of humanity therefore is our brother. Based on this understanding, we should always be forgiving towards everybody.



THE WORKERS IN THE VINEYARD



“For the kingdom of heaven is like a landowner who went out early in the morning to hire men to work in his vineyard. He agreed to pay them a denarius for the day and sent them into his vineyard. "About the third hour he went out and saw others standing in the marketplace doing nothing. He told them, 'You also go and work in my vineyard, and I will pay you whatever is right.' So they went. "He went out again about the sixth hour and the ninth hour and did the same thing. About the eleventh hour he went out and found still others standing around. He asked them, 'Why have you been standing here all day long doing nothing?' 'Because no one has hired us,' they answered." He said to them, 'You also go and work in my vineyard.' When evening came, the owner of the vineyard said to his foreman, 'Call the workers and pay them their wages, beginning with the last ones hired and going on to the first.' "The workers who were hired about the eleventh hour came and each

received a denarius. So when those came who were hired first, they expected to receive more. But each one of them also received a denarius. When they received it, they began to grumble against the landowner. 'These men who were hired last worked only one hour,' they said, 'and you have made them equal to us who have borne the burden of the work and the heat of the day.' "But he answered one of them, 'Friend, I am not being unfair to you. Didn't you agree to work for a denarius? Take your pay and go. I want to give the man who was hired last the same as I gave you. Don't I have the right to do what I want with my own money? Or are you envious because I am generous?' "So the last will be first, and the first will be last." (Matthew 20:1-16)

The lesson given by this parable pertains to how one carries himself in his life, the circumstances in one's life and the duties pertaining to the individual. One "denarius" of payment represents the kingdom of God, the "vineyard" represents the world and the workers all of humanity. Only God decides the gift of salvation for each person. Man can not save himself with his own effort alone, but he can put in all the effort to fulfill the purpose of his life impeccably. In this world also there are those who toil and work hard to gain a living and others easily get everything needed and more as if served on a silver platter. These differences are the result of a previously engineered fate. This fate corresponds to the understanding of the owner of the vineyard and the worker. What is important for the individual is acceptance of all life circumstances and situations without any discontent or complaints and also the acceptance and the performance of the duties impeccably. The duties given to us is the "work of the owner of the vineyard", which is to do the will of God.

Every individual should live to perform God's will. God works within His creation through everything and everybody. The person that accepts his life circumstances

and performs his duties gets rewarded. Part of every person's duty is the realization of Christ revelation within himself. Did not Jesus teach this to us when He said: **"Be perfect, therefore, as your heavenly Father is perfect"**.

One should not compare himself with others and if his fate is worse, he should not sit down and cry about his bad fate. The owner of the vineyard, paying the same to all workers, shows that, at the end, the reward for all is the same. And, this reward is the kingdom of God, of course if the individual has carried out his duties impeccably.



THE TWO SONS



“What do you think? There was a man who had two sons. He went to the first and said, 'Son, go and work today in the vineyard.' 'I will not,' he answered, but later he changed his mind and went. Then the father went to the other son and said the same thing. He answered, 'I will, sir,' but he did not go. "Which of the two did what his father wanted?" "The first," they answered. Jesus said to them, "I tell you the truth, the tax collectors and the prostitutes are entering the kingdom of God ahead of you. For John came to you to show you the way of righteousness, and you did not believe him, but the tax collectors and the prostitutes did. And even after you saw this, you did not repent and believe him.” (Matthew 21:28-32)

This parable is also very interesting. The “man”, the father, obviously represents God and the two sons represent humanity. The father, asking the two sons to “**go and work today in the vineyard**”, represents the duties given by God to

every individual to be performed in this world during his life. The vineyard represents the world and one's life on earth. The duty given to each and every individual is "God-worship" and to carry out God's will. The first son, who refused to work in the vineyard, represents that portion of humanity that never goes to church or temple, nor does he ever pray and even may appear to be an atheist. With this attitude he appears to have sinned against the "Father", God. But later when he repents and goes and works in the vineyard, he fulfills the duty given to him and lives according to the will of God. With all his humanitarian work and always helping those in need, he justifies his life. The sin committed against the Father is forgiveable. The second son, accepts going and working in the vineyard, but does not. He represents that portion of humanity that appears to give glory to God all the time and constantly prays and appears to be pleasing to God, but he lives a life of selfishness and works only for his own pleasures and happiness and does not carry out the duties given to him by his heavenly Father, in other words, does not live according to the will of God. With his actions he sins against the Holy Spirit and these sins become unforgiveable. With this parable, Jesus is trying to teach us that God-worship is not a formality, but rather it is a vision, it is a different way of looking at things, it is a supreme level of understanding and it is a way of life. The individual expresses love towards the entire creation, including nature with its plant and animal kingdoms and of course, all of humanity. He acts accordingly, taking care of all and making sure that nothing is harmed. And, this is the true "love for God" and the true "God-worship". What does humanity in general do? For self-gratification and personal gain, we tend to ruin the earth, pollute the air and the waters. We ruthlessly cut down forests and the way we interact and deal with animals is horrific. But we present ourselves to others as a "saint". The worst is that we also believe that we are a "saint".

THE TENANTS



“Listen to another parable: There was a landowner who planted a vineyard. He put a wall around it, dug a winepress in it and built a watchtower. Then he rented the vineyard to some farmers and went away on a journey. When the harvest time approached, he sent his servants to the tenants to collect his fruit. The tenants seized his servants; they beat one, killed another, and stoned a third. Then he sent other servants to them, more than the first time, and the tenants treated them the same way. Last of all, he sent his son to them. 'They will respect my son,' he said. 'But when the tenants saw the son, they said to each other, 'This is the heir. Come, let's kill him and take his inheritance.' So they took him and threw him out of the vineyard and killed him. "Therefore, when the owner of the vineyard comes, what will he do to those tenants?" "He will bring those wretches to a wretched end," they replied, "and he will rent the vineyard to other tenants, who will give him his share of the crop at harvest time.” (Matthew 21:33-41)

(Also see Mark 12:1-9 & Luke 20:9-16)

Before starting an interpretation, it would be appropri-

ate to note that in the English translation, the workers are presented as “tenants”, whereas in fact, in classical translation, they are presented as farm workers. One should keep this in mind to properly understand the teaching in this parable.

Metaphorically, this parable represents the “pact” or “understanding” and the relationship between man and God. Once again the “**vineyard**” represents the world. When Jesus says: “**There was a landowner who planted a vineyard. He put a wall around it, dug a winepress in it and built a watchtower**” presents God’s creation. Undoubtedly, “**the landowner**” represents God. “**He rented the vineyard to some farmers**” is a reference to the part in Genesis where God gives dominion to man over the earth (Genesis 1:28 & 2:15). The “tenants” selfishly want to keep all the harvest to themselves rather than giving it to the landowner. All of humanity also lives selfishly and works only for personal gain and pleasure. The purpose of the “tenants”, the farm-workers, is to work in the vineyard for the landowner. Similarly, the purpose of human life is to live for God and do His work, to care for the entire creation and to realize God-revelation within himself. The servants, that the landowner sent, represent the prophets of the Old Testament. They were sent to remind humanity about the real purpose of his life. But instead of listening to them and changing their ways, man often has insulted, reproached and killed them. The landowner, sending his son, represents the incarnation of the “Son of God”, the revelation of Christ through Jesus. As the “tenants” killed the son in the parable, did not man also kill Jesus Christ? Jesus ends the parable with a question: “**Therefore, when the owner of the vineyard comes, what will he do to those tenants?**” The answer to this question is obvious and Jesus through this parable, once again makes it clear what He had said with different words at another time: “You reap what you sow”. The way we conduct our lives are the “seeds we sow” and what we are going to “reap” depends on what we have “sown”.

THE WEDDING BANQUET



“Jesus spoke to them again in parables, saying: 'The kingdom of heaven is like a king who prepared a wedding banquet for his son. He sent his servants to those who had been invited to the banquet to tell them to come, but they refused to come. 'Then he sent some more servants and said, 'Tell those who have been invited that I have prepared my dinner: My oxen and fattened cattle have been butchered, and everything is ready. Come to the wedding banquet.' 'But they paid no attention and went off--one to his field, another to his business. The rest seized his servants, mistreated them and killed them. The king was enraged. He sent his army and destroyed those murderers and burned their city.'Then he said to his servants, 'The wedding banquet is ready, but those I invited did not deserve to come. Go to the street corners and invite to the banquet anyone you find.' So the servants went out into the streets and

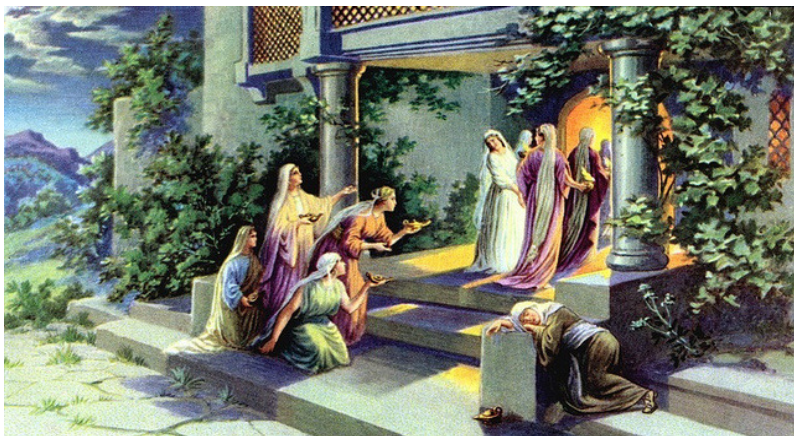
gathered all the people they could find, both good and bad, and the wedding hall was filled with guests. "But when the king came in to see the guests, he noticed a man there who was not wearing wedding clothes. 'Friend,' he asked, 'how did you get in here without wedding clothes?' The man was speechless. "Then the king told the attendants, 'Tie him hand and foot, and throw him outside, into the darkness, where there will be weeping and gnashing of teeth.' "For many are invited, but few are chosen." (Matthew 22:1-14)

Jesus has often used the metaphore of “banquet” to refer to the eternal life. In this parable, without a doubt, the king represents God and the wedding of his son represents every person’s “wedding”, union with The Son of God, The Christ. Every person has the ability and the occasion to become the “bride” of Christ. The invitees to the wedding banquet may represent the clergy. Undoubtedly, Jesus had in mind the rabbis of the Jewish faith, who were supposed to be the spiritual leaders for the masses. But, all of the invitees, busy one way or the other with personal considerations, refused to attend the wedding banquet. The meaning of this is that man, with his selfish way of life is not ready to reveal Christ within himself, is not ready to unite with and be the “bride” of Christ. Not that they only refused to attend, they also insulted, reproached, beat and killed the servants inviting them. Once again, in this parable as well, the servants represent the prophets who had the duty to teach the right way of living and the purpose of life. All those, who refused to attend, were not deserving and they missed out on the banquet, the eternal life. Their end would be death. Does not our individuality also die with the death of the body? Only when we succeed to be the “bride” of Christ, with Christ, we also keep our individuality and partake of the banquet, the eternal life. The king, inviting to the banquet

anyone “good or bad” found at the street corners, corresponds to God’s invitation to all of humanity, good or bad, to attain eternal life. It is important that one presents himself there in appropriate attire. Metaphorically, the appropriate attire represents the positive change one has to accomplish within himself. The one who wants the eternal life, to be in the banquet, but has not changed himself, has not changed his way of life and has not ignored his “Ego”, will be thrown out and not partake of the banquet. Without sincere repentance, it is impossible to be worthy of eternal life. The past is not important, but only the present. Every single person only lives in the present. We should always make use of the present in a positive way.



THE TEN VIRGINS



“At that time the kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom. Five of them were foolish and five were wise. The foolish ones took their lamps but did not take any oil with them. The wise, however, took oil in jars along with their lamps. The bridegroom was a long time in coming, and they all became drowsy and fell asleep. "At midnight the cry rang out: 'Here's the bridegroom! Come out to meet him!' "Then all the virgins woke up and trimmed their lamps. The foolish ones said to the wise, 'Give us some of your oil; our lamps are going out.' "'No,' they replied, 'there may not be enough for both us and you. Instead, go to those who sell oil and buy some for yourselves.' "But while they were on their way to buy the oil, the bridegroom arrived. The virgins who were ready went in with him to the wedding banquet. And the door was shut. "Later the others also came. 'Sir! Sir!' they said. 'Open the door for us!' "But he replied, 'I tell you the truth, I don't know you.' "Therefore keep watch, because you do not know the day or the hour.” (Matthew

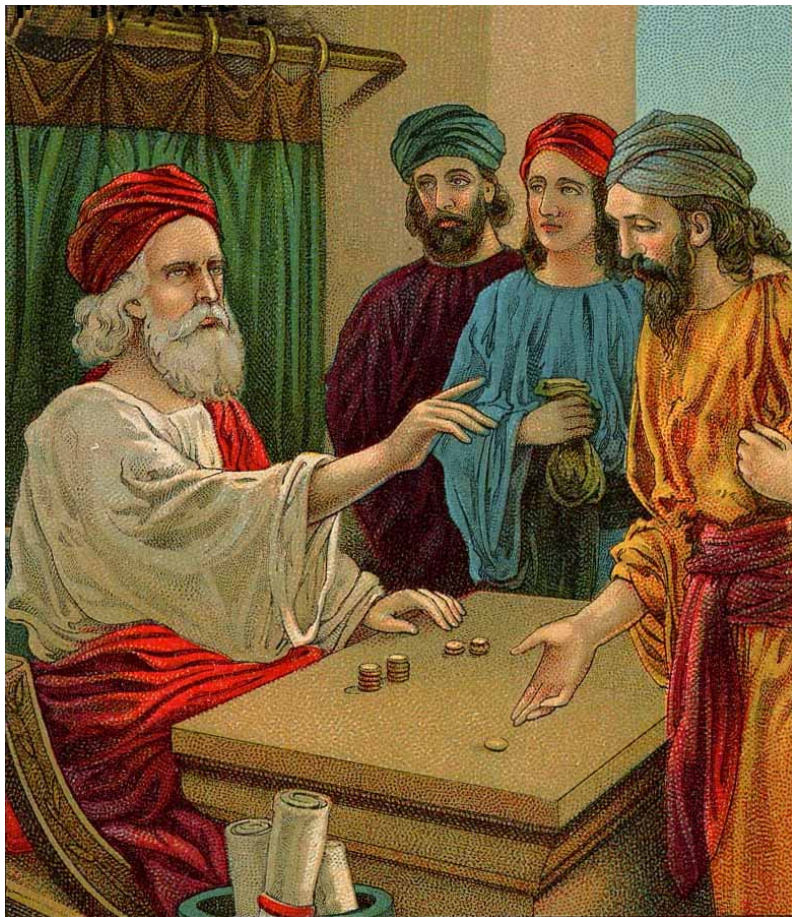
25:1-13)

In this parable as well, Jesus uses the wedding as a metaphore for the kingdom of God. The ten virgins once again represent humanity. And, once again they are divided into two groups. Five of them are wise and the other five are foolish. Within humanity also there are those who are wise and follow the path of perfection and righteousness. The wise carries out God's will and lives for the true purpose of his life which is God-revelation within himself. The foolish ones carry out the will of their "Ego" and live a life of selfishness. All ten virgins, with their lamps in their hands, go to meet the bridegroom. The meaning of this is that man looks for "salvation". The virgins represent the "bride". Every person wants to be with God, in other words, to be Christ's bride. But only those who wisely have taken extra oil with them become worthy of that glory. The **"oil in jars"** represents an individual's patience and perseverance on the path towards God-revelation. Those who did not take extra oil in jars may wish to experience God-revelation within themselves, but do not have the patience and the perseverance to endure on the path, therefore they also miss the opportunity. The ten virgins becoming **"drowsy and falling asleep"** represents the ignorance of all of humanity. **"At midnight the cry rang out"** is man's realization of the true purpose of his life. Man usually comes to this realization in advanced age and he realizes that all the enticements of the world are of no value. If he has not lived the path of perfection and of righteousness in his youth and middle age, in the twilight of his years he also could not have the faith, the patience and the perseverance needed, because he has not taken a "jar of oil" with him; hence, he can not light the lamp and reveal within himself the light, the Light of Christ within. Man, as a result of his ignorance, at times extinguishes the lamp. But if he is wise, he does not deviate from the path of perfection and of righteousness. The flame or the light of the lamp represents

the revealed Light of the individual's true Self, the Christ within. Again metaphorically, it also represents the silent voice within that guides the individual onto the path of perfection and of righteousness. Without the guidance of Christ within, it is impossible to stay on, and advance in, the path of perfection and righteousness. The guidance of the Christ within is to live according to that silent voice that comes from within which most men usually ignore. When the **"bridegroom"** will come is not known. Similarly, the time of the revelation of Christ within an individual also is not known. The individual himself can not make that happen. All he can do is prepare himself for it and try to make himself worthy of it. The revelation itself depends on God alone and His choice of time and place. The foolish virgins that went to purchase more oil represent those who have deviated from the path of perfection and righteousness and are not worthy of Christ-revelation within themselves. The foolish ones do not get oil from the wise ones. The meaning of this is that every person is responsible for himself. According to the Gospels, did not Jesus say the same thing in different words? **"Take your cross and come after me"**.



THE BAGS OF GOLD



“Again, it will be like a man going on a journey, who called his servants and entrusted his property to them. To one he gave five talents of money, to another two talents, and to another one talent, each according to his ability. Then he went on his journey. The man who had received the five talents went at once and put his money to work and gained five more. So also, the one with the two talents

gained two more. But the man who had received the one talent went off, dug a hole in the ground and hid his master's money. "After a long time the master of those servants returned and settled accounts with them. The man who had received the five talents brought the other five. 'Master,' he said, 'you entrusted me with five talents. See, I have gained five more.' "His master replied, 'Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness!' "The man with the two talents also came. 'Master,' he said, 'you entrusted me with two talents; see, I have gained two more.' "His master replied, 'Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness!' "Then the man who had received the one talent came. 'Master,' he said, 'I knew that you are a hard man, harvesting where you have not sown and gathering where you have not scattered seed. So I was afraid and went out and hid your talent in the ground. See, here is what belongs to you.' "His master replied, 'You wicked, lazy servant! So you knew that I harvest where I have not sown and gather where I have not scattered seed? Well then, you should have put my money on deposit with the bankers, so that when I returned I would have received it back with interest. " 'Take the talent from him and give it to the one who has the ten talents. For everyone who has will be given more and he will have an abundance. Whoever does not have, even what he has will be taken from him. And throw that worthless servant outside, into the darkness, where there will be weeping and gnashing of teeth.'" (Matthew 25:14-30)

(Also see Luke 19:11-27)

In this parable as well, the “**man going on a journey**” represents God. The “**servants**” represent humanity. The “**talents**”, given to each of the servants, represent the “talents”, the abilities and the capabilities bestowed on each one of us at birth. Some have limited capabilities and others skillful and are master-minds. The difference of the “five”, “two” and “one” talents in the parable represent the variations in the capabilities of each individual. Man has an “energy body” and the spirit of man is part of the energy of God, part of the Holy Spirit. Energy, as a result of variations in the frequency of its vibrations, contains information (as seen in electro-magnetic energy in the form of radio waves), and various frequencies give the energy various properties. The abilities of mankind are dependant on the quality of the frequency of vibration of their “energy bodies”. The human life gives an opportunity to improve, increase the frequency of our “energy bodies”. The success of this is fully dependent on the way the person conducts himself in life and how he lives his life and how much effort he puts into improving himself. His duty is to always work towards self-improvement. Those who had received five and two talents, they both doubled what was entrusted to them. In the same way, each person, during this earthly life, has to improve himself and increase the frequency of the vibration of the energy forming him. This corresponds to increasing his level of consciousness and the degree of wisdom. Jesus showed the high frequency vibration of His “energy body” at the time of His physical body’s transfiguration. Only high frequency energy can make possible the revelation of Christ within the person. Jesus’s example showed this to be true. The servant that received only one talent, returned the one talent to his master. He represents those, who in their earthly lives, do not try and do not improve themselves. Whatever they were given, that also will be taken back. The purpose of the creation and the purpose of human life is God-revelation.

When man does not live for that purpose, he is deemed to have failed the purpose of his life. On the other hand, those who improve themselves become worthy to receive more “talents”. Is it not true that sloth, laziness is one of the deadly sins?



THE RICH FOOL



“And he told them this parable: "The ground of a certain rich man produced a good crop. He thought to himself, 'What shall I do? I have no place to store my crops.' "Then he said, 'This is what I'll do. I will tear down my barns and build bigger ones, and there I will store all my grain and my goods. And I'll say to myself, "You have plenty of good things laid up for many years. Take life easy; eat, drink and be merry.'" "But God said to him, 'You fool! This very night your life will be demanded from you. Then who will get what you have prepared for yourself?' "This is how it will be with anyone who stores up things for himself but is not rich toward God.” (Luke 12:16-21)

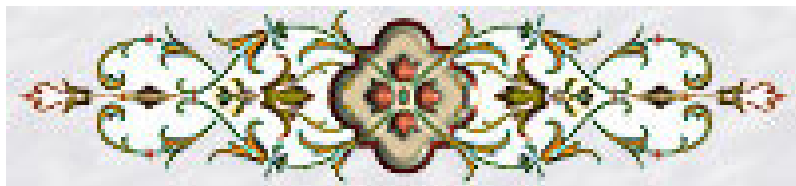
The interpretation of this parable is very simple. The “**rich man**” represents all those who, “carried away” by the dazzling and resplendent desires of the world, try to live only for their comfort. They accumulate riches and they seek

happiness in the worldly pleasures. Man, fully knowing that he is mortal, lives as if he is never going to die. With this parable, Jesus is trying to show us the idiocy and the imprudence of such an approach to life. Whatever belongs to the world stays in the world. When one dies, one can take nothing with him from this world except for information. For that information to be a positive one, during his life here, instead of seeking physical comfort and worldly pleasures, he should yearn and work for spiritual peace and divine bliss. What Jesus taught with this parable has also been said more clearly in the following quotation:

“Do not be afraid, little flock, for your Father has been pleased to give you the kingdom. Sell your possessions and give to the poor. Provide purses for yourselves that will not wear out, a treasure in heaven that will not be exhausted, where no thief comes near and no moth destroys. For where your treasure is, there your heart will be also.” (Luke 12:32-34)

“Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also.” (Matthew 6:19-21)

It is possible to **“store up for yourselves treasures in heaven”** only with a lifestyle that reflects **“God-worship”** at all times. This is possible when one loves the entire creation and cares for everything in it with compassion and mercy.



THE WISE AND FOOLISH SERVANTS



“Be dressed ready for service and keep your lamps burning, like men waiting for their master to return from a wedding banquet, so that when he comes and knocks they can immediately open the door for him. It will be good for those servants whose master finds them watching when he comes. I tell you the truth, he will dress himself to serve, will have them recline at the table and will come and wait on them. It will be good for those servants whose master finds them ready, even if he comes in the second or third watch of the night. But understand this: If the owner of the house had known at what hour the thief was coming, he would not have let his house be broken into. You also must be ready, because the Son of Man will come at an hour when you do not expect him.” Peter asked, “Lord, are you telling this parable to us, or to everyone?” The Lord answered, “Who then is the

faithful and wise manager, whom the master puts in charge of his servants to give them their food allowance at the proper time? It will be good for that servant whom the master finds doing so when he returns. I tell you the truth, he will put him in charge of all his possessions. But suppose the servant says to himself, 'My master is taking a long time in coming,' and he then begins to beat the menservants and maidservants and to eat and drink and get drunk. The master of that servant will come on a day when he does not expect him and at an hour he is not aware of. He will cut him to pieces and assign him a place with the unbelievers. "That servant who knows his master's will and does not get ready or does not do what his master wants will be beaten with many blows. But the one who does not know and does things deserving punishment will be beaten with few blows. From everyone who has been given much, much will be demanded; and from the one who has been entrusted with much, much more will be asked."
(Luke 12:35-48)

(Also see Matthew 24:45-51)

This parable in fact contains two separate parables. Jesus' message of this parable to the "servants" is to be vigilant at all times (verses 35-40). The second part of the parable is an answer to Peter, who had asked if Jesus had told the parable for them. Jesus answers this question with a second parable (verses 42-48). It appears that Jesus had told both of these parables for the benefit of his own disciples as well as humanity at large.

The first part of the parable starts with "**be dressed ready**". From the imperative "be", it appears that the words are directed to His disciples. Soon Jesus adds the words "**like men waiting**". This tends to suggest that the message is for everybody. In the parable, the "**master**" represents Christ. The master will return from the wedding banquet: the

wedding banquet represents the kingdom of God, hence the one who comes from the wedding banquet is the one coming from the kingdom of God. Therefore this reference is for the revelation of Christ within the individual. Blessed are those servants that the Master will find awake and vigilant. The servants represent humanity and their being “awake” represents their higher level of consciousness. Those who are not “awake” are the ignorant ones. Only those who are not ignorant and have achieved a higher level of consciousness led by Christ will be worthy to attend the banquet, be worthy for the kingdom of God. This becomes obvious from the following words of Jesus’ within this parable: **“I tell you the truth, he will dress himself to serve, will have them recline at the table and will come and wait on them”**. The rest of the parable is advice so that every individual at all times should be ready, no one knows as to when Christ will reveal himself. Based on this, throughout one’s life, one should never leave the path of perfection and righteousness. With the mind always centered on God, one should always see the presence of God, the Christ in every individual and in every thing and interact with them accordingly, regarding his thoughts, words and deeds. In the last part of the parable, Jesus also cautions us against “sleeping”, in other words, due to ignorance, we do not become the victims of our “Egos”. The **“thief”** represents the “Ego”. The person who is “awake” will never **“let his house be broken into”**. Once again no one knows as to when and how the “Ego” will make its attack and **“break into the house”**. The house represents the individuality. **“Be dressed ready for service and keep your lamps burning”** is advice to be ready at all times for the revelation of Christ.

The second part of the parable is Jesus’ answer given to Peter once again in the form of a parable. This also appears to be advice given to the disciples. **“The faithful and wise manager”** represents all those who, spiritually advanced with

their examples, try to lead others to spirituality. After Jesus' ascension, His disciples became the leaders of the faith. After their death, the ones whom they had ordained continued their work and formed today's clergy. Hence, Jesus' advice is actually directed to all the clergy. As a result of their ordination, they are considered as the **"managers"** over all the **"servants"**. The **"servants"** represent humanity. **"To give them their food allowance at the proper time"** is a reference to properly and appropriately and in a timely fashion, lead the public onto the path of righteousness and perfection. **"Beat the menservants and maidservants"** is a reference regarding the clergy who, for their personal gain take advantage of their **"flock"** and **"eat and drink and get drunk"** represents their personal gains. In the middle ages, did not **"the church"** sell property in heaven? They will be **"assigned a place with the unbelievers"**. The last part of the parable is a warning to all those who know the path of perfection and righteousness, but despite knowing it they do not follow it. Knowing this path, they are entrusted with a supreme duty. That duty is to lead those entrusted to them into the path of perfection through their examples. The warning is that, if knowingly they do not comply, their punishment will be much worse compared to those who do not know at all and sin unknowingly. Above we already indicated as to who the leaders are.

Without a doubt, Jesus' words appear to be directed to the clergy, but at the same time all His words are also directed to every individual. This is true, because every individual who finds the path of perfection and does not spare any effort to follow and stays on the path, automatically also becomes dutiful to teach it to his **"brother"**. And who is his **"brother"**? Within humanity, **"in God's eyes"**, we are all brothers and sisters.

THE SHREWD MANAGER



“Jesus told his disciples: "There was a rich man whose manager was accused of wasting his possessions. So he called him in and asked him, 'What is this I hear about you? Give an account of your management, because you cannot be manager any longer.' "The manager said to himself, 'What shall I do now? My master is taking away my job. I'm not strong enough to dig, and I'm ashamed to beg-- I know what I'll do so that, when I lose my job here, people will welcome me into their houses.' "So he called in each one of his master's debtors. He asked the first, 'How much do you owe my master?' " 'Eight hundred gallons of olive oil,' he replied. "The manager told him, 'Take your bill, sit down quickly, and make it four hundred.' "Then he asked the second, 'And how much do you owe?' " 'A thousand bushels of wheat,' he replied. "He told him, 'Take your bill and make it eight hundred.' "The master commended the dishonest manager because he had acted shrewdly. For the people of this world are more shrewd in dealing with their own kind than are the people of the light. I tell you, use worldly wealth to gain friends for

yourselves, so that when it is gone, you will be welcomed into eternal dwellings. "Whoever can be trusted with very little can also be trusted with much, and whoever is dishonest with very little will also be dishonest with much. So if you have not been trustworthy in handling worldly wealth, who will trust you with true riches? And if you have not been trustworthy with someone else's property, who will give you property of your own? "No servant can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money." (Luke 16:1-13)

At first glance, one finds the content of this parable somewhat surprising, because "the rich man" commends "the manager" who, after the first accusation, for a second time, for his own benefit, he reduces the debts of those who owe his master, causing him further losses. Is it possible that the purpose of Jesus was to commend injustice? Definitely not. With this parable Jesus gives us a very important lesson regarding our conduct in our lives. As in all other parables, every word in this parable as well has its metaphorical meaning. The "**rich man**" represents God and "**his possessions**" represent the creation and the richness of nature. "**The manager**", who was in charge of managing all the wealth and business of the "rich man", represents all of humanity as well as every single individual. As in the parable of "The Tenants" wherein the vineyard was left to them to manage, this also is a reference to those verses in the book of Genesis where God gives dominion to man over the "world", so that man manages all intelligently. (Genesis 1:28 & 2:15). In this parable also the manager's duty is the same. It is the duty of mankind to take care of and enjoy the riches and benefits of the world and nature diligently and appropriately for the purpose of serving God and for the realization of His purpose. But mankind, as a result of selfishness having

deviated from his duty and responsibility and also from the path of perfection and righteousness, is destroying God's "possessions", the world and nature and thus prevents God-revelation through man, namely the realization of the revelation of Christ in and through man. The "manager", as a result of his imprudence, shatters his future into pieces. The person who lives a selfish life and does not carry out God's will, can not continue to be the "manager" of God's possessions and remain on the path of perfection and righteousness. The "manager" of God is the one who stays on the path of perfection and righteousness. The "manager" to guarantee his future acted cleverly. Within the parable, the "rich man's" commendation was not for what he did, but it was for his cleverness. This is obvious from Jesus' words that come immediately after the commendation: **"For the people of this world are more shrewd in dealing with their own kind than are the people of the light"**. This is trying to tell us to learn from those who do not pursue the path of perfection and righteousness, but they are clever and to secure their physical comfort and financial security, they act cleverly. The lesson to be learned is that the "people of light", who yearn to follow the path of perfection and righteousness, should prepare for it and also for self improvement with the same degree of cleverness. This time it is not for the future of the physical comfort but for spiritual growth. When one cleverly uses the faculty of intellect given, even if he does not follow the path of perfection and righteousness, he becomes an expert in the use of his intellect cleverly. When some day he realizes all the mistakes he has made pursuing the dazzling worldly desires that do not interest him any longer, then he makes use of his ability to cleverly use his intellect in finding and treading the path of perfection and righteousness that may make him worthy of the eternal life. The decreasing interests in the worldly dazzling desires Jesus expresses with the following words: **"I tell you, use worldly wealth to gain**

friends for yourselves, so that when it is gone, you will be welcomed into eternal dwellings". Jesus ends this parable with two important lessons. The first of these is: **"Whoever can be trusted with very little can also be trusted with much, and whoever is dishonest with very little will also be dishonest with much. So if you have not been trustworthy in handling worldly wealth, who will trust you with true riches? And if you have not been trustworthy with someone else's property, who will give you property of your own?"** This lesson given by Jesus is for the way one lives his life and conducts himself. Even if we are "tied" to the world, in other words carried away with the illusory duality rather than seeing the singularity of everything, even then we should strive to be faithful and fair in all our relationships with others. The life on earth, when compared to the eternal life, is but a miniscule nothingness. According to Jesus, if on this planet our lives are not based on trust and on virtues such as recognizing other's rights, how can we expect that God is going to trust us with the eternal life. If we are not trustworthy and faithful in this "small" (earthly) life, it is impossible that we would be trustworthy and faithful in the "large" (eternal) life. And, when Jesus says: **"who will give you property of your own?"**, here "property" represents the Christ within and giving the "property" to us represents the revelation of Christ within us.

The second lesson given by Jesus is the following: **"No servant can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money."** Man can not be worthy of eternal life if he is distracted by worldly desires and pleasures that are born of his "Ego". Man, with his free will chooses the negative pole of his individuality, his "Ego" and lives accordingly. Or, he may also choose the positive pole of his individuality, the Christ within and live accordingly. But man usually tries swinging back and forth between the two. This is impossible. Man can not serve two masters.

THE RICH MAN AND LAZARUS



"There was a rich man who was dressed in purple and fine linen and lived in luxury every day. At his gate was laid a beggar named Lazarus, covered with sores and longing to eat what fell from the rich man's table. Even the dogs came and licked his sores. "The time came when the beggar died and the angels carried him to Abraham's side. The rich man also died and was buried. In hell, where he was in torment, he looked up and saw Abraham far away, with Lazarus by his side. So he called to him, 'Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire.' "But Abraham replied, 'Son, remember that in your lifetime you received your good things, while Lazarus received bad things, but now he is comforted here and you are in agony. And besides all this, between us and you a great chasm has been fixed, so that those who want to go from here to you cannot, nor can anyone cross over from there to us.' "He answered, 'Then I beg you, father, send Lazarus to my father's house, for I have five brothers. Let him warn them, so that they will not also come to this place of torment.' "Abraham replied, 'They have

Moses and the Prophets; let them listen to them.' "

'No, father Abraham,' he said, 'but if someone from the dead goes to them, they will repent.' "He said to him, 'If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead.'" (Luke 16:19-31)

With this parable, Jesus is teaching us not to be selfish and not to live for physical pleasures. The **“rich man”** represents all those who live for all types of physical pleasures including eating for taste and pleasure. Is not gluttony one of the deadly sins? On the other hand Lazarus had no worldly possessions. He was longing to eating what fell from the rich man’s table. On another occasion, Jesus has given the example of the birds flying and the lilies growing in the fields to show that God looks after everyone and, making a point, has said: “how much more for mankind”. Within the cosmos all things occur according to God’s will, but it appears that man’s behaviour is exempt. This is because man was given a free will. But man, with his free will, has the ability to choose the path of perfection and of righteousness and live according to God’s will. Instead, in general, he chooses to follow his “Ego” and lives according to its will. Every person is born with certain abilities and talents and in specific environments and situations. These are not dependent on God’s whims. If that had been the case, God could not have been just. Heaven forbid. Instead every individual’s life circumstances, his talents and his experiences are the result of information contained in his soul left over from previous incarnations. They may therefore be rewards or “debt” that need to be paid off. Therefore we need to accept all good or bad experiences that we face in our lives without being overly elated for the good ones or upset for the bad ones and be happy that we are “paying off” a “debt”. Lazarus had accepted his life situation and having “paid off” the “debt” he had acquired likely in an earlier life, became

worthy to enter eternal life. This is metaphorically described as “**angels carried him to Abraham's side**”. We should also accept the good fortunes as reward and give thanks to God. We should make good use of the rewards and use them for the benefit of society and humanity at large and not for self-gratification. The rich man wasted the reward he had received in this life for self gratification and failed to make his life meaningful. His reward ended up being just his worldly pleasures while he was alive. If he had used his riches, the reward given to him in this life for the benefit of others, then that would be the true God worship and he would be worthy to an even better reward in the future. After his death, the rich man realizes the mistake he had made and is subjected to the suffering he has created for himself. He pleads that Lazarus minimizes his suffering just a little, which is an impossibility. Every person is responsible for all the reactions created by his thoughts, words and deeds as well as being responsible for all his life circumstances and attitudes in life. The last part of the parable represents the lesson learned by the rich man as a result of his present situation of suffering. He worries about the future of his brothers and wants to warn them, so that they improve their lives. His concern once more appears to have an inkling of selfishness, because his concern is only for his family members, his loved ones and not for the rest of humanity. Abraham reminds him the teachings of Moses and the prophets and if they follow those teachings, they would do well. The rich man tells Abraham that if one of the dead goes back, that they would listen to him. Abraham says that they would not listen to him either. In this part of the parable, it appears that Jesus is making a reference to His resurrection. Did not Jesus Christ resurrect and come back from the dead? After His resurrection he continued to teach. Do men today comply with his teachings? Jesus Himself proved that even when the dead come back, they will not listen to him. Therefore we should live our lives accordingly.

THE PERSISTENT WIDOW



“Then Jesus told his disciples a parable to show them that they should always pray and not give up. He said: 'In a certain town there was a judge who neither feared God nor cared about men. And there was a widow in that town who kept coming to him with the plea, 'Grant me justice against my adversary.' 'For some time he refused. But finally he said to himself, 'Even though I don't fear God or care about men, yet because this widow keeps bothering me, I will see that she gets justice, so that she won't eventually wear me out with her coming!' And the Lord said, 'Listen to what the unjust judge says. And will not God bring about justice for his chosen ones, who cry out to him day and night? Will he keep putting them off? I tell you, he will see that they get justice, and quickly. However, when the Son of Man comes, will he find faith on the earth?'" (Luke 18:1-8)

This parable is a lesson for patience and for perseverance. The “court case” of the widow represents the human life. The “**unjust judge**” represents the unpleasant events and difficulties of one’s life which most of the time are considered to be unjust and may cause the individual to despair and feel hopelessness, which may lead to loss of faith. It appears that the master of the world is “Satan”, mainly because injustice seems to be the norm in this world. All of us, have we not one time or another experienced situations that we have considered to be unjust? Don’t we consider the Armenian genocide an unjust undertaking? The “**unjust judge**” also represent those “injustices” of the world. Despite all the difficulties, the constant return of the widow to the court represents the individual’s unwavering decision to stay on the path of perfection and righteousness against all odds. With faith on the Truth and without wavering from the purpose and resolute with patience and perseverance, it is possible to reach one’s goal, one’s victory. At the onset of the parable, Jesus gives the purpose of the parable when He says: “**to show them that they should always pray and not give up**”. Undoubtedly, what Jesus had meant was not to fall down on our knees morning, day and night and constantly pray. The individual’s whole life should be an incessant prayer. His mind focused on God, he should see God everywhere and consider every person and animal as an expression of God in that form and relate to them accordingly. Such a life becomes an incessant prayer. And, this is the true God worship. Because the “**unjust judge**” does not have the same patience and perseverance of the widow, he finally decides to hear her case. If we, also in our lives, with patience and perseverance, stay on the path of perfection and righteousness without deviation from the path, then some day we may also receive what is due to us. It appears that such difficulties often present themselves in our lives, just to test our faith, patience and perseverance.

THE PHARISEE AND THE TAX COLLECTOR



“To some who were confident of their own righteousness and looked down on everybody else, Jesus told this parable: "Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood up and prayed about himself: 'God, I thank you that I am not like other men--robbers, evildoers, adulterers--or even like this tax collector. I fast twice a week and give a tenth of all I get.' "But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, 'God, have mercy on me, a sinner.' "I tell you that this man, rather than the other, went home justified before God. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted.” (Luke 18:9-

The lesson to be learned from this parable is self-evident. With this parable Jesus emphasizes a second time what He had taught in the Sermon on the Mount.

“Blessed are the meek, for they will inherit the earth.” (Matthew 5:5)

What Jesus is teaching is to be meek and humble. In this parable the Pharisee, the man of law, shows pride for having followed all the religious laws and rules and feels just. This feeling of being just is the pride of having complied with the rules. But, is it not true that pride is one of the deadly sins? When the individual changes the direction of his life and follows the path of perfection and righteousness, he also takes the reins of his mind into his own hands and no longer is swayed by the selfish desires and wants generated by his “Ego”. Then, and only then, all his thoughts, words and deeds come to be according to the silent voice within, which is the will of Christ and he does not waver. It is at this time that the “Ego” plays its last “trump card”, the pride of having succeeded. One should learn to ignore the ego even then, if not all the years of work and austerities acquired are lost within a second. Did not Jesus also, on the cross at His most vulnerable time in life, confront His “Ego” for the last time? Satan, the “Ego”, spoke through the mouth of the criminal also crucified with Jesus and reminded Him of His “superhuman” abilities and to use them to come down from the cross and end the suffering. But Jesus had no pride in the abilities He had. Within Christianity there are denominations who declare that they are saved and consider others as non-believers and condemned to “hell”. Is this also not a form of pride? And those who do not consider themselves “saved” pray to God for His mercy and guidance to find and stay on the path of perfection and righteousness. The tax collector represents meekness, humility and the knowledge of being a sinner.

THE GOOD SAMARITAN



“On one occasion an expert in the law stood up to test Jesus. "Teacher," he asked, "what must I do to inherit eternal life?" "What is written in the Law?" he replied. "How do you read it?" He answered: "'Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind'; and, 'Love your neighbor as yourself.'" "You have answered correctly," Jesus replied. "Do this and you will live." But he wanted to justify himself, so he asked Jesus, "And who is my neighbor?" In reply Jesus said: "A man was going down from Jerusalem to Jericho, when he fell into the hands of robbers. They stripped him of his clothes, beat him and went away, leaving him half dead. A priest happened to be going down the same road, and when he saw the man, he passed by on the other side. So too, a Levite, when he came to the place and saw him,

passed by on the other side. But a Samaritan, as he traveled, came where the man was; and when he saw him, he took pity on him. He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, took him to an inn and took care of him. The next day he took out two silver coins and gave them to the innkeeper. 'Look after him,' he said, 'and when I return, I will reimburse you for any extra expense you may have.' 'Which of these three do you think was a neighbor to the man who fell into the hands of robbers?' The expert in the law replied, 'The one who had mercy on him.' Jesus told him, 'Go and do likewise.' (Luke 10:25-37)

Jesus recounted this parable to the “**expert in the law**”, as an answer to his second question. His first question was: “**what must I do to inherit eternal life?**” I will not comment on the conversation that took place between the man of law and Jesus after he had asked this question, mainly because the interpretation of that conversation is already presented in the prologue of this book. The second question of the man of law was: “**And who is my neighbor?**”. As an answer to this question, Jesus told the parable of the Good Samaritan. The interpretation of this parable is very simple. The man, stripped of his clothes, beaten and half dead and left on the side of the road represents just any one person that is needy or requires help. A priest and a Levite travelling on the same road ignore the victim. They do not help him and even pass by on the other side of the road. Both the priest, the spiritual leader of the masses and the Levite, who had high standing within the Jewish society of the day were honored people. Sometimes, don't we also ignore someone who is in need? On the other hand the Samaritan, who was despised by the Jews, showed compassion and bandaged the wounds and took him to an inn and also paid the innkeeper for any further expenses incurred. He also visited him the following

day. Considering the fact that the victim was Jewish, the Samaritan did this good deed to someone who normally hates him. The teaching of Jesus is that every single individual, regardless of his race, ethnic background, his nationality, his religion and his position within the society is our “**neighbor**”, but often we consider them our enemies. We must see every single individual as an expression of Christ. Each one of us is just a “cell” in the “body of God”. As each and every cell in our bodies function for the benefit of the total body, namely for the benefit of all the other cells, we must also live and function in the same way within the “body of God” for the benefit of the total body and for the benefit of all the other “cells”, individuals. Whether we know it or not we are all one in Christ.



All of the great teachers have
left us with a similar message:
Go within, discover your invisible
higher self, and know God as the
love that is within you.

Dr. Wayne Dyer

EPILOGUE **AND** **REFLECTIONS**

The purpose of this epilogue is to present that which I have learned from Jesus' teachings with regards to the path of perfection and of righteousness.

One is born into a given family and a given circumstance according to his fate. He also has a duty to perform in this world that which is commensurate to the place and circumstances he is born into. This duty is his contribution to society and he should perform this to the best of his ability and impeccably for the benefit of the whole society. When he succeeds in doing so, with a feeling of love towards everybody, with compassion, with full trust and even self-sacrifice, for the benefit of all, he elevates himself to a higher spiritual level. The self-sacrifice, the kindness and the beneficence benefit all of humanity and not just those around him. This type of an outlook in life puts one on the path of perfection and of righteousness. And if he stays on the path, then he gets a chance to perform and fulfill the real purpose of his life, which according to Jesus' teaching, is to be perfect, as is our heavenly Father.

“Be perfect, therefore, as your heavenly Father is perfect.” (Matthew 5:48)

To advance in the path of righteousness and of perfection is not possible without patience and perseverance. Those who truly yearn for eternal life, and do not just say it as lip service, in other words yearn to experience the kingdom of God, should not spare any effort. The most difficult and the most important of these efforts is self-control and to have mastery over one's mind. The person should develop absolute mastery on his individuality, his mind and his emotions and feelings. When he succeeds in achieving this,

then all the worldly desires that previously dazzled him and occupied his mind are completely ignored. Only then can he reach a higher level of consciousness, in fact, he may reach such a level that he also ignores the desire to advance spiritually. It is possible that the idea presented by this last sentence may cause some confusion in the mind of the reader. The reality is that, when the individual says: "I will try to advance spiritually", his "Ego" is still guiding him. Even when he reaches the end of the path of perfection and of righteousness, the "Ego" plays its last "trump card" and gives him the pride of having succeeded. This destroys his chances of achieving eternal life. But if all his efforts at least teach him a small lesson regarding the Truth, then those efforts would not be completely wasted and he gets their "rewards". When the individual succeeds in developing self control and mastery over himself in relation to everyday mundane problems, then he can also calmly but firmly and courageously tolerate all the unpleasant events of his life. During one's life, one is constantly bombarded by good and bad events. The good and the bad should not be measured on the physical level. When one's life style does not match the path of perfection and of righteousness, one is unable to realize his desire to advance spiritually, yet one should not despair. On the contrary, whatever life presents to him, one should be thankful. The cause of all failures is mental indolence and the moral indifference. It is the individual that allows himself to be tossed about by the "currents" of life, instead of giving his life's journey a new, steady and direct course. Presently, according to the level of consciousness of humanity, mankind's progress within the path of perfection and of righteousness is miniscule. Man has the ability to do immensely more than what he thinks he can do and what he now is doing.

At the present time, humanity's educational system is based on such ideals that it promotes materialism and

uproots any spiritual tendencies. Based on this, the education that man receives is but a curse for him. He does not even understand the wisdom presented in the Gospels and creates a religion that is far from the Truth. But when the individual, with genuine interest, absolute faith and determination educates himself, the “doors” of his mind start opening to a “golden age”. Faith is of utmost importance, because one without faith will not seek the mystical meanings of Jesus’ teachings and be privy to the hidden knowledge and the laws that govern them and he also would not revolt against the simple worldly limited intelligence that he has. But, as a result of his faith and of his perseverance, he finds what he is looking for, and then he realizes that what he previously had considered to be miracles, are not the miracles but rather everything, the entire creation as being the miracle. Only then all superstitions disappear and he understands the meaning of Jesus’ following words:

“I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these ...” (John 14:12)

For all these to be experienced, the virtue of patience is of utmost importance. If one wants to reach this level, first he should cultivate the virtue of patience within himself. It is not easy to own anything valuable. Hence, to progress within the path of perfection and of righteousness, one has to exercise, develop and improve his simple mundane intellect. Without the life force, the intellect can do nothing on its own; hence, what enlightens one’s intellect is the “light” of the Christ within. Therefore one’s level of intelligence is dependant on the amount of “light” he receives from Christ and the amount of “light” he receives from Christ is dependent on him. When one, with his ‘free will’, changes his nature and brings it closer to the positive pole of his individuality, closer to the Christ within, rather than towards the negative pole, closer to his “Ego”, then he benefits from

the high level of Christ's "light". When the intellect thus grows and improves, it starts understanding much better the meanings of what is written within the Gospels. The knowledge one thusly receives becomes his mental nourishment, as food is the nourishment for the body. As a result of this mental nourishment, the mind grows more within the path of perfection and of righteousness. Does not the dictum say: "Knowledge is power"? In the same way, within the path of perfection and of righteousness, the individual becomes more knowledgeable, but he also becomes "stronger". Undoubtedly this strength is not the physical one, but the strength of his faith, determination, patience and perseverance. One who does not emancipate himself from the worldly pursuits and does not seek the path of perfection and of righteousness, should understand that the knowledge that he accumulates is equal to the crumbs that fall off of the rich man's table that a beggar collects as his food.

How do we succeed within the path of perfection and of righteousness? How do we change our nature and bring it closer to the positive pole of our individuality, closer to Christ? First one has to eliminate or control all animalistic passions and desires and avoid all sorts of selfish or self-serving thoughts, words and deeds. All of one's tendencies should be altruistic. Every single person, according to his nature, decides for himself as to how and how fast he is going to progress in the path of perfection and of righteousness. This is not possible by listening to lectures, by standing in front of pictures of saints and praying, carrying a cross on a chain around one's neck, kissing the Bible, or even simply attending church services. When the individual is unable to understand what the services and the Holy Mass are actually teaching him, or if he understands the teaching but does not implement it in his life, then going to church becomes meaningless as well. The church services and especially the Holy Mass are a perfect and the most

important “summary” that show the way to the path of perfection and of righteousness. At the same time, all the various undertakings indicated previously should not be ignored as well, because they prepare the individual for the path of perfection and of righteousness, but they are not the path itself. In general, it has been recommended to fast and pray. This prayer is not asking God for this and that, for the highest form of prayer is meditation. Meditation is a period of “silence”. During this “silence”, we allow God to talk to us through nature. The “silence” is the mental silence. In addition chastity and honesty of thought, words and deeds as well as the previously mentioned patience and perseverance are also imperative.

Within the path of perfection and of righteousness, until one achieves certain level of consciousness, the hidden teachings of Jesus will never be apparent to him. We should not forget that the “light” of consciousness comes from the Christ within. One may wish and hope for a lot of things, even within the path of perfection and of righteousness. Is it not true that most people wish to experience the kingdom of God? The yearning of salvation in the members of the sect, who consider themselves “saved”, is extremely high. But just the yearning or even a high level of yearning is not sufficient; the individual should also be receptive at such a high level as well. Does not the period of lent, prescribed by the church, with its various services, and the three day fasting during the Holy Week and Easter morning’s celebration of the resurrection culminating in the sacrament of communion, teach us to do the same in our daily lives as well, so that the Christ within also resurrects within us and we have communion with Him and become receptive to His “Light”?

The path of perfection and of righteousness has numerous impediments and hindrances within; therefore progress within the path requires strong will, determination

and constant effort. The way is strewn with “thorns” that make the progress difficult. Hesitation, suspicion, ridicule, contempt, disdain, scorn, envy, temptation, impatience and “fickle will” represent all those “thorns”. The purpose of all those “thorns” is to test the determination, the level of yearning and the seriousness of the individual. Therefore the person should have an “iron will”, but at the same time he should be humble, meek, noble and emancipated from all passions. If that “Spirit” has not awakened within the person, the “seed” has not “sprouted”, then just simply controlling a few habits is not sufficient. Many promise to abstain from smoking, drinking alcohol or even avoiding animal products during Lent. Undoubtedly such abstinences are good and healthy and may even be initial steps towards the path of perfection and of righteousness. In the future, this may lead to much more important and serious self-control. But when the seven weeks pass and the celebration of Easter passes and they return to their old habits, it tends to indicate that the “seed” within them has not yet “sprouted”.

In general, the following three feelings, anger, avarice and deceit don't just prevent progress within the path of perfection and of righteousness, but also prevent the individual from finding out that there is such a path. On the other hand, the following five characteristics of the individual's nature, envy, passion, uncertainty (wavering mind), laziness and lack of faith promote ignorance within the individual and he can not see the Truth. The hearts of men polluted with vanity, wickedness, felony and insensitivity make it impossible for them to experience the Christ within. Life exposes us to many experiences and temptations. If we do not conquer them then it would be impossible for us to succeed within the path of perfection. When we act against the laws of the path of perfection and of righteousness taught to us by Jesus, once again it becomes impossible to succeed in the path. But if we want to see the

infinite “horizon” then the onus is on us to “climb to the very top of the mountain”. Did not Jesus say: “Ask and you shall be given”? Then there only remains one thing for us to do and that is to “ask”. What is it that we should ask for? We should ask to see the infinite “horizon”. But “the asking” is not simply saying “give”, but to show it with deeds. It is personally “climbing the mountain”. As indicated above, the last “trump card” of the “Ego” is the pride of having reached the summit, of having succeeded. That pride prevents the individual from seeing the infinite “horizon” despite having reached the peak and leads to tumble all the way down the mountain and may cause more damage than there are benefits. Despite all these, every individual has the duty to find and pursue the path of perfection and of righteousness to the best of his ability, because we will either be successful or we will be annihilated. Is it not written?

“For the wages of sin is death.” (Romans 6:23)



Please remember:

- Your job is the dream of the unemployed
- Your house is the dream of the homeless
- Your smile is the dream of the depressed
- Your health is the dream of those who are sick

Don't let difficult times
make you forget your
blessings 🙏

PERSPECTIVE



-IV- ADDENDUM

- A - Wise Words**
- B - Seven Exhortations of Mevlana**
- C - What I Have Learned**
- D - A Man and a Butterfly**
- E - The World of Quantum Physics**
- F - Letter of Albert Einstein**
- G - Just a Little Smile**

WISE WORDS

1. O Seeker! Know what you seek and then seek.
2. Work, Work, Work. Work is worship; dedicate it to God.
3. The longing to attain an ideal dies if no effort is made.
4. Every mistake brings its own lesson. Mistake is your best teacher.
5. Spiritual effort must be continuously renewed and patiently persisted in.
6. Success often comes to those who dare and act. It seldom comes to the timid.
7. If you are good, the whole world will be good for you.
8. Self-realization is not for the cowards and weaklings, but for the brave, courageous and strong.
9. Live not to satisfy your palate and the senses, but live to realize the Self within.
10. Laziness is the father of disappointment and failure.
11. Peace, immortality and eternal bliss can be obtained in God alone.
12. No vision of truth or no vision of God is possible without annihilating the ego.
13. To become one with the infinite and to serve God in all creation should be the goal of life.
14. The root evil which has brought about your bondage is *delusion, confusion, dullness, ignorance*.
15. The thinker, the experience, is not separate from what is experienced.
16. Find out the speaker of speech, the seer of sights, the hearer of sounds. You will attain immortality.
17. There is no greater error than spiritual pride. Moral and spiritual pride is more dangerous than the ordinary pride of wealth and power.
18. The flesh wars ceaselessly against the spirit. Therefore be ever vigilant.
19. Every failure is a stepping stone to success.

20. Obstacles and unfavorable circumstances are God-sent chances to make you more steady and strong in will.
21. There is no duality in reality. All modifications are illusory.
22. Be righteous and selfless in principle. Then your actions will automatically be moral.
23. Do not be hasty. Restrain your emotions. Think quietly. Have a serene mind. Act prudently, cautiously, intelligently.
24. Spiritual *practice* is an uphill work. You must have tremendous patience and perseverance.
25. Life is not fully lived, life has not been fully realized, if you do not serve and love entire humanity.
26. Nothing will die. All things will change. This is the fundamental truth.
27. The first step in the spiritual path is the selfless service of humanity.
28. Without developing intuition the intellectual man remains imperfect.
29. Wish good to all beings. This will enrich your life and make you happy and peaceful.
30. Each time you yield to the dictates of sensual pleasure, you weaken your power of resistance.
31. God walks in the garb of a beggar. He moans in pain in the guise of the sick. Open your eyes. See Him in all. Serve all. Love all.
32. An act is good if it is prompted by a good motive and good will.
33. Tolerance is a sign of advancement in the spiritual life.
34. Your only duty is to realize God. This includes all other duties.
35. Blame and praise are sheer vibrations in the air. Soar above them.
36. Man complicates his life by increasing his desires for more and more objects.



SEVEN EXHORTATIONS OF MEVLANA

- 1- In helping and generosity be as the running waters.**
- 2- In compassion and mercy be as the sun.**
- 3- Make the faults of others invisible as the darkness of night.**
- 4- In being upset and angry be as a corpse.**
- 5- In humility and modesty be as the soil.**
- 6- In tolerance be as the sea.**
- 7- Appear as you are and be as you appear.**

Translation



**Miracles happen
not in opposition
to nature,
But in opposition
to what we know
of nature.**

St. Augustine

WHAT I HAVE LEARNED

I've learned....

**That the best classroom in the world
is at the feet of an elderly person.**

That when you're in love, it shows.

**That just one person saying to me,
'You've made my day!' makes my day.**

**That having a child fall asleep in your arms
is one of the most peaceful feelings in the world.**

That being kind is more important than being right.

That you should never say no to a gift from a child.

**That I can always pray for someone when I don't have
the strength to help him in any other way.**

**That no matter how serious your life requires you to be,
everyone needs a friend to act goofy with.**

**That sometimes all a person needs is a hand to hold and a
heart to understand.**

**That simple walks with my father around the block on
summer nights when I was a child did wonders for me as
an adult.**

**That life is like a roll of toilet paper.
The closer it gets to the end, the faster it goes.**

That money doesn't buy class.

**That it's those small daily happenings that make life so
spectacular.**

**That under everyone's hard shell is someone who wants
to be appreciated and loved.**

That to ignore the facts does not change the facts.

**That when you plan to get even with someone,
you are only letting that person continue to hurt you.**

That love, not time, heals all wounds.

**That the easiest way for me to grow as a person is to
surround myself with people smarter than I am.**

**That everyone you meet deserves
to be greeted with a smile.**

That no one is perfect until you fall in love with them.

That life is tough, but I'm tougher.

**That opportunities are never lost;
someone will take the ones you miss.**

**That when you harbor bitterness,
happiness will dock elsewhere.**

**That I wish I could have told my Mom that I love her one
more time before she passed away.**

**That one should keep his words both soft and tender,
because tomorrow he may have to eat them.**

**That a smile is an inexpensive way
to improve your looks.**

**That when your newly born grandchild holds your little
finger in his little fist, you're hooked for life.**

**That the less time I have to work with,
the more things I get done.**

**That everyone wants to live on top of the mountain,
but all the happiness and growth occurs
while you're climbing it.**

Andy Rooney

A MAN AND A BUTTERFLY

"One day, a man walking down a path saw a butterfly cocoon that was about to open. As he watched, a small opening appeared in the cocoon; the man sat and watched for the butterfly for several hours as it struggled to force its body through that little hole.



Then, it seemed to stop making any progress.

It appeared as if it had gotten as far as it could and it could go no further.

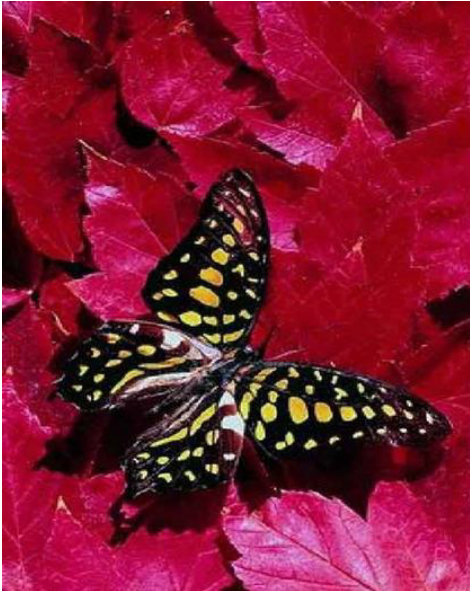
So the man decided to help the butterfly. he took a pair of scissors and opened the cocoon.

The butterfly then emerged easily.

But it had a withered body, it was tiny and its wings were shriveled.



The man continued to watch because he expected that, at any moment, the wings would open, enlarge and expand, to be able to support the butterfly's body.



Neither happened.
In fact, the butterfly
spent the rest of its
life crawling around
with a withered
body and shriveled
wings. It never was
able to take flight.

*What the man, in his
kindness and his
Goodwill, did not
Understand, was that
the restricting cocoon
and the struggle
required for the
butterfly to get through
the tiny opening, were
nature's way of forcing
fluid from the body of
the butterfly into its
wings, so that it would
be ready for flight once
it achieved its freedom
from the cocoon.*





**Sometimes, struggles
are exactly what we
need in our life.**

**If we were allowed to
go through our life
without any obstacles,
it would cripple us.
We would not be as
strong as we could
have been. Never
able to fly.**

**I asked for Strength...
and I was given
difficulties to make me
strong.**

**I asked for Wisdom...
and I was given
problems to solve.**

**I asked for prosperity...
and I was given a
brain and brawn to
work.**





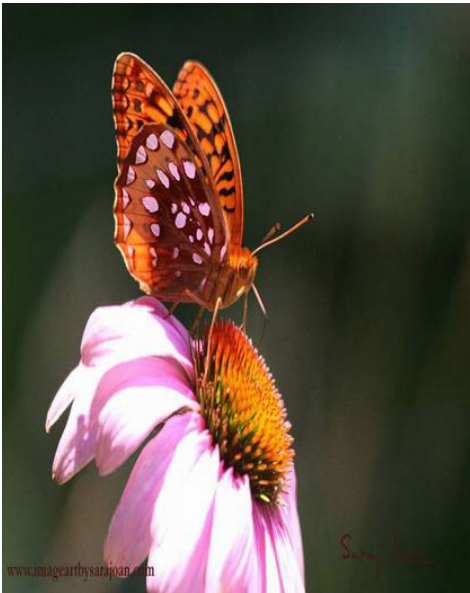
**I asked for
Courage...
and I was given
obstacles to
overcome.**

**I asked for Love...
and I was given
troubled people to
help.**

**I asked for Favors...
And I was given
Opportunities.**

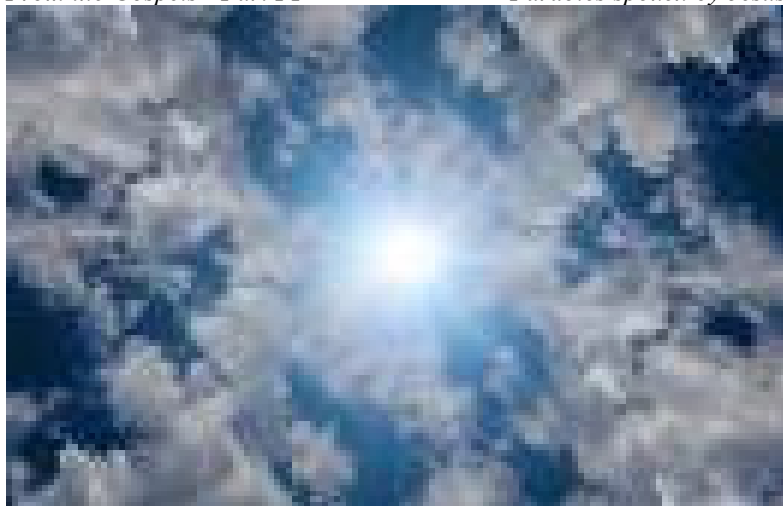
**"I received nothing
I wanted...
But I received
EVERYTHING I
needed."**





**Live life
without fear,
confront all
obstacles and
know that you
can overcome
them.**





The World of Quantum Physics: Everything is Energy Inspiration.

Nobel Prize winning physicists have proven beyond a doubt that the physical world is one large sea of energy that flashes into and out of being in milliseconds, over and over again.

Nothing is solid. This is the world of Quantum Physics.

They have proven that thoughts are what put together and hold together this ever-changing energy field into the ‘objects’ that we see.

So why do we see a person instead of a flashing cluster of energy?

Think of a movie reel. A movie is a collection of about 24 frames a second. Each frame is separated by a gap. However, because of the speed at which one frame replaces another, our eyes get cheated into thinking that we see a continuous and moving picture.

Think of television. A TV tube is simply a tube with

heaps of electrons hitting the screen in a certain way, creating the illusion of form and motion.

This is what all objects are anyway. You have 5 physical senses (sight, hearing, touch, smell, and taste). Each of these senses has a specific spectrum (for example, a dog hears a different range of sound than you do; a snake sees a different spectrum of light than you do; and so on).

In other words, your set of senses perceives the sea of energy from a certain limited standpoint and makes up an image from that.

It is not complete, nor is it accurate. It is just an interpretation.

All of our interpretations are solely based on the 'internal map' of reality that we have, and not the real truth. Our 'map' is a result of our personal life's collective experiences. Our thoughts are linked to this invisible energy and they determine what the energy forms. Your thoughts literally shift the universe on a particle-by-particle basis to create your physical life.

Look around you. Everything you see in our physical world started as an idea, an idea that grew as it was shared and expressed, until it grew enough into a physical object through a number of steps.

You literally become what you think about most. Your life becomes what you have imagined and believed in most. The world is literally your mirror, enabling you to experience in the physical plane what you hold as your truth ... until you change it.

Quantum physics shows us that the world is not the hard and unchangeable thing it may appear to be. Instead, it is a very fluid place continuously built up using our individual and collective thoughts.

What we think is true is really an illusion, almost like a magic trick. Fortunately we have begun to uncover the illusion and most importantly, how to change it.



The following was downloaded from the internet. Although it is presented as a letter written by Albert Einstein to his daughter, it was not possible to determine its authenticity. Nonetheless it is included in this book because it is interesting and has a special characteristic that rings true.

Letter of Albert Einstein to his daughter

In the late 1980s, Lieserl, the daughter of the famous genius, donated 1,400 letters, written by Einstein, to the Hebrew University, with orders not to publish their contents until two decades after his death.

This is one of them, for Lieserl Einstein.

"When I proposed the theory of relativity, very few understood me, and what I will reveal now to transmit to mankind will also collide with the misunderstanding and prejudice in the world.

I ask you to guard the letters as long as necessary, years, decades, until society is advanced enough to accept what I will explain below.

There is an extremely powerful force that, so far, science has not found a formal explanation to. It is a force that includes and governs all others, and is even behind any phenomenon operating in the universe and has not yet been identified by us.

This universal force is LOVE.

When scientists looked for a unified theory of the universe they forgot the most powerful unseen force.

Love is Light, that enlightens those who give and receive it. Love is gravity, because it makes some people feel attracted to others. Love is power, because it multiplies the best we have, and allows humanity not to be extinguished in their blind selfishness. Love unfolds and reveals.

For love we live and die.

Love is God and God is Love.

This force explains everything and gives meaning to life. This is the variable that we have ignored for too long, maybe because we are afraid of love because it is the only energy in the universe that man has not learned to drive at will.

To give visibility to love, I made a simple substitution in my most famous equation. If instead of $E = mc^2$, we accept that the energy to heal the world can be obtained through love multiplied by the speed of light squared, we arrive at the conclusion that love is the most powerful force there is, because it has no limits.

After the failure of humanity in the use and control of the other forces of the universe that have turned against us, it is urgent that we nourish ourselves with another kind of energy.

If we want our species to survive, if we are to find meaning in life, if we want to save the world and every sentient being that inhabits it, love is the one and only answer.

Perhaps we are not yet ready to make a bomb of love, a device powerful enough to entirely destroy the hate, selfishness and greed that devastate the planet.

However, each individual carries within them a small but powerful generator of love whose energy is waiting to be released.

When we learn to give and receive this universal energy, dear Lieserl, we will have affirmed that love conquers all, is able to transcend everything and anything, because love is the quintessence of life.

I deeply regret not having been able to express what is in my heart, which has quietly beaten for you all my life. Maybe it's too late to apologize, but as time is relative, I need to tell you that I love you and thanks to you I have reached the ultimate answer!"

Your father Albert Einstein





☺ JUST A LITTLE SMILE ☺



GOD TOLD ADAM TO NAME THE ANIMALS

It has been said that Adam was giving names to all the animals, and all the animals were in line to get their names. The donkey also in turn presents to Adam.

Adam gives the name “donkey”.

After getting out of the line-up the donkey forgets the name given and goes back in line again, and eventually presents to Adam once again.

Adam sees that the donkey has come a second time, asks: “Why did you come again?”.

The donkey somewhat ashamed, quietly says: “I forgot my name”.

Adam takes hold of both ears of the donkey, pulls hard and says: “Your name is donkey you ass”.

And since that day, the donkey has had long ears and the name “ass” was also added to the name “donkey”.

**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**

